Google

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

883.2
JP 158

72

883.2
JP158

BIBLIOTHECA CLASSICA.

EDITED BY

GEORGE LONG, M.A.,

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

THE EPICS OF HESIOD.

BY

F. A. PALEY, M.A.

SECOND EDITION, REVISED.

LONDON:
WHITTAKER AND CO. AVE MARIA LANE;
GEORGE BELL AND SONS, YORK STREET, COVENT GARDEN.
1883.

GALE MS., TRIN. COLL. CANT.

Sæc. XIV. (fol. 48b)

Ἔργ. 424–431.

THE

EPICS OF HESIOD.

WITH AN ENGLISH COMMENTARY

AND THE READINGS OF FOURTEEN MSS. COLLATED FOR THIS WORK.

BY

F. A. PALEY, M.A.

EDITOR OF AESCHYLUS, ETC.

Ἡγοῦμαι ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος εἶναι—τὰ ὑπὸ τῶν ποιητῶν λεγόμενα. οἷόν τ' εἶναι συνιέναι ἃ τε ὀρθῶς πεποίηται καὶ ἃ μή.

PLATO, Protag. p. 339A.

LONDON;

WHITTAKER AND CO. AVE MARIA LANE;

GEORGE BELL AND SONS, YORK STREET, COVENT GARDEN.

1883.

S

LIBRARY OF THE
LELAND STANFORD JR. UNIVERSITY.

Q. 41343

MAY 31 1900

PREFACE.

THE present edition of HESIOD was undertaken, not indeed to satisfy a want in Classical Literature, which can hardly be said to be generally felt, but from a wish to bring more into use in our schools and colleges the works of a poet so widely celebrated in antiquity, yet by a kind of common consent, or long established fashion, in this country at least, so little studied in modern times.

Whatever opinions may be held as to the real dates of the Homeric and the Hesiodic poems, both in their original forms and in the perhaps much altered and interpolated recensions which have come down to us, one fact remains indisputable; they are the only extant Greek writings which have any claim even to approximate to the Epic age, properly so called. Consequently, their value merely as literature is not the only ground of their fitness and utility for students of Greek; they are not less important in a linguistic point of view, viz. as affording an insight into the peculiarities of the Epic style and dialect, all the more valuable because emanating from distinct centres of the epic art.

That there are some causes for the comparative neglect of Hesiod is not fairly to be denied. Hesiod, though regarded by the ancients as the rival and contemporary of Homer, is eclipsed by him both in the choice of a subject and the treatment of it. It is not to be expected that the matter-of-fact and unimpassioned poetry of the "Works and Days[1]," full as the poem is of "proverbial philosophy," often obscure, occa-

[1] I use a common, but incorrect version of Ἔργα καὶ Ἡμέραι, which means, "Farm operations and lucky and unlucky days" The poem, as Prof. Mahaffy well remarks (Hist. Lit. i. 105), comprises much of what the later Greeks called *Oeconomics*, e. g. the choice of a wife and the conduct of a household

sionally trivial, should attract readers equally with the story of Achilles' wrath, or the wanderings of Ulysses.[2] Nor is the Theogony more inviting in its subject-matter, or more genial and elevated in its composition. On the contrary, it is certainly a dull poem, for it contains little more than a formal catalogue of names and pedigrees, relieved only by a few brief descriptive episodes,—in a word, it is a compendium of dogmatic theology, according to the earliest Greek notions of it, done into verse. It may be conceded too, that the genius of the two poets, Homer and Hesiod, is as different as are the merit and the object of their compositions and the style of their versification, which may be called respectively the heroic and the didactic, the object of the one being to amuse, of the other to instruct.[3]

It must be added as a further reason discouraging to the study of Hesiod, that considerable doubts have been raised as to the authenticity of the Theogony, at least in its present form. One of the ancients at least[4] did not believe Hesiod to be the author of it; yet Herodotus, in a well-known passage (ii. 53), appears specifically to recognise a Theogony by Hesiod, and to assign to it a date not later than Homer: –Ἡσίοδον

[2] "The fundamental feature of the Homeric school is an absorption of the author in his subject. He is the secret mover of the dramatic mechanism by which his heroes are exhibited, himself remaining invisible. The genius of Hesiod, on the other hand, is essentially personal, or 'subjective.' This is peculiarly the case with his two chief productions; and the more it is so, the more Hesiodic they are. In the Works, not only is the author never out of sight, but it is the author, at least as much as the subject, which imparts interest to the whole. Instead of an inspired being, transported beyond self into the regions of heroism and glory, a gifted rustic, impelled by his private feelings and necessities, dresses up his own affairs and opinions in that poetical garb which the taste of his age and country enjoined as the best passport to notice and popularity"—*Col. Mure*, Hist. Gr. Lit. ii. p. 379.

[3] "Hesiodi carmina — non tam ad delectandos quam ad docendos auditores comparata sunt."—*Schoemann.*

[4] Pausanias, viii. 18. 1, ix. 27. 2; ib. 31. 4, who says the Boeotians themselves did not acknowledge the Theogony as Hesiod's. And G. F. Schoemann, in his "Commentatio Critica" on Hesiod (Berlin, 1869), p. 4, thinks they gave a right judgment, but not one founded on any ancient tradition; they merely adopted the conclusions of the more recent critics.

γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι, καὶ οὐ πλέοσι· οὗτοι δέ εἰσι οἱ ποιήσαντες θεογονίην Ἕλλησι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμάς τε καὶ τέχνας διελόντες, καὶ εἴδεα αὐτῶν σημήναντες.

Now, though we cannot be at all sure that the present Theogony is the very one alluded to by Herodotus, or that it forms a complete poem as we have it, or is wholly genuine, and that nothing has been lost and nothing interpolated; still there is every reason to think that at least it contains a great deal that has descended from a remote antiquity. The same indeed may be said of it as of the "Works;" that it is *possibly* a patchwork of several scraps of antiquity,—a compilation rather than an entirely original production,—perhaps adapted by a poet or rhapsodist called Hesiod, perhaps conjecturally attributed to him in the absence of any certain authorship, perhaps put together, arranged, altered, interpolated by successive rhapsodists at a later period. The pure metal of the true epic age may still exist, though it has suffered alloy in passing through many crucibles in the hands of many different workmen.[5]

We say, all this is *possible*, thereby allowing the widest scope for the many theories respecting the Hesiodic poems that have been propounded. We by no means are driven to the necessity of admitting that it must be so, especially in the face of a remarkably uniform and very authentic testimony of great antiquity in favour of the genuineness of at least the two principal Hesiodic poems even as we now have them. To mention only a few of these: Pindar cites from Hesiod by name[6] a

[5] Mr Mahaffy (Hist. Gr. Lit. i. p. 110) observes that "both poems agree in their piecemeal character, and seem to be the production of the same sort of poet,—a man of considerable taste for collecting what was old and picturesque, but without any genius for composing from his materials a large and uniform plan." Schoemann (Comment. Crit. p. 8) thinks the poem in the main ancient and genuine, but adds, "hoc ipsum quod nos hodie legimus carmen, eodem quo nunc est ambitu, iisdem partibus, eadem forma et dispositione ab Hesiodo profectum esse non adducor ut credam."

[6] Isthm. v. 67. Thucydides mentions Ἡσίοδος ὁ ποιητὴς as buried at Oeneon in Locris, iii. 96.

proverb now extant in the "Works." Aeschylus, the contemporary of Pindar, has founded the play of the Prometheus Bound entirely upon the Theogony, and he has copied it so minutely, that it would take a considerable space to bring together the parallel passages from both poems.[7] Aristophanes distinctly refers both to the Theogony and to the "Works;" to the latter under the name of Hesiod. Thus Av. 693,

> Χάος ἦν καὶ Νὺξ Ἔρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς,
> Γῆ δ' οὐδ' ἀὴρ οὐδ' οὐρανὸς ἦν,

manifestly refers to v. 116—124 of the present Theogony. And in Ran. v. 1032,

> Ὀρφεὺς μὲν γὰρ τελετὰς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι,
> Μουσαῖός τ' ἐξακέσεις τε νόσων καὶ χρησμούς, Ἡσίοδος δὲ
> Γῆς ἐργασίας, καρπῶν ὥρας, ἀρότους·

it is equally clear that the Ἔργα are specified.

Plato more than twenty times refers to Hesiod; it will suffice to cite a single passage, Symp. p. 178, B:—Ἡσίοδος πρῶτον μὲν Χάος φησὶ γενέσθαι, Γῆν τε καὶ Ἔρωτα·—Ἡσιόδῳ δὲ καὶ Ἀκουσίλεως ὁμολογεῖ.

Which alludes to Theog. v. 116—8,

> ἤτοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ ἔπειτα
> Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ
> Ἠδ' Ἔρος.

And surely the testimony of a writer 400 years before Christ should outweigh the opinion of Pausanias, nearly 200 years after that era,[8] against the genuineness of the Theogony.

[7] Compare especially Prom. 785 with Theog. 894, where see the note.

[8] Colonel Mure (Hist. Gr. Lit. vol. ii. p. 418 seqq.) inclines to the opinion, though not very decidedly, that Pausanias' statement is correct; and yet, he observes, there appears to be no trace of scepticism as to the authorship of the Theogony either among the Alexandrian grammarians, or their predecessors of the early Attic school. Of the authorship, integrity, and great antiquity of the "Works," he entertains no doubt; the Theogony he thinks is, in the main, equally ancient, but that it was really written by a poet not even a Boeotian by birth (ii. p. 430).—The opinion of Schoemann is that the Theogony was composed by some poet about the time of Peisistratus; that he adopted the name of Hesiod because this peculiar school of poetry was generally known as 'Hesiodic' (Comment. Crit. p. 6), and that he designed the Theogony to form an introduction to an older poem attributed to Hesiod, the Κατάλογος γυναικῶν.

Nevertheless, it may perhaps be granted, and rather as a matter of regret than as materially invalidating the claim to great antiquity which in the main the Hesiodic poems clearly possess, that considerable alterations have been introduced into them in later times. Such are, in all probability, the prefixing of a short proeme or introduction to the "Works," and of a much longer one (or rather, a combination of several proemes [3]) to the Theogony, and possibly, the addition of a good many verses at the ends of both poems, not to mention the occasional introduction of Homeric verses. The expansion, so to say, or amplification of many passages by a somewhat tiresome repetition, or by the addition of feeble and merely supplementary lines, and lastly, the insertion of episodes more in the descriptive style than was congenial to the Muse of Hesiod, are indications that the original work has been tampered with by the inferior genius of rhapsodists, or by the hands of literary compilers and revisers.[1] Such is, perhaps, the account of the storm in v. 505 seqq. of the "Works," and of the battle of the Titans in v. 675 seqq. of the Theogony. Such liberties were more easily taken with the text of Hesiod than with that of Homer, because no authentic edition of the former poet is known to have been issued and generally received, as was the recension of Homer, said to have been made (whatever may be the value of the story) by the command of Peisistratus. It is not improbable that some such attempt was made, not by promulgating an authorised written text, but by instructions given to rhapsodists, in order to rescue as far as possible the true Homeric poems, as they were then believed to be recognisable, from the accretions which the genius or ambition of Homerids and feebler imitators, was continually adding to them.[2]

[3] According to K. O. Müller, of an original proeme, a hymn to the Muses, and an epilogue.

[1] Dr Flach, in his edition of the Theogony (Berlin, 1873), nearly always agrees with the criticism in this work, in the rejection of spurious passages.

[2] There seems to have been a tradition that Hesiod was revised by order of Peisistratus, see fragm. cxiii. ed. Goettling. But this is doubtless a part

At a time when the ancient epic poems were handed down orally, as the most precious national properties, by professional reciters called *rhapsodists*, — men undoubtedly, in the earlier ages, often of high genius, and quite capable of appreciating and (even when they added to it) of sustaining the *unity* of a great epic composition, though in Xenophon's time they had become a degenerate race whom he speaks of as ἔθνος ἠλιθιώτατον[3],—there were likely to exist several more or less local versions or recensions of Homer and Hesiod, the collation and adaptation of which occupied the critical skill of the compilers and collectors at a time when all Greek literature was regularly committed to writing.[4] And it was perhaps hardly avoidable but that the earliest transcribers should have sometimes so combined these different recensions as to cause occasional repetition, abruptness, and tautology. Internal evidence strongly confirms a theory highly probable in itself, and one that satisfactorily accounts for many phenomena in our present text of Hesiod, which on any other supposition would be very difficult to explain.[5]

Still, with all these defects, there is much in the curious and unique poem called the "Works and Days," much also even in the inferior Theogony, that deserves a more careful and critical study than it commonly obtains. Besides many legends, evidently derived from the remotest antiquity, and now largely

of the later story, which made Hesiod to be not only the contemporary but the rival of Homer. It is curious that the ancients themselves identified the "cyclic" with the Homeric poems and even hymns. Pindar does not hesitate to call Homer himself a *rhapsodist*, Isthm. iii. 55—7. In fact, Homer and Hesiod were names representing sometimes a school, sometimes the individual poet.

[3] Conviv. iii. 6.

[4] This appears, from the evidence we possess, to be much later than has commonly been supposed. See the writer's pamphlet, "Bibliographia Græca" (Bell and Sons).

[5] Professor Jebb observes (Primer, p. 43), "The Theogony has come to us in a confused and corrupt state, but is probably Hesiod's in the main, as the ancients generally held." Schömann, Comment. Crit. p. 65, "sane non omnes Theogoniæ partes unius aut auctoris aut ætatis esse nemo hodie dixerit."

identified with Hindu literature and mythology, the Theogony has been described by a critic of acknowledged authority as a poem containing "thoughts and descriptions of a lofty and imposing character, and for the history of the religious faith of Greece, a production of *the highest importance.*[6]" If we acquiesce even partially in this judgment, we must allow that it is hardly creditable to English Scholarship that no edition of Hesiod, (if we except Gaisford's, who has attempted little or nothing for the author in original criticism,) should have appeared in this country since Robinson's learned but somewhat heavy quarto edition, published at Oxford in 1737.[7]

If the literary value of Hesiod should be depreciated on the above grounds; if it should be said, that at best we have but fragmentary portions of what never could even in their perfect state have been *great* poems; there remains the value attached to every remnant of the earliest Greek composition, as illustrative of the *language*. Attempts have been made to show, that Hesiod must have lived at least a century later than Homer, and a date has been assigned to him as low as B.C. 735. In the opinion of Herodotus, whose authority for the assertion we know not, and who perhaps merely repeated a popular notion, he flourished about B.C. 850.[8] Modern scholars in general do not think the earlier date tenable; but no doubt seems ever to have been entertained by the ancients themselves. It has been observed, that Hesiod is even generally mentioned *before* Homer, as in the passage of Herodotus quoted above. The Parian Marble (though its authority in such matters is worth little) makes Hesiod older than Homer by about thirty years.

[6] K. O. Muller, Hist. Gr Lit. p. 87.

[7] Robinson collated, for the first time, three or four of the MSS. in the Bodleian Library. His collations I have often found to be inaccurate; yet I suspect Gaisford took them from Robinson, without consulting the MSS. at all.

[8] Professor Jebb (Greek Literature Primer, p. 40) says, "The best ancient and modern authorities are probably right in placing Hesiod about 850 – 800 B.C." In estimating the value of Herodotus's testimony, we must, of course, take into account the absence of written books, and the strong tendency to exaggerate on the side of antiquity.

The ancient tradition, embodied in the spurious and late poem called Ὁμήρου ἀγών, and in one reading of v. 657 of the "Works," that Homer and Hesiod entered into a personal contest in their art, points in the same direction, and confirms the testimony of antiquity, that Hesiod lived nearly nine centuries before Christ. The reader may find all that perhaps need be said on this subject in the pages of Grote, Mure, K. O. Muller, and in the more recent work of Professor Mahaffy on the History of Classical Greek Literature. Goettling, who has investigated the matter with great learning (see Preface to his edition, p. xvi—xviii), sums up his view of it thus: "Mihi nunc fere acquiescendum videtur in sententia Herodoti, qui Hesiodum, i. e. Theogoniae poetam, et Homerum quadringentis fere annis suam ipsius aetatem dicit antecedere." K. O. Müller also (Hist. Gr. Lit. p. 82) pointedly says, "In Hesiod especially, if we may judge from statements of the ancients, and from the tone of his language, sayings and idioms of the highest antiquity are preserved in all their original purity and simplicity."

Less monotonous than the Theogony, if somewhat more desultory, is the poem called the "Works and Days." Indeed, so curious a treatise on the life and farming operations of the primitive Hellenes is at least as well worth the perusal as the mythology of the Attic Tragedies. Though utterly remote from anything like sentiment or pathos, it has a genuine earnestness about it; and it derives some interest too from being the model on which Virgil composed his "Georgics."

Nothing can be more interesting and instructive than to compare the development of mind and character in the two great epic and didactic poets of antiquity, Homer, the representative of the Asiatic and Ionic[1] phase of life, and

[1] The "Aeolo-Asiatic" and "Aeolo-Boeotic" is Col. Mure's expression. Prof. Jebb (Primer, p. 41) remarks that through the wide-felt influence of the Delphic cultus of Apollo, "Hesiod's poetry had some contact with Doric teaching," and he instances the doctrine of δαίμονες (Op. 122), and the connexion of the office of poet with that of prophet (Theog. 32).

Hesiod, of the European and Hellenic. "Hesiod's poetry," says K. O. Muller, "is a faithful transcript of the whole condition of Boeotian life: and we may, on the other hand, complete our notions of Boeotian life from his poetry." But while Homer represents the chivalrous buoyant susceptibility of the Ionic character, Hesiod takes the more gloomy view of life; of its toils and miseries, the frauds and faithlessness of his fellow-men, the corruption of judges, the selfish unfairness even of brother to brother. It is on this ground alone that we can consent to regard the singular episodes about Prometheus and Pandora, and of the golden and other deteriorated ages, as an integral part of the original poem.[1] They both indirectly inculcate the same doctrine, that man is born to woe and disappointment; that he has lapsed from a higher and happier estate, and has now to earn a scanty livelihood by the sweat of his brow. The ethical precepts interspersed relate principally to economic, but partly to religious and ceremonial matters. They are not subjects adapted to poetry; but, as assuming an oracular tone, and as designed to be impressed in the most convenient form on men's minds, they are *versified* and that is all we can say of them. Hesiod himself, however, held that he had the gift of poetry specially imparted by the Muses, and that he was commissioned to sing truth and not fiction. Whence we may fairly draw two inferences; first, that the pre-Hesiodic poetry could not have been of a very high excellence; secondly, that some poems did exist of a fanciful and wholly fictitious kind, but which he considered as beneath

[1] Goettling unhesitatingly regards the present "Works" as a compilation of various proverbs, fables, and didactic essays, by different hands. Prief. p. xxxv—xl. His theory is stoutly contested by Colonel Muro (ii. p. 383 seqq.). "Most of Hesiod's idioms of sentiment or language are so marked in themselves, so peculiar to this single work (viz. the Ἔργα), and so generally distributed over its text, that, had that work been the production of a historical epoch of Literature, and, as such, placed beyond the arena of modern controversy, there are few probably which by their own internal evidence would have so completely excluded, even in the most fanciful quarter, the remotest doubt of their emanating from a single author." (ii. p. 395.)

the dignity of a poet, whose mission it was to benefit his fellow-creatures, rather than to amuse them by giving scope to imagination.

The "Works and Days" is not properly a didactic composition, nor a professed treatise on either economy or agriculture. These are not even the prominent points of the poem, which is rather of a subjective and personal nature, and is concerned principally with the attempt to improve and reinstate by industry a spendthrift brother who has been reduced to beggary by his own folly, dishonesty, and improvidence. Hesiod writes in the tone of one smarting under a sense of injustice, and made a pessimist by the wrongs that, whether real or fancied, rankle in his mind. The poem might, as Colonel Mure remarks[3], have been more fitly styled "A letter of remonstrance and advice to a brother." Between himself and his brother the poet's thoughts are mainly divided. The maxims which form so considerable a part, are generally peculiarly applicable to the case of Perses; and the interposed episodes are so many fables or stories symbolically conveying a moral equally applicable to the circumstances. Under Prometheus and Epimetheus, the genius of Forethought and Afterthought, i. e. providence and vain regret, the poet seems, as Colonel Mure observes, to have symbolised himself and his brother. Hence we may explain the apparent anomaly, that nearly the same story of Prometheus and Pandora is repeated in the Theogony.

Nothing, we may safely say, is less likely, or less justified by internal evidence, than that Hesiod was in any way indebted to Homer. The style, the imagery, the subject of each, are as different as the countries where the authors respectively resided. A difficulty certainly presents itself in the many Homeric words and phrases and even passages (as the lists of Water Nymphs and Rivers) found in Hesiod. Both Goettling and K. O. Muller, as well as Colonel Mure, adopt the theory, that both poets separately and independently derived the phrases and ex-

[3] Vol. ii. p. 385.

pressions which they exhibit in common, from the common source of an earlier poetry. There must indeed have been a large mass of matter current among the rhapsodists, and partaking of the nature of epic common-places, before literature had become fixed by being written down, revised and edited by more or less competent judges of the spurious and the genuine. Still, it must be confessed, that an interpolation of Homeric verses into the Hesiodic poems might easily have occurred through rhapsodists familiar with both poets alike. That the converse does not appear to have happened to any great extent, may be accounted for, on the ground of the greater popularity and therefore more frequent recitations of the Homeric poems.

No valid argument can be drawn from certain differences, real or supposed, between the Homeric and Hesiodic mythology, as to the relative dates of the two poets. This view has been enlarged upon by Mr. Grote: but these differences do not amount to more than what might naturally be looked for in two contemporary poets treating of religious legends indefinitely older than themselves, and varying somewhat according to local developments.

What Herodotus means by saying that both Hesiod and Homer *made a theogony for the Greeks*, was perhaps nothing more than this; that their poems gave a sanction, a popularity, and an universal acceptance under a definite form to the most authentic legends then current respecting the names, affinities, and attributes of the gods and demigods. Long examination of this question, from the details of the "Troica" preserved in Pindar and the tragics, as well as in the earlier Greek art, has fully convinced me, that the "Homer" of that period was mainly comprised in the "Cypria," and other poems which we are accustomed to distinguish as "Cyclic." Herodotus must have referred to the "Cypria" in saying that Homer "made a Theogony"; for we know that the origin and pedigrees of the gods were narrated in that work; whereas in our present

Homeric texts the system of polytheism is completely established, and its existence assumed throughout. "Every legend," says K. O. Muller[4], "which could not be brought into agreement with this poem (Hesiod's Theogony), sank into the obscurity of mere local tradition, and lived only in the limited sphere of the inhabitants of some Arcadian districts, or the ministers of some temple, under the form of a strange and marvellous tale, which was cherished with the greater fondness because its unconformity with the received theogony gave it the charm of mystery." But "if," the same writer well adds, Hesiod's "system had been invented by himself, it would not have met with such ready acceptance from succeeding generations.[5]"

This, in fact, is a point of view from which the writings of Hesiod may be contemplated with peculiar interest. If Hesiod did not *invent* the legends of the Theogony, whence did he obtain them, and what must we suppose to have been their ultimate source? Modern research in the science of comparative mythology unhesitatingly answers, "the religious system and traditions of India.[6]" Incorporated with these we seem to recognise some of the primitive and nearly universal traditions of the human family: obscure reminiscences relating to the creation of the world, to ancient races which had long passed away, and generally to a state of mankind higher, more godlike, more exempt from sin and toil, such as we are used to contemplate man when first placed on the earth, as represented in the Mosaic accounts. Goettling indeed[7] strongly opposes

[4] Hist. Gr. Lit. p. 87.

[5] "The poet's chief sources in the Theogony must have been old hymns preserved in the temples, and folklore which lived in the mouths of the people. He was not making a new system on an artistic plan of his own. He was simply trying to piece together a very old system of which he had found the fragments, and which he did not always understand. The legends massed together, rather than blended."

[6] Sir G. W. Cox's valuable manual, "An Introduction to the Science of Comparative Mythology and Folklore" (Kegan Paul, 1881) should be in the hands of all students of Hesiod, to whom he repeatedly refers. Both Semitic and Assyrian influences must now be taken into account.

[7] Praef. p. xlviii.

the position, that the Theogony of the Greeks was derived from either the Persians or the Indians, or from Egypt: and we may grant, readily enough, that it was only indirectly borrowed from those sources. Still it was, so to speak, an Hellenic development of the same common traditions: traditions so immensely ancient, that all traces of anything like a history of them had long before Hesiod's time been irretrievably lost. The coincidences between the earliest traditions of mankind, so much unexpected knowledge of which has resulted from the interpretation of the early Assyrian records, and the Mosaic writings, are much too numerous and important to be purely accidental, and much too widely dispersed to have been borrowed solely from the latter source. Many persons are reluctant to extend the term of years, which appears to them to be made out from Scriptural data, for the duration of man's existence upon earth. And yet science, reason, the general laws of the obstinate permanence of physical type, customs, and language, confirmed as they are by researches and analogies, all tend to a belief in the vast antiquity of man as an inhabitant of the earth. Philosophers have investigated with care the rates of progress,—always very slow, sometimes hardly perceptible,—by which languages gradually change, throw off or adopt kindred dialects, and ultimately develop into something like new languages, as the French or Italian from Latin, the English from Saxon. We know how lasting are the forms and characteristics of the various races of mankind; how tardy the advance from a primitive and savage form of life to the refinements of intellect and the invention of those civilised arts which we see to have been exercised in Egypt, certainly two thousand, probably three thousand[a] years before the Christian era. Practically we feel and lament the hopelessness

[a] Dr. Lepsius even says, that he has made out "a cultivated epoch dating about the year 4000 B.C." He adds, "One can never read these till now incredible dates too often to the memory of oneself and others, the more criticism is challenged, and obliged to give a serious examination to the matter, the better for the cause." (Discoveries in Egypt, p. 38.)

of changing the African or the Australian savages into an intelligent and progressive race: we know pretty well the rates at which population will extend itself, or retrograde into final extinction; how it will pass into diverse developments both moral and physical, according to certain conditions of climate, food, and habits of life. We know all this, and we have every reason to conclude, that what man is now, speaking generally, in dispersion, in distinct races, in languages and arts, in traditions if not in written literature,—nay more, in stature, intellect, and average duration of life,—that same man he was four thousand years ago, or at the extreme verge to which historic or monumental evidence carries us. Knowledge has accumulated, with ever increasing resources; but the power to profit by it, so far as we are aware, has ever been the same. That fluctuations in the great tide of human life have taken place, by conquests, immigration, and other causes, is certainly true: that some nations have retrograded while others have progressed in civilisation is probable; but these are mere casualties, mere surges in the great sea of time, and instances of a general cyclic law that seems to pervade all nature. All ancient nations must have had a history, if not always an eventful one. But it was seldom recorded, and therefore it has mostly perished. But though the history of particular nations is lost, the mythology of the early world has survived as a whole. The true and the real have been less cared for than the false and the fictitious. From the storehouses of fable Hesiod drew the materials of his Theogony. In the Homeric poems we see the curious phenomenon of fabulous events mistaken for history, and treated as such; and in Thucydides the still more curious fact, that he shows no doubt at all of the Homeric heroes having been historical personages, living, acting, and speaking as his own contemporaries did, but belonging to a race of higher physical development. The arts of war certainly preceded the arts of peace. Man is a strange being, compounded of cruelty and god-like aspirations,

of physical bravery and of moral cowardice, — now wading through the blood of slain enemies, now praying in abject fear to the gods, or imploring the mercy of demons, now the complete slave of the vilest passions, now self-denying, self-devoting, and the champion of justice and morality.

There is another consideration which leads us back to the contemplation of a very remote period of man's existence. If the Greek language, a thousand years before the Christian era, had attained such richness, such varied inflexions, such a high capability for versification as it exhibits in the poems of Homer and Hesiod; how long must it have been in passing from a crude state, and after detaching itself from the main family of cognate languages, above all, how much of pre-Homeric literature must have existed, the composition of which alone could have brought epic Greek to such a state of perfection? Homer, we are sure, must have had an *Achilleis* to work upon, just as Hesiod must have had songs about the gods, which he in the same manner improved upon and systematised. That such literature had utterly perished at an early period, principally because it was superseded by the more perfect and admired works of these two poets, is a matter not more surprising than that the Romans of the Empire possessed no national literature worthy of the name earlier than about B.C. 200. The art of the rhapsodists was engrossed with these, the most complete and finished specimens of Epic poetry that had yet been created; and thus all that had preceded rapidly fell into disuse and oblivion. Thus then we may readily find an answer to the question put by Lucretius (v. 327),

> "Quur supra bellum Thebanum, et funera Trojae,
> Non alias alii quoque res cecinere poetae?
> Quo tot facta virum totiens cecidere, nec usquam
> Aeternis famae monumentis insita florent?

A pre-Homeric literature and language then are no vague probabilities: they must have existed in the nature of things. The progress of language is in a remarkable manner simultaneous with the progress of civilisation. In tribes isolated,

barbarous, and devoted more to war than to the arts, language makes scarcely any advance in even very long periods of time; whereas there are modern European languages which (like our own) have altered very materially within the last three or four centuries. But, in a rude people, the development of language from its earliest forms must certainly have occupied an immensely long time, and especially where the only development that could be made at all was oral, and not assisted by the art of writing. In fact, it is almost difficult to conceive how long the Homeric Greek must have been in its transition from the crude forms and roots which analysis shows to have been the elements out of which it was formed.

The connexion of both the language and the literature of Greece with the Sanskrit is now well understood and admitted, and the great antiquity of the Vedic hymns seems placed beyond the reach of doubt or controversy. It is to these then, probably, that we must mainly look as the source from which Hesiod's Theogony was composed. For example, Sir G. W. Cox observes[9] that the Hindus believe that they lived in the last and worst of four periods or *Yugs*, corresponding to the golden, silvern, brazen and iron ages; with which compare Ἔργ. 174.

There are many remarkable coincidences between the Mosaic account and the Hesiodic cosmogony. Both speak of the world as formed out of chaos, and of light and darkness as subsequent creations.

An ancient and universal tradition appears to have been, that the peaceful order of the universe was first interrupted by a rebellion or apostasy among the higher order of primeval beings. Inexplicable as this is to us (unless on the theory that the notion was suggested by the sight of falling stars and meteors), it is very difficult to separate it from the Scriptural doctrine of Satan and the Fallen Angels; and the same idea is contained in the Hesiodic rebellion of Cronus against Uranus,

[9] "British Rule in India," p. 8. See also Prof. Mahaffy's Hist. of Cl. Gr. Literature, i. p. 103, note 2.

Zeus against Cronus, and the hurling of Cronus (the arch-rebel), Typhoeus, the great Serpent, and the Titans their compeers, into Tartarus (hell). The golden and silver ages of Hesiod represent man in a state of primitive innocence; the immense duration of human life, which Scripture assigns to the first patriarchs, is described by the infancy of a hundred years[1]; the absence of pain and death, by the passing away of this race from the world "as if subdued by sleep.[2]" The voluntary production of fruit and crops from the primeval earth, without the labour of the farmer; the gradual growth of wickedness and irreligion among degenerate men; the doctrine of angels or good spirits invisibly accompanying human beings on earth[3]; the suggestion of rebellion first made by the female (Rhea)[4]; the formation of the first woman Pandora (like Adam) from the dust of the earth; lastly, the destruction of mankind, and their annihilation from earth at an early stage of their existence, in punishment for their impiety[5],—all these statements seem reflexions of Mosaic teaching, and are too well marked to be regarded as mere casual resemblances.

Such then, briefly considered, are the literary merits and such the points of archaeological interest which attach to the two principal poems of Hesiod. Of the only other one that has come down to us under his name (i. e. as a production, though doubtless a later one, of the Boeotic school), the "Shield of Hercules," little need be said. Of its merits as a poem, as well as of its date and authorship[6], very different opinions have been

[1] Opp. v 180. Colonel Mure takes a different view of the general purport of the Theogony, which he thinks was meant to shadow forth the early progress of creation and of society, the gradual ascendency of mind over matter, of intellect and order over confusion and barbarism (ii. p. 408). But the same writer very justly remarks (*ibid.*) that "of creation in the higher sense, or the calling into existence of habitable animated worlds, by the fiat of a supreme eternal spirit, out of Chaos or non-entity, as in the Mosaic system, neither Hesiod nor Homer manifest any conception."

[2] Opp. 116. [3] Opp. 122. [4] Theog. 163. [5] Opp. 138.

[6] Prof. Jebb (Primer, p. 45) speaks of the "Shield" as "not by Hesiod, but of later and perhaps composite authorship," adding, "The description is imitated from that of the shield of Achilles in the 18th Book of the Iliad, but is greatly inferior to it."

entertained, and the question is the more difficult to decide, because the style for the most part, though it has many peculiarities, and is marked by the occurrence of words and inflexions nowhere else to be found, is a manifest imitation of the Homeric, as is the subject itself an imitation of the "Shield of Achilles." As a fragment of antiquity, and as representing a species of short epic of which this is an unique example, it is certainly worth the reading. Critics, however, appear generally to agree in assigning to it very little inventive or poetic talent. Colonel Mure[7] calls the style "wild and fantastic without originality, and turgid without dignity."—"Not only is the poetical law against rude collisions of heterogeneous elements completely set at nought, but the text is often, to all appearance, purposely so disposed, that the same line contains the conclusion of one and the commencement of another image of the most offensively opposite character. The joyous is suddenly converted into the pathetic, the tender into the terrible, with an almost burlesque effect."

These are hard words, and the present editor for one is hardly disposed to acquiesce in their justice. The circumstance of this poem being alone preserved seems to show that it had some little repute in antiquity; although the fact, elsewhere remarked, that no Greek writer of the Attic period ever cites or alludes to the poem, might seem on the other hand to argue that its preservation was due more to accident than to its popularity. It may possibly be a compilation in part from the Κατάλογος γυναικῶν, attributed to Hesiod, by some unknown hand of the Alexandrine period. We know, from allusions to other shields, e. g. that given by the gods to Peleus,[8] and from more than one description in Quintus Smyrnæus, that the device on heroes' shields was a very favourite theme with the rhapsodists. Mr. Mahaffy (p. 113) thinks there is enough of Hesiodic character and diction in the "Shield," to make its authenticity at least by no means impossible. If so, it cer-

[7] Hist. Gr. Lit. ii. p. 424. [8] Eur. El. 455, seqq.

tainly must have been considerably altered and modernised, as a careful examination of the language will show.

It is to be hoped that, whatever be the faults of Hesiod considered merely as a poet, and whatever opinions are held of the genuineness of the works attributed to him, a case has been established in favour of his being more read than he has hitherto been in our schools. In order to promote that end in some degree, and to produce an edition suitable to the present time, and with sufficient explanations to satisfy ordinary students, at least it may be said that no pains have been spared.

In the first place, I have myself collated, besides the Aldine edition of 1495[9], not fewer than fourteen MSS. throughout,—a task, I need hardly say, of great labour and no small difficulty. Several of these MSS. had never, I believe, been collated at all; others more or less inaccurately or incompletely.[1] In the second place, I have gone through the whole of the voluminous Scholia (as given in Gaisford's "Poetae Minores"), comprising the commentaries of Proclus, Moschopulus, and Tzetzes on the "Works," an anonymous Scholiast (or Scholiasts) on the Theogony, and the late, but intelligent exegesis of Joannes Diaconus on the "Shield." Thirdly, I have consulted throughout the editions of Hesiod by Gaisford, Goettling, Schoemann, and Van Lennep, and frequently also that of Robinson (1737), and in the Theogony, that of Dr. H. Flach (Berlin, 1873). At the same time, I have gone on the principle of making the author in the main his own interpreter, and of consulting other commentators rather to compare their views with my own, than to take from them at second hand either explanations of the

[9] The *editio princeps* of the "Works," printed in 1493, I have not seen; but a collation of it is given in Gaisford's edition, as of other early post-Aldine editions.

[1] Great pains and attention are required to make a *complete* verbal collation, noticing even accents, stops, erasures, changes of hand, &c., of any single Greek MS. Very often, of course, the writing is extremely difficult to read. I have done my best, but cannot positively guarantee freedom from error: nor have I given all the various readings of any one MS., many being trivial and unimportant, such as mere errors of ignorance or carelessness.

text or the critical selection of the readings. Generally, however, the text of Goettling has been followed more nearly than any other, and his views as to interpolated verses and passages have often been accepted, where the subsequent editor, Van Lennep, has argued for the integrity of the vulgate text.

The following is a list of the MSS. collated for this edition.

(A) Codex Galeanus, in Trinity College library, Cambridge. (Gale MSS., O. 9. 27.) A quarto on thick parchment, containing the Ἔργα as far as v. 760), with the commentary of Tzetzes and numerous interlinear glosses. This is a very valuable and excellent MS., apparently of the early part of the fourteenth century, perhaps older. It contains however the writing of several hands, and the first part (to v. 256) is probably of saec. xiii. It is in a damaged condition from the effects of damp or fire, and as it ends abruptly with *ὑπαλεύεσθήμην*, it is probable that it originally contained the Ἡμέραι or Calendar, and has lost several leaves. In all there are now sixty-four leaves. What remains is very legible throughout. The readings of this MS. approach nearer to the best of the Paris MSS. than any that I have collated; sometimes they are quite peculiar, and on the whole this is perhaps the best MS. of the "Works" in existence. It was collated by Dobree for Gaisford, and other editors have borrowed their notice of it from him, though he does little more than mention it in his list. By the permission of the Master and Fellows of Trinity College, a facsimile of this MS. is presented to the reader. It exhibits a very curious picture of the Hesiodic wain[1] and other agricultural implements described in the "Works." The following is the passage from Tzetzes' commentary at the bottom of the page:—

Ὅλμος λέγεται μέρος τοῦ ἀνθρωπείου σώματος, ὃ καὶ θώραξ καλεῖται· ἔστι δὲ τὸ ἀπὸ τραχήλου μέχρι αἰδοίων. Νῦν δὲ ὅλμος ἡ ἴγδη, ἐν ᾗ κέγχρον καὶ ἕτερα τοιαῦτα οἱ γεωργοὶ κατατέμνουσι.

[1] The Q or Koppa on the hind quarters of the horse illustrates the term ἵππος κοππατίας, Ar. Nub. 23.

τριπόδην : τριῶν ποδῶν μῆκος ἔχοντα· ὁ δὲ ποῦς δακτύλων ἐστὶ ιτ. Καὶ τρίποδος μὲν καὶ τετράποδος, καὶ τὰ ὅμοια, ὁ ἔχων μῆκος τόσων ποδῶν. τρίπους δὲ καὶ τετράπους, ὁ τρεῖς ἢ τέσσαρας πόδας ἔχων. ὕπερον. λάκτην, ναγέα, τριβέα, ἢ κύπανον. ἄξονά θ' ἑπταπόδην· ἄξων ἐστὶ τὸ ξύλον τῆς ἁμάξης καὶ τῶν ἁρμάτων, οὗ ἑκατέρωθεν ἐμβέβληνται οἱ τροχοί. νῦν δὲ περὶ τοῦ τῆς ἁμάξης ἄξονος λέγει κακῶς, ὅτι ἑπτὰ ποδῶν δεῖ ἔχειν αὐτὸν τὸ πλάτος· μόλις γὰρ ἂν ἄξων ὑπερβαίη τοὺς τέσσαρας πόδας. ἄρμενον οὕτω. ἡσίοδος πάνυ ἁρμόδιον ἄξονα τὸν ἑπταπόδην φησί· ἐγὼ τοῦτον φημὶ πάνυ ἀνάρμοστον· καί τοι μὴ ἔγγιστα ὢν τῶν γεωργικῶν. εἰ δέ κεν ὀκταπόδην.

(B) A MS. in the Bodleian library, also of saec. xiv., on cotton paper (*bombycinus*), very excellent and critically valuable. It is marked Auct. F. 3. 25 (otherwise Arch. D. 20). It is a large and thick quarto, containing among other writings the Ἔργα with numerous scholia and glosses, all written in a clear and beautiful hand, with glossy black ink. The readings of this MS. are second only to those of (A). It does not appear to have been before collated, so far as I can ascertain.

(C) A thick paper folio (or rather, a large quarto), also in the Bodleian, and marked Laud 54. It seems of the early part of saec. xv., or the end of saec. xiv. It contains the Ἔργα besides other writings; it is well written, on glossy paper (not, I think, the silky cotton paper). This is also a good MS., and agrees closely with the readings of (B). It has ample scholia, and interlined glosses in red ink, which appear to belong to three distinct hands.

(D) A paper MS. of saec. xv., also in the Bodleian, marked Laud 10. It is a small quarto, containing the Ἔργα without scholia, but with red interlined glosses up to v. 593, *κεκορημένον ἦτορ ἐδωδῆς*. After this verse the hand changes, and the glosses are written in black ink. On the whole this is a good MS., and here and there it gives peculiar readings of some value. Robinson appears to have collated this, as "B. 699."

(E) Another Bodleian MS., Barocc. 46, also a small quarto

on paper, of the latter end of saec. xv. It contains the Ἔργα with extracts from the scholia of Tzetzes and Moschopulus. These scholia are somewhat scanty, and are collected at intervals so as to interrupt the text. There are no interlined glosses. It agrees in part with (A), as does that next to be described, viz.

(F) Barocc. 60 in the Bodleian collection. This MS., in form, date, and close agreement in the readings, might seem to have been a duplicate of the last made by the same hand. (See however Ἔργ. 150 and 248.) The present copy contains also the Theogony, to v. 520, but the greater part of the latter is written by a different hand. There are red interlinear glosses, and also scholia to the Ἔργα, but these are much more scanty on the Θεογονία. The readings of this MS. are given by Robinson in the Ἔργα.

(G) A MS. of the Ἔργα on paper, a small quarto of saec. xv., in the public library at Cambridge, marked Nn. 3. This appears to be the only MS. of Hesiod in that collection; but it is carefully written, and derived from a good copy. It has numerous interlined glosses, which are often difficult to decipher from the evanescence of the red ink; but they are only extracts from the scholia of Moschopulus.

(H) D'Orville x. 1. 3. 12, in the Bodleian. An octavo on paper, apparently of the first part of saec. xv., and containing the Ἔργα with red glosses and scholia. The space left for the verses of the text is so narrow, that nearly every word is contracted, so that this MS. required much care in the collation. It has marginal scholia, and interlined glosses in red ink of remarkable freshness and brilliancy. The errors made by the first hand are numerous, but they have been subsequently corrected. On the whole this is a good copy, and generally agrees with family of (D) and (G).

(I) D'Orville x. 1. 3. 13, i
paper, containing the Ἔργα
no scholia. An octavo, w
style, and with very cor

consequently a difficult MS. to decipher. Though the readings are often very bad, betraying both ignorance and carelessness on the part of the scribe, they are occasionally good, approximating to (A), and here and there even remarkable. The letters η, υ, ι, are frequently interchanged, and even words are omitted through the haste of writing. This MS. ends with *τρισκαιδεκάτην ἀλέασθαι*, Ἔργ. 780.

(K) A very small but elegant paper MS. of the end of saec. xv., preserved in the library of Corpus Christi, Cambridge. It contains the Ἔργα, and the Theogony as far as v. 50. Probably it has never before been collated. It is very accurately written, and it derives an especial interest from the fact, that it is evidently the very same MS. from which the Aldine edition of 1495 was printed. The proofs of this are conclusive: (1) It contains a short dedicatory letter from *Πέτρος ὁ μοναχὸς Ἄλδῳ τῷ Μανουτίῳ*, (2) It agrees almost *verbatim* with the Aldine readings. (3) It contains also Theognis, Phocylides, the *χρυσᾶ ἔπη* of Pythagoras, and one or two other inferior works which are given in the Aldine edition. This little 12mo. is very neatly and minutely written, containing merely the text, with red lines under-ruled, and with the initial letters slightly coloured.

(L) Barocc. 109, in the Bodleian. A small quarto on paper, of saec. xv., containing the Theogony complete. It appears to have been written by three different hands, the first extending to *οὓς θ' ἁλμυρὸς ἔτρεφε πόντος*, v. 107, the second to *τῶνδ' ἕλευ ὀπποτέρην κ.τ.λ.*, v. 548, the third to the end. This MS. is well and clearly written, and contains a few glosses and scholia. Robinson's collation of this MS. was extremely inaccurate.

(M) Barocc. 60, in the Bodleian. This is also a paper MS. of saec. xv., containing, besides the Ἔργα (see F), the first 519 lines of the Theogony. It agrees *verbatim* with (L), so far as it extends. In the latter part, which (L) alone contains, the Aldine agrees with it much more closely than in the former part.

These two MSS, (L) and (M), were collated, or at least one of them (L), by Robinson, but not very accurately. Though late, they are of high importance in settling the readings of the Theogony.

(N) A paper MS., very similar to the two last in size (small 4to.) and handwriting, preserved in the library of Emmanuel College, Cambridge. It is beautifully written on paper, and is probably of the middle of saec. xv. Unfortunately, it contains (besides part of the "Shield") only the latter part of the Theogony, beginning (which is a remarkable coincidence) from the very verse at which (M) leaves off. This MS. was collated for Gaisford's edition, and he cites it as "codex recentissimus et mendosissimus, licet optimarum lectionum vestigia subinde exhibeat." The critical importance of this MS. is however very considerable. Though carelessly written, and abounding in errors, it must have been taken from a MS. of a different family from any now existing. Hence its readings are sometimes quite unique, and often better than are found in any other MS. Besides other works, including a very beautiful copy of Lycophron with the Scholia of Tzetzes, and a small portion of Theocritus, this MS. comprises a portion of the "Shield of Hercules," from v. 238 to v. 400 being lost. In this poem, as in the Theogony, the readings are often unique and valuable. It appears originally to have been complete in both poems, and to have lost many leaves containing the missing part; for what now remains has been bound up in such confusion, that the MS. is difficult to use for the purpose of collation.

(O) A paper MS. in the British Museum, marked Harl. 5724, containing the "Shield of Hercules" complete. It is a late paper MS., of saec. xv., very neatly written, and of considerable critical value. The readings differ from those of (N), and agree more nearly with the Aldine. There are no scholia or glosses; and the text is full of mistakes, yet must have been derived from an excellent copy. This MS. was collated, and pretty accurately, for Robinson's edition of 1737.

I could not discover any other MS. of Hesiod in the voluminous catalogues of the British Museum. A MS. of Hesiod complete was said to be preserved in the library of Gresham College, London; but on inquiry there I learned that all the books and MSS. had been destroyed in the fire which burnt down the Royal Exchange.

One feature in the present edition will appear new to many, viz. the marking of the digammated words below the text in each page.[3] As the digamma forms an important as well as a difficult part of the study of the early epic language, and appears to furnish a test of some critical value in distinguishing spurious from genuine verses, a few remarks on the subject are here appended, not indeed of sufficient length to claim the character of a regular treatise, but merely designed to give the younger student some insight into the theory of it. Recent inquiries have done much to bring this versatile letter under something like regular rules; but its early disappearance and the various substitutions for it in the written literature of later times have left an obscurity, on some points, which is not likely ever to be wholly removed.

It might be expected, that what is called the *Aeolic* digamma would be more uniformly and carefully observed by Hesiod, as a Boeotian, than by Homer, whose dialect is a mixture of the old and the new Ionic with the Aeolic. And such indeed seems to be the case. As far as we can judge, in really genuine verses, Hesiod's use of the digamma is pretty constant, though perhaps not absolutely invariable.

If we compare the Latin alphabet with the Greek, we find many reasons for believing the former to be the older of the two; and that the statement of Tacitus[4], that the Latin alphabet resembled the Greek in its earliest state, is quite correct. For example; the Latin retained the H, the F, and the Q (or Koppa), in their original power, though the two last were early

[3] Dr. Flach has followed my edition in this respect, except that he inserts the initial digamma in his text.

[4] Ann. xi. 14. "Et forma litteris Latinis, quae veterrimis Græcorum."

dropped by the Greeks, and the H ceased to be the aspirate, and took the place of the long *e*.

If we place side by side the first seven or eight letters of both alphabets, viz.

A with A	E with E
B —— B	— —— F
Γ —— C	Z —— G
Δ —— D	H —— H,

we shall notice, first, that the Roman C (hard) anciently represented the Greek gamma, (e. g. *macister* for *magister*,) while the Roman G takes the place of the Greek Z (dj, sh, sd, j); secondly, that F is wholly wanting in the Greek alphabet. Yet this βαῦ or digamma, (pronounced however as *u* or *w* (hw), or as the soft Greek β, rather than as our *f*) bears an important part not only in the language of Homer and Hesiod, but in the formation and inflexion of many words in which its original form and power have been modified or wholly lost.

Bentley had observed,—what in truth was obvious enough,—that many instances of short syllables left open in the Homeric poems were to be remedied, according to a pretty constant rule, by the restoration of an *F* which had once existed at the beginning or middle of such words. A clue to certain metrical phenomena having been once obtained, evidences poured in from all sides entirely confirming the truth of the theory. Coins, inscriptions, Aeolicisms preserved by the old lexicographers, and the distinct testimonies of ancient writers, left no doubt whatever as to the existence and frequent use of the *F* in the earlier language. So well is this now understood, that a partially successful effort has been made to restore the digamma throughout to the Homeric text. It must however be conceded, that as the use of the digamma (or of the *hiatus* left by the omission of it) was traditional up to quite late schools of epic poetry, the rather frequent irregularities in our Homeric texts indicate patchwork and interpolation. The phonetic value of the digamma, in fact, while it was felt and acknowledged in later

times, was not correctly understood, and therefore was sometimes misapplied. The following passage will give the reader a clear idea of what is meant (Il. xvi. 366—378) :—

ὡς τῶν ἐκ ναFFῶν (νηῶν) γένετο Fιαχή τε φόβος τε,
οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἕκτορα δ' ἵπποι
ἶκφερον ὠκύποδες σὺν τεύχεσι, λεῖπε δὲ λαFὸν
Τρωικὸν, οὓς ἀFίκοντας ὀρυκτὴ ταφρὸς ἔρυκεν.
πολλοὶ δ' ἐν τάφρῳ Fερυσάρματες ὠκέες ἵπποι
Fάξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἅρμα Fανάκτων,
Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
Τρωσὶ κακὰ φρονέων. οἱ δὲ Fιαχῇ τε φόβῳ τε
πάσας πλῆσαν ὁδοὺς, ἐπεὶ ἂρ τμάγεν· ὕψι δ' ἈFελλὰ
σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι
ἄψορρον προτὶ Fάστυ ναFῶν (νεῶν) ὅπο καὶ κλισιάων.
Πάτροκλος δ' ᾗ πλεῖστον ὁρινόμενον Fίδε λαFὸν,
τῇ β' ἔχ' ὁμοκλήσας.

Here, in twelve consecutive verses, the *F* or digamma is to be supplied not less than thirteen times. In the first verse, we compare the Latin *navis* and *navium*, by which we are sure that *νηῶν* is not an original form, any more than *νεῶν* in the last verse but two. But, if the old word for a ship was *vaf-s*, we can readily explain the long and the short genitive plural by the double and the single digamma, *vaFFῶν* and *vaFῶν*. So again *ἴδε* in the last verse but one must have been *Fίδε*, because the Latins said *vid—ere*.[b]

We have then not less than *five* distinct proofs of a lost *F* in the early Greek language, any one of which is sufficient in itself to establish the fact. These are (1) the place of F in the Latin alphabet, left vacant in the Greek. (2) The frequent occurrence of *hiatus* or open syllables in particular words. (3) The analogy of Latin words, evidently identical with the Greek, which take the *v*, as *vinum*, *vicus*, *vis*, compared with *οἶνος*, *οἶκος*, *ἴς*. (4) Numerous *written* examples of the *F* in coins and inscriptions. (5) Words in which *υ* is added as an equivalent to the lost *F*, e. g. *αὐὴρ* for *ἀὴρ*, *αὐὼς* for *ἠὼς*, *ἀρεύϊος* for *ἄρειος*, *αὐάτα* for *ἄτα*, *φαῦος* for *φάος*, &c.

When the Emperor Claudius vainly fancied that imperial

[b] For the digamma in λαὸς and ἄελλα, see Curtius, Gr. Et. 364 and 390. The German *leute* retains it in the former word.

authority could alter a received alphabet [6], he introduced the use of three letters, one of which was the *F*, to represent *V* as distinct from *U*. This letter he *inverted*, i. e. he wrote EVLGVS, AMAEIT, *vulgus, amavit*. This then is an additional recognition of its use, which may have lingered on, in some Aeolic *patois*, even to Claudius's own time, though it was probably in him a piece of learned pedantry borrowed from books. But the *F* of Hesiod and Homer had rather the power of *w* than of *f* or *v*; thus, ἔργον or Ϝέργον seems connected with our word *work*; and οἶνος and *vinum* represent our *wine*, ἴσημι (root Ϝις or Ϝιδ) our *wise*, *wist*, and *wizard*.

One of the difficulties in the theory of the digamma arises from the fact, that its use does not seem constant even in those words which nearly always take it; some words take it much more regularly than others; while there are a good many to which it seems arbitrarily or capriciously added or omitted, as the metre may require. Thus, in v. 6 of the Homeric passage quoted above, the ordinary texts do not give ἅρμα ἀνάκτων, but ἅρματ' ἀνάκτων, whereas ἄναξ and ἀνάσσειν nearly always take the *F* in Hesiod and Homer. In Homer indeed ἅρμα Ϝανάκτων is probably the true reading, because ἐν πρώτῳ ῥυμῷ is also in the singular. But in Hes. Theog. 543, Ἰαπετιονίδη, πάντων ἀριδείκετ' ἀνάκτων, the same omission of the initial *F* occurs; though there also the true reading may have been ἀριδείκετε λαῶν. The exceptional cases are indeed numerous, and present considerable difficulties to the critic. Thus, to cite only a few; Hesiod nearly always used Ϝέργον, Ϝοῖνος (or rather Ϝῖνος), Ϝεῖδος, Ϝέκαστος, Ϝιδὼς or Ϝειδὼς, Ϝοῖκος. And yet the following violations (and they are not the only examples)[7] occur in his extant poems, or at least, in our present MSS. of them:—

Theog. 146,

ἰσχύι τ' ἠδὲ βίῃ καὶ μηχαναὶ ἦσαν ἐπ' ἔργοις

[6] Tacit. Ann. xi. 14.

[7] Dr. Flach has discussed them all at great length in his *Prolegomena*, with reference throughout to the views expressed in this work, and nearly always assenting to them.

Opp. 596,

τρὶς βδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οἴνου.

Theog. 908,

Ὠκεανοῦ κούρη πολυήρατον εἶδος ἔχουσα.

Theog. 459,

καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, ὅστις ἕκαστος

Opp. 187,

σχέτλιοι, οὐδὲ θεῶν ὅπιν εἰδότες.

Theog. 64,

τὰρ δ' αὐτῇς Χάριτές τε καὶ Ἵμερος οἰκί' ἔχουσιν.

Similar irregularities may easily be cited in the Homeric use of the *F*. Thus (to give only one or two), even ἔπος, perhaps the most regularly digammated of all Epic words[a], is not so in Od. xiv. 509,

οὐδέ τί πω παρὰ μοῖραν ἕπος νημερδὲς ἔειπες.

With which compare Theog. 84,

τοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μείλιχα,

and Opp. 453,

ῥηΐδιον γὰρ ἕπος εἰπεῖν.

In Il. xvi. 210, we have *θυμὸν ἑκάστου*. In Od. v. 407, *πρὸς ὃν μεγαλήτορα θυμὸν*, whereas commonly *Fέκαστος* and *Fὸν*, *Fεὸν*, *ἑFὸν*, or *σFὸν* (*suum*) are used.

In verses of this kind, which are tolerably numerous (yet decidedly exceptional to the common usage), we have to decide between three probabilities, or to conclude that each of three causes has exercised some influence on our present texts; (1) Either the digamma was an arbitrary sound, and could be used or omitted according to metrical convenience; or (2) the verses which violate it have been altered and corrupted by grammarians who were displeased with the apparent *hiatus;* or (3) such verses are the composition of an age when the digamma had ceased to be in use and had become merely imitative.

[a] In Il. xxi. 286, it is obvious to read *ἐπιστάσαντο Fέεσσιν* for *ἐπιστάσαντ' ἐπέεσσιν*. And generally it may be remarked, that a large number of apparent exceptions in the use of digammated words admit of an equally easy correction, so that the number of actual *violations* of the digamma is capable of being greatly reduced.

The first view is that most commonly entertained, and certainly is the one which at first sight appears the most satisfactory, especially as it has some analogies in modern dialects, e. g. as the French pronounce *oiseau* nearly like *woiseau*, the Dutch *oyster* like *woyster*, the Yorkshire people *outs* like *wuts*. It is further confirmed by the fact, that a large class of words, such as Ἥρα, Ἴλιον, Ἶρις, ἰδεῖν, οὐρανὸς (*Varuna*), ἀνὴρ, ὅσσα, ἠχὴ, ἰαχεῖν, ἰλάσκομαι, ἅλις, &c., seem to take or reject the initial digamma as a matter of metrical convenience[9]. The second opinion may be maintained on the ground that a large portion of the verses, where the digamma ought to occur, is susceptible of obvious correction, e. g. in some by the mere omission of the *ν ἐφελκυστικὸν*, as *θέλουσι Fιδεῖν* for *θέλουσιν ἰδεῖν*, while in others vestiges of the true reading have been preserved even in our existing MSS., of which examples occur in Hes. Opp. 376. 382. 457. In the first of these the common reading is

μουνογενὴς δὲ πάϊς σώζοι πατρώιον οἶκον
φερβέμεν,

but the Gale MS. (A) has *παῖς εἴη* by the first hand, showing that the old and true reading was

μουνογενὴς δὲ πάϊς Fοῖκον πατρώιον εἴη
φερβέμεν·

In the second verse the vulgate is,

δδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι.

But some MSS. give ἔργον δέ τ' ἐπ' ἔργῳ, whence *Fέργον δ' ἐπὶ Fέργῳ Fεργάζεσθαι* may easily be restored. In the third of the above verses,

τῶν πρόσθεν μελέτην δαῖ ἔχειν οἰκήια θέσθαι,

some copies retain the correct reading, *μελέτην ἐχέμεν Fοικήια θέσθαι*.

The third opinion, that those verses in which the usually

[9] "Boeckhius ostendit, digamma apud Pindarum non facere positionem, sed hiatus vitandi causa quibusdam esse vocibus præfixum, ea lege atque conditione, ut, quum inter merus dialecti varietates numeratum esset, pro arbitrio poetæ vel admitteretur vel omitteretur." Dr. Donaldson's Pindar, p. lv.

digammated words have no digamma are interpolated, is also plausible, and in a number of instances is probably true. Thus, for instance, Opp. 589,

εἴη πετραίη τε σκιὴ καὶ βύβλινος οἶνος,

is self-evidently a spurious verse. So perhaps are Opp. 738,

πρίν γ' εὔξῃ ἰδὼν ἐς καλὰ ῥέεθρα,

and Theog. 440,

καὶ τοῖς οἳ γλαυκὴν δυσπέμφελον ἐργάζονται.

And a closer investigation of this question would probably do a great deal in discriminating the additions of later rhapsodists from the genuine verses of Homer and Hesiod.

Professor Mahaffy[1] "does not believe the presence or absence of the digamma can be of the least use in determining the genuineness or spuriousness of any line in Hesiod." This is a sufficiently bold and plain statement; but he adds, "there seems really evidence for the fact that the digamma was a letter which could be arbitrarily used or dispensed with in epic poetry." I doubt very much if scholars generally will be disposed to agree with this view, or rather, I am nearly sure that they will not. No doubt, the ϝ is pretty often "dispensed with"; but who shall say such passages have a genuine antiquity? It is poor reasoning to assume genuineness, and argue from it a legitimate irregularity in the use of ϝ.

That the digamma could not have been wholly arbitrary, even as an initial letter, is proved by its occurrence in inscriptions unfettered by metre. Thus, in the ancient *Tabula Eliaca* we have not fewer than four words with the written digamma, viz. ϝέτος (ἔτος, Lat. *vetus*), ϝέπος, ϝάργον, and ϝέτας (ἔτης). From Boeckh's *Corpus Inscriptionum*, early coins, bronzes, and bits of pottery, and from Hesychius, many other words have been collected, which need not here be enumerated.

It has been stated, that one value of the ϝ was probably our *w*.

[1] Hist. Cl. Gr. Lit. i. p. 120, note.

But it took so many Protean forms and changes, and passed into so many other vowel sounds, as *o*, *ι*, *υ*, *σφ*, or the simple aspirate, that it is not always easily recognised by those who have not paid attention to the subject.

Of *aspirated* words, which have lost an initial letter, we have a great many, e. g. *ἕκαστος*, *ἑκών*, *ἕκας*, *ὅς*, *Ἑκάτη*, *ἑκατηβόλος*, *ἐλπὶς* (anciently so written). And yet the aspirate was not *identical* with the *F*, for *ἕπομαι* (Lat. *sequor*) has no *F*, nor has the relative *ὅς*, while the possessive *ὅς* was, generally at least, *σϝὸς*, or *ϝὸς*, (*suos*) *suus*. So far indeed was the *F* from resembling the modern, or perhaps the Latin, F, that its primary power seems to have been that of an *aspirated labial*, *sv* or *σϝ*[2] not unlike the A.-S. *hw*, or our semi-sibilant pronunciation of *who* and *when*. The *σ*, as is usual in Greek, was either evanescent or passed into *ε*, making *εϝ* for *σϝ*, as we shall presently see; or it was the *F* that vanished, leaving only the *σ*, which was ultimately represented by the aspirate. Not very many words remain, which exhibit the primary *σ F*. But we may mention *σφὸς* (for *σϝὸς*), *σφε* for *σϝ* = *ἑ*, *suetus* from *σϝεθ* (*ἔθος*, *ἦθος*), and *suavis* for *σϝηδύς*. We know that in the old epic *ἡδὺς* took the digamma; but even at that early time the *σ* must have been dropped, for this would violate the metre, e. g. in Theog. 1021,

νῦν δὲ γυναικῶν φῦλον ἀείσατε Ϝηδυέπειαι Μοῦσαι.

But *suavis* must come from *σϝηδὺς* (or rather *σϝαδϝ-ς*, *suad-vis*). The *d* was dropped euphonically; but it appears in *suad-eo*, 'to use honied words,' *μειλίσσεσθαι*.

We may further compare the Latin with the Greek reflexive pronoun, which suggests some curious analogies:—

ἵ	*hic*	*οἵ*	*sibi*
οὗ	*sui*	*ἕ*	*se*.

Here it is easy to see that the genitive *οὗ* has passed through the several forms *σϝέο*, *ἕο*, *εἷο*, *όο*, besides which there is *ἕθεν* for

[2] See Dr. Donaldson's Larger Greek Grammar, § 18. *j*, and § 25.

ἑόθεν. The original dative must have been σϝιφι (*sibi*), and the accusative σϝε or σε, the latter however differently pronounced from σε the accusative of σὺ, while the former passed into σφέ. In the plural we have *vos* by the side of σφῶ, and σφᾶς and σφισὶ by the side of *se* and *sibi*; σφέτερος by the side of *vester* (ϝέστερ-ος by transposition).

It is now held that neither the Greek nor the Latin F had the sound of our letter. The Greek φ is commonly represented by the Latin *f*, as φρητὴρ is *frater*, φέρω is *fero*, &c., *p-h* or *b-h* being more nearly the original sound. The digamma is most commonly the Latin *u* or *v* (οἶκος = ϝῖκος *vicus*), but we cannot certainly say if this *u* was our *v* or rather our *w*, as *uinum* and *uicus* are *wine* and *wick*. The *v* and the *f* are closely allied sounds; between *vine* and *fine* there is no other difference than that the former word has a faint echo (so to say) in the throat, and may be called *semi-guttural*.

What was the exact difference to the Greek ear between the original H or *h*; the sibilant-aspirate in ἑξ, ἑπτὰ, ὕλη, of which the Latin forms are *sex*, *septem*, *silva*; and the digamma presumed to exist in such words as ϝεκὼν, ϝέκαστος, and the evanescence of which has left the rough breathing; this seems a difficult question, especially as there must have been some distinction of sound between ὃς *suus*, and ὃς the relative[3]; and between ἕπομαι, which does not admit of a hiatus before it[4], though *sequor* is its Latin form (like ἅλλεσθαι compared with *salio*), and ἕκαστος, which nearly always does. The sibilant-aspirate is well shown in our pronoun *she* from the Anglo-Saxon *heó*. Even here a local *patois* pronounced the latter word without the *s* sound, whence has arisen a modern vulgarism, which is often mistaken for an ignorant error of grammar, "*her* (or *hoo*) did it," for "*she* did it." A breathing ejected through compressed teeth, or what might be termed a "dental-guttural"

[3] The relative ὅς does not seem to take the digamma, though I have seen it so written on a rather early vase.

[4] We have ἅμ' ἕσπετο in Theog. 268, and in several passages of Homer.

sound, appears to be the basis of the sibilant-aspirate, which made *silva* from ὕλη [1].

Curtius remarks (Gr. Et. 369) that the occasional lengthening of a vowel before λῖς (ὥστε λῖς, Il. xviii. 318) indicates a primitive word λϝῖς. If so, it was clearly pronounced more like *slis* Compare the archaic *stlis* (our *strife*) with *lis, litis.* The word in that case would stand for λεϝῖς, like λέαινα for λεϝάνια and λέων for λέϝων, from root λαϝ = λαβ (*New Cratylus*, § 455), and the initial σ would be a residue of the original σϝ.

The loss of the σϝ from the written language, while it was retained in pronunciation from the necessity of the metre, is singularly illustrated by such verses as Theogon. 819,

δῶκε δὲ Κυμοπόλειαν ἀνυίειν, θυγατέρα ἣν.

Also Scut. Herc. 59,

αἰτὸν καὶ πατέρα ὃν Ἄρην ἅτον πολέμοιο.

Where σϝὴν and σϝὸν must have been the original words, and do not happen to have passed into the written forms σφὴν and σφὸν, as in other places. In Il. vi. 358,

ἔνθα με κῦμ' ἀποέρσε πάρος τάδε ἔργα γενέσθαι,

compared with Il. xxi. 283,

ὃν βά τ' ἔναυλος ἀποέρσῃ χειμῶνι περῶντα,

and ibid. 329,

μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης,

we have an obscure aorist meaning 'to sweep away,' applied to a rapid current. In two of these places the metre shows that the σϝ must originally have existed. Hence we may infer a root *suer* (our *swirl*), possibly connected with σύρ-ειν, a verb which bears exactly the same sense.

It has been stated above, that the original σϝ, or ϝ, or δϝ,

[1] There were local dialects of this word, several forms of which are known, σύλη or ϝυλη, in *Scaptesula* for σκαπτὴ ὕλη, and *Sila*, a forest in South Italy; ὕλϝη or ϝυλϝη, *silva*, and ὕλϝη or *ulva*, the reeds and sedge on river banks. In my opinion, the root is ϝελϝ, *volvo*, seen in εἱλεῖν and its numerous derivatives, the primary idea being that of dense and close packing. The Homeric Ἴδη, our *wood*, seems a change of δ and λ. Compare Ἴδη with ἴλη. There is no probability in the etymology suggested by Curtius (376) from *su, procreare*. It seems very reasonable to explain *Ilium* (Ἴλιος) as the closely-packed or densely-peopled town

seems to have had the value, not merely of a *letter*, but of a *syllable*, viz. εϝ (generally changed into εὐ), or ϝε by transposition. Thus from ἴσος (ϝίσϝος) we have νηὸς ἐϝίσης, from ϝίκελος ἐπιϝείκελος, ϝεϝοικὼς by the side of the Ionic ἐοικὼς and the Attic εἰκώς [6].

If we compare εἴκοσι with *viginti*, we shall see that the ει is a long syllable caused by the digamma with the ε, i. e. ϝείκοσι for ϝῐκοσι (ϝίκατι) [7]. This, again, by a singular capability of reduplication, quite consistent with the genius of the Greek language, became ϝε-ϝε-ίκοσι. So we have in Od. xii. 78,

οὐδ' εἴ οἱ χεῖρές τε ϝεϝείκοσι καὶ πόδες εἶεν.

There must have been an old aorist ἴσατο, 'it made itself like,' i. e. 'it appeared.' As in ἴσημι, it took the digamma (compare our *wise*); and thus from ϝε-ίσατο arose ἐ-ϝε-ίσατο. Compare Od. v. 398,

ὣς Ὀδυσῆ' ἀσπαστὸν ἐϝείσατο γαῖα καὶ ὕλη.

Where the initial ϝ has vanished from the first ϝε. Again, we have ἔειπε (ἐϝειπε) by the side of εἶπε or ϝεῖπε, ἐέλδωρ, ἐέργει, ἀν-έελπτος (ἀνα-ϝελπτος), ἐΐσκω, ἐέρση, ἐέλσαι.

In all these it is evident that εε could not have been an open dissyllable. The Homeric ἐϝέργει passed into εἴργει of the later Attic, ἔργει of the Ionic; while the aspirated εἵργει perhaps represents σϝε-έργω. The Homeric ϝεϝίσκω is evidently ϝε-ϝείσκω. Hesiod too has εἰς ὦπα ϝεϝίσκειν, Opp. 62.

The above facts appear most clearly from the transition of σϝος (or ὃς), *suus*, into both ϝεὸς and ἐϝός [8]. Thus, in Theog. 467, we have

παῖδας ἑϝοὺς κατέπινε, Ῥέην δ' ἔχε πένθος ἄλαστον.

[6] Used also in Il. xxi. 254, τῷ εἰκὼς ἤιξεν. On the other hand, Thucydides uses the form ἀπεοικότως.

[7] This is a more reasonable explanation than to conclude, with Curtius (134), that "the diphthong in the first syllable seems to be a mistake." This indeed appears to be the true explanation of the ο in οἶνος, οἶκος, Ὀϊλεὺς = ϝιλεύς. The sound of the diphthong represented *wi* or *hwi*, as οἶστρος and ὀϊστὸς are our word *whizz*. Probably then οἶνος was pronounced *whernos*.

[8] Compare *meus* with ἐμός. Dr. Flack (Proleg. p. 42) gives the various epic forms σϝὸς, σεϝὸς, ἐϝὸς, ϝὸς, ϝεός. The old Romans said *sis oculis* for *suis*, &c., pronounced *swis*.

But in Opp. 328,

ἧς τε πατηγήτοιο Ϝεοῦ ἀνὰ δέμνια βαίνει.

Pindar, as well as Homer, uses the simpler form Ϝός. What is rather remarkable, the still further curtailed form ὅς seems to have been used in early times; for we find in Od. v. 407,

ὀχθήσας δ' ἄρα Ϝεῖπε πρὸς ὃν μεγαλήτορα θυμόν.

And here indeed it would be easy to suppose the original reading was Ϝεῖπε Ϝεῷ μεγαλήτορι θυμῷ. But a little after the time of Peisistratus, if we may trust an apparently genuine epigram quoted by Thucydides (vi. 54), the word was used without any digamma:—

μνῆμα τόδ' ἧς ἀρχῆς Πεισίστρατος Ἱππίου υἱός.

That the digamma often represented Ϝε or εϜ, is also shown by the words ἔαρ, ἐαρινὸς, εἰαρινός. Comparing the Latin *ver*, we conclude that the old word was Ϝαρ (for Ϝεσαρ). Hence we obtain Ϝε-αρ and εϜ-αρ, respectively ἔαρ and εἶαρ (*year*), and εἰαρινὸς for ἐϜαρινός. *Vernus* is evidently Ϝαρινὸς, as *nocturnus* is νυκτερινὸς, and *aeternus* is *aeviterinus*. Indeed, the words *aetas* (aevitas) and *aevum* compared with αἰὼν seem to show that the original form was either ἀ-εϜ-ων or αἰϜων. A good illustration of the facility with which εϜ became Ϝε by transposition, is ἕκηλος by the side of εὔκηλος, i. e. Ϝέκηλος and ἔϜκηλος, both from ἑκών.

As in many words the initial Ϝ has left only an aspirate breathing[9], so it has passed into a vowel when employed, as it constantly was, in the middle of words, or even at the end of root-syllables. Thus we have βοῦς for βοϜς, ἔχενα for ἔχεϜα or ἔχεϜ-σα, χεύσω for χεϜ-σω, χυτὸς for χεϜ-τὸς (χεῦτός), κλυτὸς

[9] An example of this is ἕδνα for Ϝέδνα, which is also written ἔεδνα, i. e. ἙϜέδνα (our *wed*). It is a question if ἀνέεδνον, not ἀνάεδνον, should be read in Il. ix. 146. and ἀνέελπτα for ἀναέλπτα in Theog. 660. If a privative is a clipped form of ἀνὰ, 'the backward way,' i. e. the converse (analogous to our *like* and *un-like*, &c.), we can thus explain such forms as νήνεμος, νώνυμος, for ἀνάνεμος, ἀνώνυμος, and the mutilated compounds ἀνά-Ϝελπτος, &c. Otherwise, we must assume a primitive νε (as in νείκοδες, 'footless') lost in Greek, but retained in the Latin *ne* (*nefas*, &c.). See Curtius, Gr. Et. 317.

for κλεϝ-τός. We have, even in Pindar, αὐάτα for ἄτα, and ὑπο-φαύτιες (φάτις). So αὖλαξ for ἀϝλακς is from the root ϝελκ, which becomes a sibilant in *sulcus*. In other words the ϝ became ι, as in λεῖος for λέϝος (*levis*), καίω for κάϝω, νειὸς for νέϝος, εἶαρ for ἔϝαρ, κλαίω for κλάϝω (fut. κλαύσω), φατειὸς for φατέϝος, Scut. Herc. 161,—a form which is seen in the Latin verbal adjective *sativus*, &c. So perhaps ὁμοῖος for ὁμόϝιος, ἀλώϊος and ὀλαιὸς for ὀλόϝιος (ὁλοφώιος).

There is some difficulty in accounting for the forms οἶδα and ἔοικα, in which there is the double influence of the digamma in the root, and the lengthened syllable of the perfect, as in πέποιθα. The participle however is not οἰδὼς, but εἰδὼς, and there are metrical reasons for thinking ϝιδὼς, ϝιδυῖα, was an epic usage, though whether a genuine or merely an imitative one, seems open to doubt.

It may be conjectured, that the true power of the ϝ was first dropped in monosyllables, where it was not metrically necessary to avoid a hiatus. A comparison with the Latin shows that there were in the early Greek many digammated monosyllabic roots and crude forms, which became dissyllables in the Latin inflexion or vocalisation. Thus, ναϝς, βοϝς, ὀϝς, κλαϝς (roots ναϝ, βοϝ, ἀϝ), were changed in Greek into ναῦς, βοῦς, οἶς, κλεὶς, and in Latin into *navis*, *bos*, *bovis*, *ovis*, *clavis*[1]. Other monosyllables might be cited, as ϝαρ (ἦρ) *ver*, κλεϝς for κλὴς (whence κλέα, 'lays'), λεϝς, *levis* (λεῖος), and probably δρυϝς for δρῦς. The Greek termination of adjectives in -ὺς or -εὺς may originally have been -ϝς. Thus, ἡδὺς or ἐὺς (whence εὖ, *bene*) was perhaps ἐϝς, Ἄρης or Ἀρεὺς was ἀρεϝς, ἡδὺς was σϝαδϝ-ς (as shown by *suavis*). There is a diversity of opinion among scholars, whether Υ is a letter of the primitive alphabet (and it occurs in the earliest inscriptions), or was at first represented by the vowel-sound of ϝ, as Franz and Donaldson maintain. Thus it is somewhat uncertain whether ρυ (ῥέω),

[1] That κλείω, 'to shut,' was originally κλήϝειν or κλάϝειν, is proved by the Latin *claudo* and *clavis*. Compare καίω, καύσω, κλαίω, κλαύσω.

πνυ (πνέω), πλυ (πλέω), or ῥεϝ, πνεϝ, πλεϝ or πλοϝ, are the true forms of the roots. (See Curtius, Gr. Et. 564.)

It is a singular fact, that the ϝ when represented by υ had not in itself the power of lengthening a syllable, even when it made a diphthong. Thus χυτὸς, κλυτὸς, ῥυτὸς, for χεϝτὸς &c., have the υ short, as is the αυ in the Pindaric αὔάτα for ἄτα. So ϝορανὸς (*Varuna*) became οὐρανὸς and metrically ὀρανός, as βόλομαι, Lat. *volo*, is the Aeolic form of βούλομαι. But in ἔχευα, ἀλεύασθαι, ἐπιδευὴς for ἐπιδεὴς, the ϝ does make a long syllable. The inference from this is, that in ῥέει, ῥέεθρον, ἔχεα, ἀλέασθαι, νέος, and such words, the single digamma really did exist, by which the hiatus was avoided; while in the lengthened forms, ἔχευα &c., the ϝ was *doubled*, ἐχεϝϝα, ἀλέϝϝασθαι, and so on.

The variation of the digamma between ι, υ, and ο, is a curious property, as showing how different from our F was the real power of the letter. We have ῥεῖθρον and πνείω by the side of ῥεύσομαι, ῥυτὸς, and πνεύσομαι, πνεῦμα, ἄμπνυτο. Hence ῥέϝω, πνέϝω, may well have been the primary forms, like χέϝω = χέω, and πλέϝω = πλέω, fut. πλεύσομαι. Both ἀείδειν and ἀοιδὴ come from a digammated form closely connected with αὐδᾶν, αὐδὴ, viz. ἀϝίδειν or ἀϝύδειν. The written form τραγαϝυδος for τραγῳδὸς is found in an inscription [1]. Again, κλείω is another form of κλέω, and if we compare κλύω and κλυτὸς, we shall arrive at the conclusion that κλέϝω was the old verb. The first verse of the "Works" might therefore be given thus;—Μοῦσαι Πιερίηθεν ἀϝυδῇσι κλέϝοντες. Thus we account for the expanded form κληίζειν, κλῄζειν.

There are some words, however, as κρειῶν for κρεῶν, κρείων for κρέων, ἐξείης for ἐξῆς (ἐξέης), εἰᾶν for ἐᾶν, λείων for λέων, χάλκειος for χάλκεος, &c., which would seem rather to depend on a different principle of arbitrary elongation, viz. the epic property of dwelling on a short syllable for metrical convenience. The large class of verbs in -εύω, evidently analogous

[1] See Donaldson's Greek Grammar, § 18.

to -έω, may originally have been digammated, just as ἐπιδευὴς and δεύομαι appear to represent ἐπιδεϝὴς and δέϝομαι.

In questions of Attic orthography, such as ἀεὶ, κλάειν, κάειν, ἀετὸς, for αἰεὶ, κλαίειν, &c., it is evident that the rejection of the ι is only a final effort to efface the lingering vestiges of the ϝ. On the other hand, a few words in the Attic seem to have retained the ϝ or its representative sound, for metrical reasons, as προυσελεῖν, φιάλλειν, ἀρχέλειος (λεϝὼς, Aesch. Pers. 299), κατέαγα (ϝάγνυμι).

The above remarks are only intended as a popular exposition of an extremely interesting theory, and with the view of directing the attention of younger students to a subject which has not only not been taught, but is even shunned in schools and public lecture-rooms, although rather more attention is now given to phonetic laws and changes, which include the numerous substitutions for the dropped digamma. At present it is perhaps sufficient to refer the student to the important Essay on "Transformations of the ϝ" in Book III. of G. Curtius' "Greek Etymology." I have been unwilling, however, wholly to omit, in reprinting, these remarks of my own, the result of much independent thought, especially as Dr. Flach has throughout referred to them in his edition of the Theogony[3]. Mr. Mahaffy indeed, who in p. 120 of vol. i. of his History of Literature "damns with faint praise" my edition of Hesiod as "overloaded with very questionable notes about the Digamma, and the etymology of old Greek words," disparages them; but he writes in the style of one who has not himself gone far into these inquiries. He evidently regards them rather as antiquarian curiosities than as having any practical bearing on the extant literature of Greece. And without doubt, investigators of the digamma must walk warily, as on slippery ground. Yet it is no real gain to scholarship to speak even of their speculations as of no importance, and wholly barren of results. Such inquiries are not by any means barren of results, when

[3] Berlin, 1873.

they are applied as a test of the genuineness or spuriousness of a considerable number of verses in the received texts.[4]

It is, I repeat, in some measure conjectural to what extent the digamma was used in the epic language. But this I will venture to affirm; that there are yet left uncorrected many verses in the early epic writings where a τε or a γε has to be ejected, the ν ἐφελκυστικὸν to be removed, or some easy change to be effected either in the order of the words or in their cases or numbers.[5] The editors of Hesiod hitherto[6] have paid no attention to the digamma in his language, and so have failed to discover numerous minor corruptions, which have either been removed or pointed out in the present work.

[4] See Schoemann, Com. Crit. p. 44, "In toto hoc carmine vix unus locus est, in quo obscuratum in codicibus digamma non adeo facili emendatione restitui possit, ut merito ambigas, verane sit codicum scriptura, an a describentibus propter digammi ignorationem corrupta."

[5] e.g. In Il. iv. 516, we should read ὅπου μεθιέντα Ϝίδοιτο for ὅπου μεθιέντας ἴδοιτο, and in Il. xxi. 356, for καίετο δ' ἰς ποταμοῖο, we may restore καίετο Ϝὶς ποταμοῖο. In Od. xv. 334, it is obvious to emend καὶ οἴνου for ἠδ' οἴνου. One very remarkable instance may be cited from Pindar, Isthm. v. 42, where the absurd reading αὔδασε τοιοῦτόν γ' ἔπος has been introduced in forgetfulness that Pindar used τοιοῦτον Ϝέπος.

[6] This was written before Dr. Flack had published the Theogony with the digamma restored in the text.

ΗΣΙΟΔΟΥ

ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

EPITOME OF THE SUBJECT.

1—10, Address to the Muses and invocation of Zeus.—11—26, Distinction of two kinds of Contention, viz. jealousy and honourable emulation.—27—41, Complaint of the dishonest conduct of Perses in depriving his brother of part of his inheritance through the favour of corrupt judges.—42—53, Causes of woe and suffering on earth traced to the fraud of Prometheus.—54—89, Episode of Prometheus and the punishment of mankind by the creation of the woman Pandora.—90—105, Primitive happiness of man, and the present evils that issued from Pandora's casket.—109—201, The ages of the human race; golden (109—126), silver (127—142), brazen (143—155); the age of heroes (156—173). The present and greatly deteriorated age, and prospects of a yet worse (174—201).—202—211, Story of the kite and the nightingale.—212—218, Its application to Perses, and advice to be honest.—219—247, Effects of practising justice and injustice on the prosperity of cities.—248—269, Appeal to the judges to decide impartially.—274—285, Reiterated address to Perses to desist from his evil ways, and place right before might.—286—292, The broad road to vice and the narrow road to virtue.—293—326, Advice to Perses to rely on his own industry; the consequences of industry and idleness contrasted; and the end of ill-gotten gains.—327—334, Examples of crimes that bring special vengeance from the gods.—335—341, The practice of piety recommended.—342—382, Maxims, chiefly relating to domestic economy.—PART II. Precepts on Husbandry.—383—390, The proper times for reaping, ploughing, and sowing.—395—404, Threat to Perses that he shall have no further help if he continues idle.—405—413, Advice to get the required implements of husbandry ready in time.—414—447, Instructions for

making a wain, a plough, a mortar and pestle, &c.—448—454, Advice to keep cattle in good condition, and not to rely on the loan of them from others at a busy season.—458—492, The best times for first and second ploughing.—493—503, What is to be done, and what to be avoided in the cold season.—506—563, Description of winter and its effects on man and beast.—564—581, The season of pruning vines and gathering in the vintage.—582—596, Midsummer, and its permissible rest and enjoyments.—597—608, Winnowing and storing corn, and fodder for winter stock.—609—617, How to treat grapes when gathered, and how to store wine.—618—640, Precepts respecting navigation; how to keep boats and tackle in the winter.—632—640, How the poet's father came by sea from Cyme in Aeolis to Ascra.—641—662, The poet's own adventure from Aulis to Euboea, to be present at a musical contest.—663—677, The time for summer voyaging.—678—694, The time for spring voyaging, more hazardous than the other.—695—705, Advice touching marriage.—706—764, Religious and ceremonial obligations inculcated.—PART III. The Calendar, with the lucky and unlucky days.

ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

Μοῦσαι Πιερίηθεν, ἀοιδῇσι κλείουσαι,

1. κλέουσαι

Title, Ἔργα καὶ Ἡμέραι. This means, 'Farming operations and lucky and unlucky days,' viz both for such operations and for domestic matters generally. It is well explained by Tzetzes (iii. p. 17 Gaisf.) διδασκαλία γεωργίας καὶ ἡμερῶν, καθ' ἃς δεῖ τόδε καὶ τόδε ποιεῖν. How ancient the title is, or whether it has descended from the Author himself, it is impossible to say. In the MSS generally, the Ἔργα is regarded as a distinct division of the poem (v. 383), the Ἡμέραι also forming a separate subject, from v. 765. It is very probable that this part of the poem contains precepts attributed to Orpheus, Musaeus, or Pythagorus, compiled and added at a later period.

1—10 That this *proœmium* proceeded from the pen of Hesiod, was denied by Aristarchus and others of the learned Grammarians. Proclus (ap. Gaisf. iii. p. 3), ὅτι δὲ τὸ προοίμιόν τινες διεγραψαν, ὥσπερ ἄλλοι τε καὶ Ἀρίσταρχος ὀβελίζων τοὺς {ς} στίχους, καὶ Πραξιφάνης ὁ τοῦ Θεοφράστου μαθητὴς, μηδὲ τοῦτο ἀγνοῶμεν. Οὗτος μέντοι καὶ ἐντιχεῖν φησὶν ἀπροοιμιάστῳ τῷ βιβλίῳ καὶ ἀρχομένῳ χωρὶς τῆς ἐπιλήσεως τῶν Μουσῶν ἐντεῦθεν, Οὐκ ἄρα μοῦνον ἦην ἐριδῶν γένος. It is highly probable that it was borrowed or adapted from some ancient Hymn to Zeus, and was prefixed as an Introduction to the genuine poem, after the usual custom of the later hymn-writers, ἐκ Διὸς ἀρχώμεσθα κ.τ.λ. K. O. Müller (Hist. Gr. Lit. p. 83) regards it as only one of several introductory strains which the Hesiodean rhapsodists could prefix to the 'Works and Days.' Schoemann (Com. Crit. p. 13) observes, "totum hoc proœmium, sive verba sive sententias consideramus, nec bonum poetam prodere nec satis accommodatum videtur insequentis carminis argumento." There is an important passage in Pausanias, ix. 31, 3, which shows that the proœmium had not much credit for genuineness, though it existed in his time:—Βοιωτῶν δὲ οἱ περὶ τὸν Ἑλικῶνα οἰκοῦντες παρειλημμένα δόξῃ λέγουσιν, ὡς ἄλλο Ἡσιόδου ποιήσαι οὐδὲν ἢ τὰ Ἔργα· καὶ τούτων δὲ τὸ ἐς τὰς Μούσας ἀφαιροῦσι προοίμιον, ἀρχὴν τῆς ποιήσεως εἶναι τὸ ἐς τὰς Ἐριδας λέγοντες· καὶ μοι μόλιβδον ἐδείκνυσαν, ἔνθα ἡ πηγὴ, τὰ πολλὰ ὑπὸ τοῦ χρόνου λελυμασμένα· γέγραπται δὲ {ἐν} αὐτῷ τὰ Ἔργα.—It has no connexion with the subject of the poem, beyond the somewhat forced allusion to the lawsuit with Perses, in the invocation to Zeus 'to set straight the decisions of judges.' Moreover, there is a double address, first to the Muses, to sing of Zeus, then to Zeus himself; and lastly, there is a rapid transition to Perses by the awkward antithesis, 'Do thou, O Zeus, set straight men's decisions, and I will address to Perses the truth.' The probable inference is, (as Goettling has well stated it,) that the first nine verses were prefixed as an introduction by some rhapsodist, while v. 10 was added by a grammarian to connect them with the direct purport of the poem, which commenced naturally and appropriately with οὐκ ἄρα μοῦνον ἦην Ἐριδων γένος.

1 Πιερίηθεν, scil. ἐλθοῦσαι, like Virgil's *Pastor ab Amphryso*, Georg iii. 2. Il.

δεῦτε, Δί' ἐννέπετε σφέτερον πατέρ' ὑμνειουσαι·
ὄντε διὰ βροτοὶ ἄνδρες ὁμῶς ἄφατοί τε φατοί τε,
ῥητοί τ' ἄρρητοί τε Διὸς μεγάλοιο ἕκητι.
ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει,

4. Ϝέκητι

2. δεῦτε δι' K, Ald. δεῦτε δὲ EF. δεῦτε δὴ the rest. 5. ῥεῖα—ῥεῖα I. ῥεῖα—ῥέα ABCDEFGK.

xiii. 363, Ὀθρυονῆα Καβησόθεν.—κλείουσαι, 'celebrating in lays,' viz. τά τε θεῖα καὶ τὰ ἀνθρωπινα. Cf. Theogon. 32. Od. xvii 418, ἐγὼ δέ κέ σε κλείω κατ' ἀπείρονα γαῖαν. Theocr. xvi. 1, ἀεὶ τοῦτο Διὸς κώραις μέλει, αἰὲν ἀοιδοῖς, ὑμνεῖν ἀθανάτους, ὑμνεῖν ἀγαθῶν κλέα ἀνδρῶν. Eur. Alc. 448, ἐν ἀλύροις κλείοντες ὕμνοις. Iph A. 1046, τὸν Αἰακίδαν Κενταύρων ἀν' ὄρος κλέουσαι. Ar. Pac. 777, Μοῦσα—κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαῖτας. The verbal is κλειτὸς, as from κλύω κλυτός, root κλυ and κλεϜ.

2. Most MSS. give δεῦτε δή. Of those I have collated, one only has δεῦτε Δί' ἐννέπετε. It is clearly a better reading, and is found in some of Goettling's codices. Gaisford however and Schoemann retain δή—σφέτερον, (though the word is etymologically connected with *vester*,) is scarcely used for ὑμέτερον in the early epic. See Buttmann, Lexil. p. 422, note. Theocritus (xxii. 67) has πὺξ διατεινόμενος σφετέρης μὴ φείδεο τέχνης.

3. ὁμῶς κ.τ.λ. 'are alike unmentioned and renowned.' Gloss. cod. Gal. ἄδοξοι καὶ ἔνδοξοι. The next verse is merely exegetical, and might be omitted without detriment to the sense. It is impossible to form any sure conclusion respecting repetitions of this kind, but they may often be merely amplifications or expansions of the context emanating from the early rhapsodists. Certain it is, they are very numerous in the writings of Hesiod as we now have them. Generally, words or deeds, rather than persons, are ἄρρητα, e. g. Demosth. p. 612, τὸν δὲ ὁμοῦ ῥητὰ καὶ ἄρρητα κακὰ (ἔλεγεν). Soph. Oed. Col 1000, ἅπαν καλὸν λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος. If the verse 4 is genuine, there should be a difference of meaning in the verbals. But Hesychius has ἄφατον, ἄρρητον, and φατοί, ῥητοί. Again, ῥητοί, οἱ ἔνδοξοι.

5. The reason why both obscurity and celebrity depend on Zeus, is declared in what follows: 'for easily he makes strong, and easily the strong one he brings low; easily too the illustrious he humbles, and the obscure one he exalts.' For the monosyllable ῥέα Goettling compares Il. xvii. 461—2, ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ, ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὅμιλον ὀπάζων, adding that ῥέα ends the verse as a monosyllable in Il xii. 381, and xx. 101. So also in xx. 263. ῥέα διελεύσεσθαι κλισίας, Il. xiii. 144. νέα μέν μοι κατέαξε, Od. ix 283. Inf. v 462, ἔαρι πολεῖν. It is singular that nearly all the MSS. agree in ῥεῖα μεν—ῥεῖα δε, or ῥεῖα—ῥεα δε. There may have been an old reading ῥεῖά τε γὰρ βριάει, ῥεα τε βριάοντα χαλεπτει.—The transitive use of βριάω and μινύθω is remarkable, especially as contrasted with the intransitive βριάοντα in the same verse. Cf. Theogon. 446, ποίμνας δ' εἰροπόκων ὀΐων — ἐξ ὀλίγων βριάει. Il. xv 490, ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκὴ — ὅτινας μινύθῃ. xx. 242, Ζεὺς δ' ἀρετὴν ἄνδρεσσιν ὀφέλλει τε μινύθει τε. More commonly μινυθειν is 'to dwindle,' as inf. v. 244. So βαρύθει, v. 215.—βριάει, gloss. Cod. Gal. ἰσχυροποιεῖ —χαλέπτει, ἐλαττοῖ, id. Lat. *affligit, debilem reddit*. Hesych. κακίζει, βλάπτει, εἰς χαλεπότητα ἄγει.—The general doctrine is, that Zeus performs whatever he may will without effort or difficulty. Aesch Suppl. 93, πᾶν ἄπονον δαιμόνιον. Eum 621, οὐδὲν ἀσθμαίνων μένει. The particular reference is to the fortunes of Perses and his brother. Horace appears to imitate this passage. Carm i. 34, 12, 'valet ima summis Mutare, et insignem attenuat deus Obscura promens.'

ῥεῖα δ' ἀρίζηλον μινύθει καὶ ἄδηλον ἀέξει,
ῥεῖα δέ τ' ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει
Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει.
κλῦθι ἰδὼν ἀΐων τε, δίκῃ δ' ἴθυνε θέμιστας
[τύνη· ἐγὼ δέ κε Πέρσῃ ἐτήτυμα μυθησαίμην]. 10
Οὐκ ἄρα μοῦνον ἔην Ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν

---

7. δ' ἔτ' EF. 9. *Fιδὼν ἀΐων τε*

---

10. Πέρσῃ all (but in a few the ι subscript is omitted).

6, 7. Hesiod not unfrequently has three consecutive lines commencing with the same word; see inf. on v. 579.—ἀρίζηλον, for ἀρισ-δηλον, i. e. ἀρίδηλον, or perhaps (Curtius, Gr. Et. 604) for ἀρι-δήλος, the root being *διF*. Buttmann regards ἀρίδηλον as contracted from ἀρι-ιδηλον. But ἄρις for ἀρι may be compared with ἀμφὶς and μεχρις.—ἀγήνορα κάρφει. Proclus, τὸν αὐθάδη καὶ ὑπερόπτην εὐτελῆ ποιεῖ καὶ ταπεινόν. Inf. v. 575, ὅτε τ' ἠέλιος χρόα κάρφει. Od. xiii. 430, κάρφεν μὲν χρόα καλὸν ἀνὶ γναμπτοῖσι μέλεσσι. Properly, 'to shrivel up,' or contract; whence κάρφος, a bit of stick or straw.

8. This verse reads very tamely as the subject to the verbs which have preceded. Perhaps it was interpolated together with v. 10, or perhaps the first reading was κλῦθι ἰδὼν ἀΐων τε, δίκῃ δ' ἴθυνε θέμιστας, Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει. This clause is quoted by the Schol. Med. on Aesch. Suppl. 73.

9. θέμιστας, which the scholiasts refer to the divine law, must here mean the decisions of men, as inf. v. 221. Theogon. 85 (where see the note).—τύνη, an epic and Aeolic form for τυ or συ, not uncommon in Homer. The quantity of the first syllable has an analogy in the Latin *tu*. Cf. Theog 36, Τυνη, Μουσάων ἀρχώμεθα. Tzetzes compares ἐγώνη. Of course, Zeus is addressed, not Perses. That idea was entertained by some who found the vocative Πέρση in place of the dative. Though an inferior reading (since σοι must thus be supplied, Goettling adopts it, with Gaisford, adding "Pauci codd. Πέρσῃ." All the MSS I have collated give this latter reading

11—26. 'There are, it seems, two distinct kinds of contention on earth, the one good, the other bad; the one a source of war and strife, the other the origin of an honourable emulation.' This is said as introductory to the subject immediately on the poet's mind, viz. the unjust quarrel raised against him by his own brother. To divert him from the bad kind of strife to the good, and to stimulate him to honest industry, the whole of the precepts in this didactic poem are directed. There is an interesting allusion to this twofold ἔρις in Soph. Oed. Col. 867—72, where the ἡ πρὶν (ἀγαθὴ) ἔρις μὴ χραίνεσθαι πόλιν, is contrasted with the ἡ νῦν κακὴ ἔρις ἀρχῆς λαβέσθαι. In the former verse most editors have adopted Tyrwhitt's conjecture ἔρως.—In Theog 225 only one Ἔρις is spoken of, as the daughter of Night (inf. v. 17).

11. οὐκ ἄρα. Goettling would render this, 'To begin then, there was not merely one kind of Contentions sent from the first to men, but two distinct kinds.' There seems however no good reason for departing from the common and idiomatic use of ἦν ἄρα, 'Well! it seems that, after all, Contention is of *two* kinds, not of one only, as we thought.' Schol. on Apoll. Rhod. ii. 440 (quoted by Gaisford), οὐκ ἦν, ὡς ἔοικε, μία ἔρις. Cf. Xen. Oecon. i. 20, αἱ πρίουτος τοῦ χρόνου—καταφανεῖς γίγνονται, ὅτι λύπαι ἄρα ἦσαν ἡδοναῖς περιπεπεμμέναι. Od. xvii. 454, ὦ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἴδεϊ καὶ φρένες ἦσαν.—ἐπὶ γαῖαν, 'over the earth,' with the notion of progress and wide dissemination, not of any fixed locality, which would be ἐπὶ γαίᾳ or γαίας. See on Theog. 95.

εἰσὶ δύω· τὴν μέν κεν ἐπαινήσειε νοήσας,
ἣ δ' ἐπιμωμητὴ, διὰ δ' ἄνδιχα θυμὸν ἔχουσιν·
ἣ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὀφέλλει,
σχετλίη· οὔτις τήν γε φιλεῖ βροτὸς, ἀλλ' ὑπ' ἀνάγκης
ἀθανάτων βουλῇσιν Ἔριν τιμῶσι βαρεῖαν.
τὴν δ' ἑτέρην προτέρην μὲν ἐγείνατο Νὺξ ἐρεβεννὴ,
θῆκε δέ μιν Κρονίδης ὑψίζυγος, αἰθέρι ναίων
γαίης τ' ἐν ῥίζῃσι καὶ ἀνδράσι, πολλὸν ἀμείνω·
ἥτε καὶ ἀπάλαμόν περ ὅμως ἐπὶ ἔργον ἐγείρει.

20. ἐπὶ ϝέργον

12. ἐπαινήσειε A. ἐπαινέσσειε BDFGI. ἐπαινέσειε CEH. ἐπαινήσσειε K, Ald. 14. φθόνον τε κακὸν G (gl. τὸν ζῆλον). 15. τήνδε C. 17. ἑτέραν προτέρη I. 20. ἀπάλαμον BCHI. ἀπάλαμνον the rest.

12. ἐπαινήσειε. The MSS. vary between this and ἐπαινέσσειε or ἐπαινήσσειε. For κεν perhaps τις was originally written. But see on v. 291—νοήσας, 'on comprehending its true nature.' For at first sight, and without due reflection, all ἔρις might seem culpable.

13. διὰ δ' ἄνδιχα κ.τ.λ. Literally, 'And distinct they keep their dispositions,' or natures (impulses or tendencies). τουτέστι δίχα, ἤγουν ἰδίᾳ καὶ χωρὶς ἀπ' ἀλλήλων ἔχουσι τὴν ζωὴν, τουτέστι διαφόρως ζῶσιν. *Moschop.* It may be that (as inf. 28) θυμὸν means the human mind; 'they keep the mind balanced between two different courses.' Thus δίανδιχα μερμήριξεν, Il. i. 189, and elsewhere. But in Hom. Hymn. Merc. 315, ἀμφὶς θυμὸν ἔχοντες means 'disputing.'

14. ὀφέλλει, 'keeps up,' 'fosters,' 'promotes.' A word often employed by Hesiod. So Il. xvi. 631, μῦθον ὀφέλλειν, 'to keep on talking,' 'make a parade of words.' Passow compares the Homeric Ἔρις, ὀφέλλουσα στόνον ἀνδρῶν, Il. iv. 445.

16. τιμῶσι, sc. ἄνθρωποι, 'maintain,' 'uphold it,' Schol. χρῶνται. The idea is, that they do not indeed love it, but still, by the will of the gods, they do not let it fall into disregard and neglect. Soph. Antig. 514, πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾷς χάριν. Eur. Bacch. 885, τοὺς τὰν ἀγνωμοσύναν τιμῶντας. Aesch. Ag. 686, τὸ νυμφότιμον μέλος ἐκφάτως τίοντας.

17. προτέρην μέν. He seems to say, that both kinds of ἔρις were born from Night, but the one was the elder, and for that reason the better of the two. "Nempe existimabant Graeci antiqui majores natu esse ceteris praestantiores." *Goettling.* Compare Scut. H. 260, τῶν γε μὲν ἀλλάων προφερής τ' ἦν πρεσβυτάτη τε. Goettling thinks 18, 19 an interpolation. Certainly τὴν ἑτέρην—ἥτε forms a simpler and more connected construction; but on the other hand, the μὲν seems to require some antithesis. The poet perhaps adopted a common epic formula; cf. Ζεὺς δέ σφι Κρονίδης ὑψίζυγος αἰθέρι ναίων, Il. iv. 166. If the sense is, 'And the son of Cronos, seated aloft' (a metaphor from a pilot's high seat on the poop of a trireme; see Dr. Donaldson on the Athenian Trireme, p. 12), 'having his abode in air, in the lowest regions of Earth (viz. Tartarus, Theog. 728), and among men, made it (caused it to be) much better,' viz. than the other ἔρις, then the superiority of the one was not a quality inherent in its earlier birth, but was specially ordained by Zeus. The scholiasts agree in construing ναίων αἰθέρι καὶ ἐν ῥίζαις κ.τ.λ. Others (see Goettling) explain, ἔθηκέ μιν ἐν γαίῃ κ.τ.λ. ἀμείνω οὖσαν. According to this, Zeus placed the better kind of strife on earth and among men. There is however much difficulty in explaining γαίης ἐν ῥίζῃσι, which in Theog. 728 refers to the under side of the world. 'Both in the underworld and among men,' can hardly be the divinely appointed locality for the good Ἔρις. Gnetus omits the τε.

20. ἥτε. On the supposition that 18,

εἰς ἕτερον γάρ τίς τε ἰδὼν ἔργοιο χατίζων
πλούσιον, ὃς σπεύδει μὲν ἀρόμμεναί ἠδὲ φυτεύειν,
οἶκόν τ' εὖ θέσθαι· ζηλοῖ δέ τε γείτονα γείτων
τῆις ἄφενον σπεύδοντ'· ἀγαθὴ δ' Ἔρις ἥδε βροτοῖσι.
καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων, 25
καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

21. Ἰδὼν Ἔργοιο 23. Οἶκον (Γίκον)

21. τις ἰδὼν I. 22. ἀρόμμεναι BCG. ἀρόμεναι (ω superscr.) A. ἀρόμεναι DI. ἀρόμεναι (μ superscr.) H. 24. βροτοῖσιν B.

19 are spurious, we could hardly hesitate to read ἡ δὲ καὶ κ.τ.λ. As the text stands, ἥτις may represent ἥτις, as exegetical of ἀμείνω. Compare Il. xvii. 173, νῦν δέ σευ ὠσάμην πάγχυ φρένας, οἷον ἔειπες, ὅτι τέ μοι φῇς Αἴαντα κελώριον οὐχ ὑπομεῖναι.—καὶ ἀπάλαμον, even the helpless man, τὸν ἄπορον, τὸν ἀμήχανον. The MSS. generally give ἀπάλαμνον See Il. v. 597.—ἐπὶ ἔργοι, 'to husbandry.' This, the proper sense of the word, is clearly intended, because of ἔργοιο χατίζων, in connexion with ἀρόμμεναι and φυτεύειν in the next line.

21. εἰς ἕτερον κ.τ.λ. 'For when a man conceives a desire to work from having seen another who has become rich,' &c. So Schoemann, Com. Crit. p. 15, explains this verse

22. ὅς, for οὗτος. See inf. v. 429. Il. vi 58, μηδ' ὄνειαρ γαστέρι μήτηρ κοῦρον ἑὸν φέροι, μηδ' ὅς φύγοι Od. xvii. 172, καὶ τότε δή σφιν ἔειπε Μέδων, ὅς ῥα μάλιστα ἥνδανε κηρύκων. Ibid i. 286 (quoted by Goettl.), ὅς γὰρ δὴ νῦν γε μετ' ἀνθρώπους ἅλις ἐστὶν ἀπάντων. It is only a strengthened form of the demonstrative or article ὁ. The feminine of it, ἥ for αὕτη, is used twice by Aeschylus, Theb. 17 Eum 7.—ἀρόμμεναι, al. ἀρόμεναι. MS Gale ἀρόμενα with ω superscribed. Whether the double μ be written or pronounced, is of little moment. See on v. 392, and compare τιθημένων, Il. x. 34. On φυτεύειν, to plant fig-trees, vines, &c., see inf. 781.

23. ζηλοῖ, 'emulates,' endeavours to rival, his neighbour who is as we say) on the high road to wealth Cf. inf. v. 312. Plat Resp viii p. 550, E, ἐνενοήκεσάν γε, οἶμαι, ἄλλοι ἄλλον ὁρῶντες καὶ εἰς ζῆλον ἰόντες τὸ πλῆθος τοιοῦτον αὑτῶν ἀπειργάσαντο. Gloss. MS. Cant. μιμεῖται.—By ἄφενος, as distinct from πλοῦτος, the wealth of the farmer is meant. So locuples differs from dives. Cf. v. 120, ἀφνειοὶ μήλοισι. v. 308, ἐξ ἔργων δ' ἄνδρες πολύμηλοί τ' ἀφνειοί τε. There were two forms of the word, τὸ ἄφενος and ὁ ἄφενος, between which MSS. generally vary. The etymology of the word is uncertain; Curtius (Gr. Et. 500) refers it to the same root as the Latin opes, copia (con-ops), and the Sanskrit ap-nas, 'revenue.'—It is a question if this verse (24) be not an interpolation. It breaks up the sentence awkwardly and it repeats σπεύδοντ' inharmoniously after σπεύδει.

25—6. That these verses contain a sentiment scarcely consistent with the preceding, has been objected by Goettling after others. He thinks them therefore a later addition, and even extends his condemnation (much beyond the bounds of probability) as far as v. 41 Schoemann also ejects them from his text, but he thinks (Com Crit p 15) they might appropriately follow v. 16. He remarks that κοτέει and φθονέει suit the bad rather than the good ἔρις. The objection is not altogether valid Mendicity, as we know from the Odyssey, was a kind of trade or profession, as indeed was that of the bard or wandering minstrel. Hence one beggar may be said to be indignant with a more successful rival, and so to be stirred up to emulate and supplant him, as Irus quarrels with Ulysses in Od. xviii. But Plato and Aristotle refer to these rather celebrated lines, Ar De Rep. v. 8, and Plat. Lysid. p 215, c. There is a clear reference to them also in Soph. Oed. Col 367—372. It is probable that the ambiguity as to which ἔρις was meant caused the insertion of v. 24;

Ὦ Πέρση, σὺ δὲ ταῦτα τεῷ ἐνικάτθεο θυμῷ,
μηδέ σ' Ἔρις κακόχαρτος ἀπ' ἔργου θυμὸν ἐρύκοι
νείκε' ὀπιπεύοντ' ἀγορῆς ἐπακουὸν ἐόντα.
ὥρη γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε
ᾧτινι μὴ βίος ἔνδον ἐπηετανὸς κατάκειται
ὡραῖος, τὸν γαῖα φέρει, Δημήτερος ἀκτήν·
τοῦ κε κορεσσάμενος νείκεα καὶ δῆριν ὀφέλλοις
κτήμασ' ἐπ' ἀλλοτρίοις· σοὶ δ' οὐκέτι δεύτερον ἔσται

28. ἄϝεργον θυμόν? 31. ἐπαϝετανὸς

27. τεῷ ἐνὶ κάτθεο FH. 29. ὀπιπτεύοντ' all. 33. κεκορεσσάμενος all.

and hence it has been marked in the text as doubtful.

27. ταῦτα, the true distinction between the good and the bad *Eris*.

28. κακόχαρτος, rejoicing in another's misfortune, viz. the bad kind of *Eris*. Hesych. ὁ κακοῖς χαίρων.— ἀπ' ἔργου, from farm-work. See v. 20 and 299. But this verse is in some way corrupt, since *ἔργον* invariably takes the digamma in Hesiod. See inf. on v. 382. Bentley proposed *ἄεργον θυμῷ ἐρύκοι*. Schoemann *μὴ κ. Ἔρις σ' ἀπὸ Ϝεργου*, or *Ϝεργου σ' ἀπό*. ὀπιπεύοντα is given from one of Goettling's MSS. for the vulg. ὀπιπτεύοντα. 'Watching closely the progress of law-suits as a listener about court,' viz. the appeals to judges in the agora. Gloss. MS. Gale, ἐπιτηροῦντα. Inf. v 806, Δημήτερος ἱερὸν ἀκτὴν εὖ μάλ' ὀπιπεύοντας (MSS. ὀπιπτεύοντας) ἑὸν τροχάλῳ ἐν ἀλωῇ βάλλειν. We have the compound παρθενοπίπης, said of Paris, Il. xi. 385, and πυροπίπης, 'corn-inspector,' Ar. Equit. 407. Photius, ὀπιπεύειν, παρατηρεῖν. In Il. iv. 371, vii 243, and Od xix. 67. Bekker has preferred the form ὀπιπεύειν. It is a reduplicated form of the root ὀπ—ος (Curtius, Gr Et 456).—As in the later times of the Attic Republic, so there was a clear distinction to be drawn in rural Boeotia between the active farmer and the idle loiterer in the agora.

30 ὥρη ὀλίγη. 'For a man can attend little to law-suits and law-courts, if substance sufficient for the year has not been stored up by him within, the produce of the year's crop which the earth bears, the bread of Demeter.' The scholiasts agree in explaining ὥρη by φροντίς. Some MSS. are said to give ὄφρη, which might mean 'little time for.'

31 ἐπηετανός. Curtius, Gr. Et. 388, connects this word with ἀεί and αἰών. He supposes the original form was ἐπ-αϝο-τανὸς, and rejects the etymology from Ϝέτος, vetus. Inf 607 the word is of four syllables. The Boeotian form of αἰεί was ἠϝί, whence ἐπηϝετανὸν seems to have been one mode of pronunciation.

32. ὡραῖος, gathered in season, or the produce of the season. Cf inf. v 307. But this verse looks like the interpolation of a rhapsodist. If it had been genuine, the poet would probably have proceeded τῆς κε κορεσσάμενος, κ.τ.λ. For the genitive cf. inf. v. 368, ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι. Ib. 593, κεκορημένον ἦτορ ἐδωδῆς. Ar. Pac. 1283, ἐπεὶ πολέμου ἐκόρεσθεν Eur. Hipp. 112, βορᾶς κορεσθείς. Goettling supposes an allusion to the saying τίκτει τοι κόρυς ὕβριν. But the resemblance is probably accidental. 'When you have got enough of *that*, you may promote quarrels and strife about the possessions of others,' i.e. as you now do about mine, even while you neglect your own means.—ὀφέλλοις, sup. 14. Gloss MS Gale αὔξανε.

33. ὀφελλοις, Schoemann, Com. Crit. p. 16, suggests ὀφελλοι, and ἔστιν for ἔσται in the next line. 'Rich men only can afford to go to law to get other men's goods, *you* are too poor to do this a second time.'

34—5 δεύτερον κ.τ.λ. 'But it shall not again after this be in your power to

ὦδ' ἔρδειν· ἀλλ' αὖθι διακρινώμεθα νείκος
ἰθείῃσι δίκαις, αἵτ' ἐκ Διός εἰσιν ἄρισται.
ἤδη μὲν γὰρ κλῆρον ἐδασσάμεθ', ἄλλα τε πολλὰ
ἁρπάζων ἐφόρεις, μέγα κυδαίνων βασιλῆας
δωροφάγους, οἳ τήνδε δίκην ἐθέλουσι δικάσσαι·
νήπιοι, οὐδὲ ἴσασιν ὅσῳ πλέον ἥμισυ παντός,
οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειαρ.

40. ἴσασιν

36. δίκῃσιν A. 37. ἐδάσσάμεθα K, which indicates a correction of ἐδασσαμεν. ἐδασσάμεθα Ald. 39. δικάσσαι B. δικᾶσαι AK. δικᾶσαι DI, Ald. δικάσαι the rest.

act as you have done: rather let us once more get our dispute decided (and this time) by an impartial award, such as coming from Zeus (not from corruptible judges) is best.' There is a kind of subtle irony in the hortative subjunctive. 'I call upon you to have the quarrel settled.' It was not the object of Perses to go before an impartial judge; but the poet says, 'let us make an end of these disputes, and this time let us have a fair hearing.' αὖθι is explained by the Schol. αὐτόθι and ἐν τῷ παρόντι. And so Hermann, followed by Goettling, *extempio, illico*. But it is very doubtful if it can bear this sense.

37. ἤδη μὲν κ.τ.λ. 'For we had just shared between us our patrimony (literally 'had each of us got our portion assigned'), when you began to plunder and carry off many other things (i.e. beside your just right), paying great compliments to the kings, bribe-swallowers as they are, who are willing enough to decide this suit' (a suit of this kind) Gloss. MS Gale, ἐκ πάλαι τὴν κληρονομίαν ἐμερίσαμεν. The aorist ἐδασσάμεθα and the imperfect ἐφόρεις are doubtless carefully employed; but the plundering of Perses would rather take place at the time of the distribution than after it. We might express the meaning thus; 'We had no sooner divided our inheritance than you began to rob me.' He wished to get back part of the property awarded to Hesiod. Perhaps there was some act of open violence on Perses' part; for there is a similar allusion inf. v. 356, δὼς ἀγαθῇ, ἅρπαξ δὲ κακῇ. v. 320, χρήματα δ' οὐχ ἁρπακτὰ, θεόσδοτα πολλὸν ἀμείνω. Cf. v. 275, βίῃ δ' ἐπιλήθεο πάμπαν. The τε seems to represent the more usual καὶ in the sense of 'when.' Gaisford, after Guietus, reads ἄλλα τὰ πολλὰ, for which we should rather have expected τὰ πλείω.

39. ἐθέλουσι. One might easily read ἐθέλωσι, 'praising those who may be willing,' &c. The sense would thus be, κυδαίνω (i.e. δωροῦμαι) ὑμᾶς, ἢν ἐθελητε δικάσαι ἐμοὶ τήνδε δίκην. Schoemann reads ἐθέλοντι δίκασσαι, Hermann having proposed ἐθέλουσι δίκασσαι, 'who decided this suit for us consenting to it.' We certainly should have expected ἤθελον rather than ἐθέλουσι. But he may mean, that these same judges are willing enough to hear the suit over again on the same terms.—δωροφάγους, a strong and satirical expression for δωροδόκους. Cf 221, 264.

40—1. These two lines embody some old adage; but whether the application of it is to the kings, who do not know the happiness of honest contentment, or to the poet himself, whom the corrupt judges wrongly supposed they could really injure, is not very clear. 'Fools that they are, neither do they know how much more the half is than the whole, nor what great blessedness there is in a diet on mallows and squills.' These herbs were the food of the very poor, (Ar Plut 544,) and the poet probably means, that the kings do not know how much better it is to have a little with an easy conscience, than much gained by injustice. Moschopulus — οὐδ' ὅσον μεγα ὄφελός ἐστιν ἐν τῇ ζωῇ τῇ

κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.
ῥηϊδίως γάρ κεν καὶ ἐπ' ἤματι ἐργάσσαιο,
ὥστε σέ κ' εἰς ἐνιαυτὸν ἔχειν καὶ ἀεργὸν ἐόντα·
αἶψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο,
ἔργα βοῶν δ' ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν·

43. Fεργάσσαιο 44. ἄFεργὸν 46. Fέργα βυFῶν ταλαFέργων

43. ἐργάσσαιο BC. ἐργάσαιο the rest.

ἐν μαλάχῃ καὶ ἀσφοδέλῳ, ἀντὶ τοῦ εὐτελεῖ καὶ ἀπερίττῳ διαίτῃ, τῇ μετὰ δικαιοπραγίας δηλονότι, καὶ ἔξω πλεονεξίας. Plato refers to this passage, De Rep. v p 466, B, εἰ οὕτως ὁ φύλαξ ἐπιχειρήσει εὐδαίμων γίγνεσθαι, ὥστε μηδὲ φυλαξ εἶναι, —γνώσεται τὸν Ἡσίοδον ὅτι τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναί πως ἥμισυ παντός. See also Phaedr. p. 266, c. Theophrastus, Hist Plant. vii. 11, πολλὰ δὲ εἰς τροφὴν παρέχεται χρήσιμα (ὁ ἀσφόδελος· καὶ γὰρ ὁ ἀνθέρικος ἐδώδιμος σταθευόμενος, καὶ τὸ σπέρμα φρυγόμενον· πάντων δὲ μάλιστα ἡ βίζα κυκτομένη μετὰ σύκου καὶ πλείστην δύνησιν ἔχει καθ' Ἡσίοδον.— The asphodel is a liliaceous plant, allied to the squill There are many species; that alluded to grows wild in Greece and the Levant.

42 Goettling has an idea, in which it is difficult to acquiesce, (though it receives some countenance from Tzetzes, ὁ δὲ νοῦς τοιοῦτος· ὦ Περση, μὴ ἀργὸς ἐν ταῖς ἀγοραῖς διάτριβε—οἱ θεοὶ γὰρ ἥγουν ἡ εἱμαρμένη, ἀπέκρυψε καὶ δυσπόριστον ἐποίησε τὸν βίον τοῖς ἀνθρώποις), that the thread of the argument is here resumed from v 24, as if the poet were now giving a reason why men require some stimulus to industry, viz because the gods have made it hard to get a livelihood He seems to have two theories on the subject, (1) That v 25—41 is an interpolation; (2) That we should read κακκρυψαντες ἔχουσι κ.τ.λ., to avoid the γάρ, which seems to give as a reason *why* there is happiness in poverty, the fact that men live only by hard labour "Quæ nullo modo," he objects, "componi possunt" One thing is clear: whatever be the point of the fable of Prometheus, as applicable to Perses, the present passage is introductory to it; cf v. 17 Now both this fable and that which follows, addressed specially to Perses, (ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω, v. 106) are apparently meant to show the origin of evil on earth, and thus indirectly, how the poet has been made the victim of injustice. Since, then, he had just before dwelt on the wickedness of the unjust kings, he goes on to argue thus:—'The reason of all which wickedness is, that Zeus made life laborious through the fraud of Prometheus, and so men prefer to gain by injustice rather than by honest toil' Schoemann (Com. Crit p 18) is satisfied that the whole passage 40-105 is the interpolation of an inferior poet.

43—4. ἐπ' ἤματι τουτέστιν ἐν μιᾷ ἡμέρᾳ. Proclus This is rather a rare use Cf Il x. 48, ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἤματι μητίσασθαι. Od. xii. 105, τρὶς μὲν γάρ τ' ἀνίησιν ἐπ' ἤματι, τρὶς δ' ἀναροιβδεῖ Inf. v 102, ἐφ' ἡμέρῃ ἠδ' ἐπὶ νυκτί. Soph Oed Col 688, αἰὲν ἐπ' ἤματι ὠκυτάκοις πεδίων ἐπινίσσεται (Κηφισός). It would be easy here to read γάρ κεν καὶ ἐν ἤματι. The sense is, 'You might easily make enough by your farm even in a single day, (or 'for a day,' with a view to no more than a day's maintenance,) so as to have subsistence for a year without working,' i.e. if Zeus had not made farming a slow and difficult process. Goettling proposes to read κεἰς for the vulg. κ' εἰς (κε εἰς). And the Aldine has κεἰς. Schoemann edits ὥστε καὶ εἰς

45—6. αἶψα κε. The Schol. on Ar. Av. 712 preserves a variant αὐτίκα. See on v. 12. 'Quickly (in that case, viz. if it had been easy to get a livelihood) would you store away your boat paddle over the smoke (to dry and preserve it), and the fields tilled by oxen and by patient mules would go to ruin,' (or, 'there would soon be an end of farm-work for our oxen and mules') It was the custom to remove the rudder or

ἀλλὰ Ζεὺς ἔκρυψε χολωσάμενος φρεσὶν ᾗσιν,
ὅττι μιν ἐξαπάτησε Προμηθεὺς ἀγκυλομήτης.
τοὔνεκ' ἄρ' ἀνθρώποισιν ἐμήσατο κήδεα λυγρὰ,
κρύψε δὲ πῦρ· τὸ μὲν αὖθις ἐὺς παῖς Ἰαπετοῖο
ἔκλεψ' ἀνθρώποισι Διὸς πάρα μητιόεντος

47. φρεσὶ ᾗσιν?

48. ἀγκυλόμητ A. —μητις BCDGHI. —μήτης EF, Ald. 49. ἀνθρώποισι μήσατο EF. μήδεα D. κύδεα K.

paddle, with the other moveable tackle, until the ensuing sailing-season. Inf. v. 629, πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι, where Proclus adduces another explanation of this passage, κατακαῦσαι. The πηδάλιον of the ancient Greeks is exactly the same as that still used in the Hindu river-boats, viz. a long and heavy beam (sometimes one on each side) worked on its axis by a tiller (οἴαξ) on deck, and suspended at a greater or less depth by tackle. This explains Eur. Hel. 1536, πηδάλιά τε ζεύγλαισι παρακαθιετο, and πηδάλιον κεχαλασμένον, Arat Phaen 351.

47 ἔκρυψε, scil βίον ἀνθρώποις. The *general* difficulties which henceforth attended the lives of men are expressed by ἐμήσατο κήδεα λυγρὰ, while one of the chief evils *specifically* was the withdrawal of fire. Virgil evidently had this in view, Georg i 121—131; 'Pater ipse colendi Haud facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda.—Mellaque decussit foliis *ignemque removit*.' This corresponds to the 'cursing of the earth,' in Genesis iii. 17—19. It has been well remarked, that no creature except man makes any use of fire, but that to his existence it is essential. *Why* Zeus withdrew the use of fire is declared in a curious and evidently ancient legend about Prometheus, differing materially from the mythology employed by Aeschylus. Prometheus had cheated Zeus (as related in Theog 535 seqq) at a sacrifice, by persuading men to offer to him the bones and fat of slain oxen, and to reserve for themselves the meat. Zeus had taken from them, in consequence of this, the use of fire which they had hitherto enjoyed both for sacrifices and for other purposes Deprived of fire, they could not mock him by a burnt-offering of the inferior parts, nor could they cook their own portion of the better parts. Prometheus however had again baffled Zeus by restoring the element stealthily to man Zeus then devised a punishment to man by creating woman with all her arts of seducing cunning and irresistible grace. She is sent as a present to Epimetheus by Hermes Prometheus had warned his brother not to accept any gift from Zeus; but Epimetheus, (who is a kind of mythological blunderer, always in the wrong at the time of acting, though accustomed to repair his errors by afterthought, as his name implies,) found out his mistake after he had felt the evil consequences of it (v. 89). It was by the agency of this woman, Pandora, that the κήδεα λυγρὰ (v 49 compared with v. 95) were first let loose upon mankind. Plato, Protag. p 320, D, seqq, varies this fable. He makes the mistake of Epimetheus to consist in giving away all the faculties of self-preservation to animals, and leaving none to man. To remedy this deficiency, Prometheus steals the fire, together with the handicraft, of Athena and Hephaestus, and confers it on man. The legend is very well explained by Sir G. W Cox in p. 172, seqq. of 'Mythology and Folklore.' He points out that the name *Prometheus* is the Hindu (Vedic) *Pramantha*, which expresses the lighting of fire by the rubbing of two sticks. The name *Epimetheus* is a later invention, to supply a correlative to a word wrongly supposed to mean "Forethought."

50 τὸ μὲν κ.τ.λ. '*That* indeed Prometheus on another occasion stole for men,'—the context suggesting the suppressed sentiment 'but other ills resulted from a theft, which only aggravated the wrath of Zeus against men.'

ἐν κοίλῳ νάρθηκι, λαθὼν Δία τερπικέραυνον.
τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεύς·
Ἰαπετιονίδη, πάντων πέρι μήδεα εἰδὼς,
χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἠπεροπεύσας, 55
σοί τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἐσσομένοισι·
τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακὸν ᾧ κεν ἅπαντες
τέρπωνται κατὰ θυμὸν ἑὸν κακὸν ἀμφαγαπῶντες.
Ὣς ἔφατ'· ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥφαιστον δ' ἐκέλευσε περικλυτὸν ὅ ττι τάχιστα 60
γαῖαν ὕδει φύρειν, ἐν δ' ἀνθρώπου θέμεν αὐδὴν

54. *Ειδὼς*

54. Ἰαπετεονίδη AEF. 55. χαίροις A (gl. ἀντὶ τοῦ χαῖρε) EF. In D οις superscr. in red ink. 58. τέρπονται I, Ald. τέρπονται D.

52. *νάρθηκι.* "The *narthex* is the umbelliferous plant called *Kalámi* in modern Greek, the *Ferula communis* of Linnaeus, which grows abundantly about the bay of Phalerum. In its stalk is a pith, which makes good tinder when dry. Hence the story, that in it Prometheus brought down from heaven the 'fount of fire' which he gave to man." Clark, *Peloponnesus*, p. 111. See Aesch. Prom. 109.

54 On the patronymic Ἰαπετιονίδη see Theog. 528 *περι*, scil. *περισσῶς*, *ὑπὲρ πάντας*. Or perhaps, in reference to the name Prometheus, 'who know how to form plans about everything'

55 *χαίρεις*, 'you exult,' 'you think to come off with impunity.' Gaisford less correctly puts a question at the end of this verse. The MS. Gale, two of the Bodleian, and one of Goettling's, have *χαίροις*. Gloss *ἀντὶ τοῦ χαῖρε*. This would be ironically said, 'I congratulate you on the success of your theft.'—Hesych. *ἠπεροπεύσας· ἐξαπατήσας.*

57 *ἀντὶ πυρὸς*, in return for the fire they have got, and as a counterbalancing evil for the benefit they have fraudulently obtained. Cf. Theog. 570, *αὐτίκα δ' ἀντὶ πυρὸς τεύξειν κακὸν ἀνθρώποισι*. Euripides made use of this fable to express his dislike of women, *ἀντὶ γὰρ πυρὸς Πέρ ἄλλο μεῖζον ἢδε δυσμαχώτατον Ἔβλαστον αἱ γυναῖκες*—*ᾧ κεν τέρπωνται*, the epic use of the subjunctive, for which the Attics would have said *ᾧ ἂν τέρποιντο*. — *ἀμφαγαπῶντες*, 'hugging their own misfortune.' Hesych. *ἀσπαζόμενοι*. This is the literal meaning of *ἀγαπᾶν* (as explained in the editor's note on Eur. Suppl. 764. Phoen. 1327). So Apoll. Rhod. iii. 1167, *οἱ δέ μιν ἀμφαγάπαζον, ὅπως ἴδον*. Gloss. MS. Cant. *περισσῶς ἀγαπῶντες, περιθάλποντες*. The meaning is, it shall be an evil to them, while they shall unknowingly delight in it.—*ἑὸν* for *σφέτερον* has been censured by the Grammarian Apollonius ap. Goettl. and by Proclus. It is much more common in the later epic. In the earlier indeed it pretty regularly takes the digamma, (not however invariably in Homer,) and always in Hesiod, except here and Theog. 467. 472. Scut. H. 9. 454.

59 *ἐκ δ' ἐγέλασσε*. Zeus was pleased with his own conceit, and laughed outright as he uttered the threat. Origen (who quotes the passages 53—82 and 90—98, contra Cels. iv. 38, p. 187, pointed out by Gaisford) cites this verse with *ἐκ δ' ἐτέλεσσε*, i. e. he no sooner conceived than he executed it. Cf. inf. v. 83.

61. *ὕδει*. This dative is quoted from Theognis, v. 975, *νῦν δ' ἤδη τεθήλωται, ὕδωρ δ' ἀναμίσγεται ὕδει*, and the nominative *ὕδος* from Callimachus, frag. 466. Perhaps its origin was a dialectic variety of the Boeotic speech. Compare the Attic *δόρει* for *δόρατι*, as if from τὸ *δόρος*. See G. Curtius, Gr. Et. 218.—The sepa-

καὶ σθένος, ἀθανάταις δὲ θεαῖς εἰς ὦπα ἐΐσκειν
[παρθενικῆς καλὸν εἶδος, ἐπήρατον· αὐτὰρ Ἀθήνην
ἔργα διδασκῆσαι, πολυδαίδαλον ἱστὸν ὑφαίνειν·]
καὶ χάριν ἀμφιχέαι κεφαλῇ †χρυσέην Ἀφροδίτην,
καὶ πόθον ἀργαλέον καὶ γυιοκόρους μελεδῶνας·

62. ϝεϝίσκειν 64. ϝέργα 65. ἀμφιχέϝαι

62. ἀθανάτῃς δὲ θεῇς AK, Ald. and (by correction) D. 63. παρθενικῇς A. παρθενικαῖς the rest. 65. χρυσὴν K.

rate creation of woman, as a partner for man, reminds us of the Mosaic account of the formation of Eve, as well as of the recorded production of the human race from the earth itself, Gen. ii. 7. There is no mention in the context of woman having hitherto existed at all, whatever ideas Hesiod may have had respecting the propagation of mankind without the double sex. Goettling contends that this was not a new creation of the female for man, but merely the adornment of her with graces and accomplishments hitherto not possessed by her; which accomplishments, being contributed by the gods, generally gave rise to the name *Pandora*. But the mixing water and earth evidently implies a plastic process, viz the creation of a new and distinct individual —φύρειν, like φυρᾶν, always has reference to this primary sense of mixing and kneading solid and liquid ingredients to form a paste. Hesych. φύρει· μολύνει, μαλάσσει, μιγνύει. There is evidently an allusion to the primitive fictile statuettes, or to sculptors' clay models.

Ibid αὐδήν. Not merely *voice*, φωνὴν, according to the Scholiasts, but the faculty of speaking articulately —For καὶ σθένος Clement of Alexandria has καὶ νόον, which is a better reading in itself —ἐΐσκειν, 'to liken it (the εἴδωλον) to immortal goddesses in face.' This word is Homeric, and takes the double digamma.

62 Cf Il. iii. 158, αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.

63—4 It is probable that this distich was introduced by some rhapsodist, who thought that it was necessary to express the object after ἐΐσκειν But the short α in καλὸν is fatal to the genuineness of the verse, in the early epic it is invariably κᾱλός. We have indeed in Theog. 585, αὐτὰρ ἐπειδὴ τεῦξε καλὸν κακὸν ἀντ' ἀγαθοῖο, but there Hermann reads αὐτὰρ ἐπεὶ τεῦξεν. Here Goettling suggests καλὸν παρθένου εἶδος But this involves another difficulty: εἶδος always has the digamma, except indeed inf v. 714, σὲ δὲ μή τι νόον κατελεγχέτω εἶδος (where see the note), and Il. iii 224, οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες. Again, nearly all the copies give παρθενικαῖς or -ικῆς. The word διδασκῆσαι is used by Pindar, Pyth iv 217, which perhaps exempts it from the charge of being a purely Ionic word. Hesych. διδασκῆσαι· διδάξαι. Origen however here has the variant διδασκεμέναι But the gravest objection to the distich consists in this, that whereas Athena is here directed to teach Pandora to weave embroidery, the same goddess afterwards is described as dressing her with ornaments.

65. χρυσέην Ἀφροδίτην. No mention is made of this goddess performing the behests of Zeus Hence Goettling proposes to read δῖ' Ἀφροδίτη for Παλλὰς Ἀθήνη in v 76. The truth is, the insertion of 63—4 suggested that another goddess was here meant The original reading was χρυσέης Ἀφροδίτης, 'that he (Hephaestus) should invest her with the beautiful face of Aphrodite.'

66. γυιοκόρους, satiating, rendering listless, the limbs. So Ἔρος is λυσιμελής, Theog. 121 911 There seems no reason to derive the compound from κείρειν γυῖα, with Goettling. Gaisford adopts the conjecture of H Stephens, γυιοβόρους, which Proclus appears to recognise, φροντίδας κατεσθιούσας τὰ μέλη. This reading (κ and β are often confused) is given in MS Vat, and is preferred by Schoemann. -μελεδῶνας Cant Gale, Corp. Christ. and others for μελεδώνας.

ἐν δὲ θέμεν κύνεόν τε νόον καὶ ἐπίκλοπον ἦθος
Ἑρμείαν ἤνωγε, διάκτορον Ἀργειφόντην.
Ὣς ἔφαθ'· οἱ δ' ἐπίθοντο Διὶ Κρονίωνι ἄνακτι.
αὐτίκα δ' ἐκ γαίης πλάσσε κλυτὸς Ἀμφιγυήεις
παρθένῳ αἰδοίῃ ἴκελον Κρονίδεω διὰ βουλάς·
ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη·
ἀμφὶ δέ οἱ Χάριτές τε θεαὶ καὶ πότνια Πειθὼ
ὅρμους χρυσείους ἔθεσαν χροΐ· ἀμφὶ δὲ τήνγε
Ὧραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσι·
[πάντα δέ οἱ χροῒ κόσμον ἐφήρμοσε Παλλὰς Ἀθήνη.]
ἐν δ' ἄρα οἱ στήθεσσι διάκτορος Ἀργειφόντης
ψεύδεά θ' αἱμυλίους τε λόγους καὶ ἐπίκλοπον ἦθος

67. ἐπίκλοπα Fήθη? 69. Fάνακτι 71. Fίκελον 73—6—7. Fοι
75. ἄνθεσι Feιαρινοῖσι 78. ἐπίκλοπα Fήθη?

77. στήθεσφι Λ.

The accusative plural of μελεδώνη seems to be short after the Aeolic usage. Cf Theocr. xxi. 5, αἰφνίδιον θορυβεῦσιν ἐφιστάμεναι μελεδῶναι, but Od xix. 517, ὀξείαι μελεδῶνες. The meaning here is determined by the context, 'the wasting cares of love which the goddess inspires in others.' The old commentators strangely explained it 'care for adorning the person.'

67 ἐπίκλοπον ἦθος, 'a deceitful (tricksy) disposition.' Theognis, v. 959, πολλοί τοι κίβδηλον ἐπίκλοπον ἦθος ἔχοντες. But ἦθος takes the digamma (see Buttm Lexil. p. 245), so that we should probably read, with Bentley, ἐπίκλοπα ἤθη both here and inf v. 78. This very repetition of the words, and the fact that v. 70—72 occur also in Theog 571–3, have given rise to a suspicion, that the whole passage from v 69 to v. 82 was added by the rhapsodists. If however we omit v 76, (which seems clearly another version or recension of v. 72,) there is nothing in these repetitions inconsistent with the genius of the old epic. The difficulty on which Goettling dwells, that no mention is made of what was conferred by Aphrodite on Pandora, is removed by the correction suggested on v. 65.

71. ἴκελον, 'the likeness of a modest maid.' The very nature of the word suggests some such noun as εἶδωλον. Compare Theog 572 Moschopulus — ἔπλασεν—πλάσμα ὅμοιον παρθένῳ αἰδοίᾳ ἀξίᾳ.

72. ζῶσε καὶ κόσμησε. This may mean, she affixed the girdle, ζώνη, to the stola, and put on the peplus. So κόσμος seems used in Eur Hipp. 631, with reference to the embroidered peplus of Athena Polias:—

γέγηθε κόσμον προστιθεὶς ἀγάλματι
καλὸν κακίστῳ, καὶ πίπλοισιν ἐκπονεῖ.

Perhaps however κόσμος includes all the minor articles of female ornament, as bracelets, chaplet, brooch, hems and borders of embroidery, which are alluded to also in Theog 574—582 —γλαυκώπις, 'grey-faced,' is the proper and natural epithet of the dawn-goddess. The rendering "owl-faced" has led Dr. Schliemann into some very erroneous inferences.

75. στέφον ἄνθεσι. In Theog 576 the chaplets of flowers are said to have been added by Athena. But in the Homeric hymn to Aphrodite (ii 5 sqq.) the Hours act as the attiring maidens of the goddess.

76. See on v. 67.

77. στήθεσσι. MS Gale has στήθεσφι.

78. Inf. v. 789, ψεύδεα θ' αἱμυλίους τε λόγους κρυφίους τ' ὀαρισμούς.

[τεῦξε Διὸς βουλῇσι βαρυκτύπου· ἐν δ' ἄρα φωνὴν]
θῆκε θεῶν κῆρυξ· ὀνόμηνε δὲ τήνδε γυναῖκα
Πανδώρην, ὅτι πάντες Ὀλύμπια δώματ' ἔχοντες
δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφηστῇσιν.
Αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον ἐξετέλεσσεν,
εἰς Ἐπιμηθέα πέμπε πατὴρ κλυτὸν Ἀργειφόντην
δῶρον ἄγοντα, θεῶν ταχὺν ἄγγελον· οὐδ' Ἐπιμηθεὺς
ἐφράσαθ', ὡς οἱ ἔειπε Προμηθεὺς μήποτε δῶρον
δέξασθαι πὰρ Ζηνὸς Ὀλυμπίου, ἀλλ' ἀποπέμπειν
ἐξοπίσω, μή πού τι κακὸν θνητοῖσι γένηται.
αὐτὰρ ὁ δεξάμενος, ὅτε δὴ κακὸν εἶχ', ἐνόησε.
Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων
νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοιο,
νούσων τ' ἀργαλέων, αἵτ' ἀνδράσι κῆρας ἔδωκαν.

86. ἑοι ἔειπε

79. omitted in C, but added in the margin by a later hand. 80. κῆρυξ AG. al. κήρυξ. ὀνόμησε EF (f. ὀνόμασσε). 89. ἐνόησεν GI. 91. ἄτερ τε κακοῦ A. ἄτερ κακῶν E (by the first hand) DHK. 92. γῆρας AG and D by correction, but with gloss θανάτου.

79. This verse was condemned both by Bentley and by Heyne. Proclus — τοῦτό τινες περιττὸν φασιν· ἤδη γὰρ ὁ Ἥφαιστος δεδωκὼς αὐδὴν τῇ γυναικί· εἰ δὲ καὶ τοῦτο γνήσιον εἴη τοῦ Ἡσιόδου, κ.τ.λ. (he adds, that we must understand by it "the gift of eloquence.") And so Goettling defends the verse. But its weakness is apparent, and the distinction between φωνὴ and αὐδὴ is forced and arbitrary. So inf. v. 104, φωνὴ is clearly a synonym of αὐδή.

80. κῆρυξ *vulgo*. MSS Gale and Gaisf. κῆρυξ, rightly. For this exegesis of Ἀργειφόντης (if v. 79 be spurious) cf. ταχὺν ἄγγελον in v. 85.

82. The active δωρεῖν occurs also in Pind. Ol. vi. 131, ἐδώρησαν θεῶν κάρυκα λιταῖς θυσίαις.

83. δόλον αἰπὺν κ.τ.λ. 'The deep crafty trick from which there was no escape.'

86. οὐκ ἐφράσατο, he had not remembered, or observed, how that Prometheus had charged him to beware of the threat of Zeus, δώσω κακὸν, v. 57. For his name implies *after-thought* in contrast with *fore-thought*. Hence the poet adds, ὅτε δὴ κακὸν εἶχε, v. 89. Proclus.—Θεός τίς ἐστι καὶ οὗτος, λογισμοῦ μὲν αἴτιος, ἀλλ' οὐ τοῦ προνοητικοῦ τῶν ἐκβησομένων, ὡς ὁ Προμηθεύς, ἀλλ' ἐκείνου τοῦ μόλις ἐκ τῶν ἀποβαινόντων πρὸς ἑαυτὸν ἐπιστρέφοντος. — Plutarch, De audiend. Poet. p. 23, E. (quoted by Gaisford, interprets Διὸς δῶρα as the great and splendid gifts of fortune, such as wealth, illustrious marriages, high offices, &c., which often bring unhappiness to those who do not know how to use them.

90. πρὶν μὲν γάρ. These particles introduce the cause and the reason of mankind now first suffering calamity. "Hoc pertinet ad ritual tempus quod fuit ante Pandoram receptum, sed post ignem recuperatum." Schoemann, Com. Crit. p. 19, who supposes the story of Pandora was clumsily introduced by some "epitomator." He thinks *Pandora* was intended to typify luxury. — ἄτερ τε κακοῦ Cod. Gal. ἄτερ κακῶν several others. Brunck proposed ἄτερθε See on v. 113.

[αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσι.]
ἀλλὰ γυνὴ χείρεσσι πίθου μέγα πῶμ' ἀφελοῦσα
ἐσκέδασ'· ἀνθρώποισι δ' ἠμήσατο κήδεα λυγρά.
μούνη δ' αὐτόθι Ἐλπὶς ἐν ἀρρήκτοισι δόμοισιν
ἔνδον ἔμιμνε πίθου ὑπὸ χείλεσιν, οὐδὲ θύραζε

96. ἔλπὶς

93. omitted in A, but added in the margin by a later hand. 97. ἔμεινε BCDEFHI.

93 This verse (and possibly the preceding one also) must be regarded as spurious. A false reading γήρας for κῆρας led to the addition of v 93, by way of illustration, from Od xix. 360. The former verse (92) may have been suggested by v. 102 inf. On the form ἔδωκαν see inf v. 741.

94 The abruptness of the narrative following is remarkable. No definite mention is made of human ills having hitherto been shut up in a chest; it is only stated that Pandora (out of feminine curiosity, we must suppose) opened it and let all out except *Hope*, which was at the bottom, and so had not time to escape before the lid was closed upon it. Goettling thinks a single verse may have dropped out, like πάντα γὰρ εἰς πίθον εἶρξε Προμηθεὺς ἀγκυλομήτης, but suggests that a larger *lacuna* is more probable. Otherwise, the poet must have had in mind the Homeric account, Il xxiv 527, δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων. According to this view, Pandora brought with her from heaven one of these crocks, which we may further suppose was given her as a gift by one of the gods, or by Zeus himself, with the express intention of injuring mortals. There is yet another explanation, that Prometheus had imprisoned human evils in a jar placed in the house of Epimetheus, where Pandora found them. And this is supported by the comment of Proclus,—φησιν, ὅτι Προμηθεὺς τὸν τῶν κακῶν πίθον παρὰ τῶν Σατύρων λαβὼν, καὶ παραθεμενος τῷ Ἐπιμηθεῖ, παρήγγειλε τὴν Πανδώραν μὴ δέξασθαι. If the poet had this legend in view, he probably enlarged upon it in some verses now lost.

95. ἐμήσατο, 'she designed.' This reading seems rather doubtful, first, because the very same words occurred at v. 49, used of the deliberate intention of Zeus to punish man; secondly, because this implies that the sending evils among men was an act of malice in Pandora; thirdly, because there are variants μήδεα and κερδέα, and Plutarch is said to have read μήδετο. Qu. ἐλύσατο κήδεα λυγρά? The middle λύσασθαι is very often used where we should have expected λῦσαι. See on Aesch. Prom 243, Theog. 523.

96 Ἔλπὶς. The point of the legend is, that Hope still remains to man even under the most grievous afflictions: that he may always be able to find Hope as a final resource. But it is objected, that Hope is a blessing, and had no place amongst the ills incident to humanity. Goettling truly replies, that ἐλπὶς has its unfavourable as well as its favourable meaning. In the bad sense, it is that motive which incites men to vain and wrong enterprises. (Soph Ant. 615, ἀ γὰρ δὴ πολύπλαγκτος ἐλπὶς πολλοῖς μὲν ὄνασις ἀνδρῶν, πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων.) But, being left, it became a blessing to man in its good sense. When Prometheus (in Aesch Prom 258) declares that among the benefits to man τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα, the reply of the chorus is, μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς. Sir G W Cox, in a note on p 176 of 'Mythology and Folk-lore,' contends that we have two contradictory and irreconcilable legends in the gift of fire by Prometheus and the letting out of the evils by Pandora. But v. 105 seems to show that the mischief done to man by Pandora was in the counsels of Zeus, enraged at the theft of fire for the benefit of man. The sole alleviation to his misery is hope, which (if v. 99 is genuine) Zeus permitted to remain with him.

97. In ἔνδον ἔμιμνε and ἀρρήκτοισι

ἐξέπτη· πρόσθεν γὰρ ἐπέμβαλε πῶμα πίθοιο
[αἰγιόχου βουλῇσι Διὸς νεφεληγερέταο.]
ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται.
πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα·
νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἠδ' ἐπὶ νυκτὶ
αὐτόματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι
σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεύς.
οὕτως οὔτι πη ἔστι Διὸς νόον ἐξαλέασθαι.

105. ἐξαλέϝασθαι

102. αἶδ' ἐπὶ νυκτὶ I and (with γρ. ἠδ' ἐπὶ νυκτὶ) BCH. 103. omitted in H, but added at the bottom of the page by a later hand. 105. πη AEF. που the rest.

δόμοισι Heinsius (ap. Gaisford) finds an allusion to the custom of maidens staying at home, παρθενευόμεναι. Rather, one would say, there is the notion of a strong prison-house, from which there is no escape. Gloss. MS. Cant. ἐν ἀσφαλεστάτῳ οἴκῳ. Thus Hope was left an involuntary benefactress to mankind.

Ibid. πίθου ὑπὸ χείλεσιν. 'Under the (inner) rim of the casket,' or earthen jar. The χεῖλος or *lip* is often mentioned, apparently as a mark of the proper fulness in vessels of capacity. Hence Ar. Equit. 814, ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν, εὐρὼν ἐπιχειλῆ. Aesch. Agam. 790, τῷ δ' ἐναντίῳ κύτει ἐλπὶς προσῄει χεῖλος οὐ πληρουμένῳ (MS. χειρός). The idea is, that Hope took up her abode, not at the bottom of the jar, but immediately beneath the lid, the closing of which intercepted her escape.

98. ἔπτην, πτῆναι, πτὰς, are somewhat rare in the earlier epic. The middle aorist was much more in use. We may compare ἔτλην, τλῆναι, τλὰς, where τλῆμι was not more in use than πτῆμι or πέτημι = ἐπέμβαλε κ.τ.λ. Either Pandora was frightened at the sudden escape of the rest, or she designedly enclosed Hope as a counterbalance to the mischief she had let loose upon the world. The scholiasts were aware of this difficulty. Moschopulus asks, 'How, having come as for mischief, did she stay her hand as it sparing?' And he suggests several answers; as, that she thought all the evils had escaped, and so shut in Hope inadvertently, or that the lid shut of itself; but the real reason, he adds, was, that this was done by the counsels of Zeus. Now this very verse (99) is enclosed in brackets by Gaisford and Goettling as spurious. It is wanting in some MSS., and in Plutarch, who quotes v. 94—104, Consol. ad Apollon. vii. p. 326 (p. 105, E). It does not however appear that (as Goettling alleges) it is incompatible with v. 105. For Zeus may be represented as a partial benefactor, though desirous to punish mankind. One might indeed suggest the transposition of v. 99 after v. 100, by which the passage would better suit v. 49 seqq.

102. νοῦσοι. See v. 92. Hence Hor. Carm. i. 3, 29, 'Post ignem aetheria domo subductum macies et nova febrium terris incubuit cohors.' Some good copies give αἶδ' ἐπὶ νυκτί. So also Stobaeus (vol. iii. p. 228, ed. Teub.), who cites v. 100—102.

104. σιγῇ. The idea is, that diseases give no warning of their approach. Compare σιγῶν ὄλεθρος, Aesch. Eum. 895. According to Proclus, this verse was rejected by some of the ancient critics (ἀθετεῖται ὁ στίχος ὁ λέγων ὅτι ἄφωνοι αἱ νόσοι). Plutarch however recognises it, De San. Tuend. ii. p. 127, D (ap. Gaisford).

105. ἐξαλέασθαι, which Moschopulus rightly compares with ἔχεα and χεω, undoubtedly, like it, took the digamma, whence the other forms ἔχευα, ἀλεύασθαι (inf. v. 505). Hesychius explains the word by ἐκκλίνειν.—For πη many MSS.

[Εἰ δ' ἐθέλεις, ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω
εὖ καὶ ἐπισταμένως (σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν),
ὡς ὁμόθεν γεγάασι θεοὶ θνητοί τ' ἄνθρωποι.]
Χρύσεον μὲν πρώτιστα γένος μερόπων ἀνθρώπων
ἀθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες.
οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανῷ ἐμβασίλευεν·

106. εἰ δὲ θέλεις ΛΕΙ. 108. A full stop at ἄνθρωποι in BC and others. 111. ἐβασίλευεν Λ.

give που.—οὕτως, viz. as was shown by the unsuccessful attempt of Prometheus to cheat Zeus

106—201. The celebrated episode respecting the gradual degeneration of man appears to be an integral part of the poem, and to have this connexion with what precedes, that it still further explains and illustrates, not indeed specially but in a general way, the proposition enunciated at v. 42 sqq., viz. that human life is less happy than it was in primitive times. The three introductory verses 106—8 are probably due to the rhapsodists, who wished to distinguish as ἕτερος λόγος the account of the Cycles or Ages of man from the story of Pandora. There is a tendency in all poets, and generally in those of sentimental and imaginative temperament, to exaggerate the blessings of primitive times, to the disparagement of the present. Hence, though the Hesiodic account is not inconsistent either with the record of Scripture or the conclusions of modern science respecting the real degeneracy of many tribes on earth from a nobler type or stock, it seems safer to attach no further weight to it (viz. as possibly representing very remote and authentic traditions) than as an ancient opinion

106. ἐκκορυφώσω. Tzetzes, κεφαλαιώσω καὶ ἐκπληρώσω, εἰς κορυφὴν αἴτδον καὶ τέλος ἀγαγών, ἢ ἀπὸ κορυφῆς καὶ ἐξ ἀρχῆς ἀρξάμενος. Gloss. MS Cant ἀνακαλύψω ἐξ ἀρχῆς. Cf Aesch. Cho. 519, καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος. Ibid v 692, τοιόνδε πρᾶγμα μὴ καρανώσαι φίλοις. But one can hardly suppose Hesiod himself to have used so quaint a word to express 'I will relate in full.' Rather perhaps the meaning is, 'I will give the heads of the legend,' i. e. briefly recount it. Plato has κεφαλὴν ἐπιθεῖναι μύθῳ, Gorgias, p. 505, D.

108. ὁμόθεν, 'from the same stock.' Od. v. 476, δοιοὺς δ' ἄρ' ὑπηλυθε θάμνους ἐξ ὁμόθεν πεφυώτας. Gloss. MS. Cant. ἀπὸ τῆς αὐτῆς ῥίζης ἐγεννήθησαν, viz. from mother Earth. Ptol. Nem. vi. 1, ἓν ἀνδρῶν, ἓν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν μητρὸς ἀμφότεροι. The meaning is, 'I will show you how men were once equal to the gods, but have degenerated and become wicked.' In Gaisford's and the ordinary editions, ὡς ὁμόθεν κ.τ.λ. commences the new paragraph. But thus ὡς γεγάασι should have been ἐπεὶ ἐγένοντο, 'when they were born.' Tzetzes appears to have understood it rightly, ὅτι ἐκ τῆς αὐτῆς αἰτίας καὶ ὕλης ἅμα οἱ θεοὶ — καὶ οἱ ἄνθρωποι γεγόνασιν.—Hesiod however, in the following narrative, says nothing whatever about the origin of men and gods being the same. He merely compares the happy life of primitive men with that of the gods. It is therefore more than probable that the passage is spurious

111. ἐβασίλευεν MS. Gale. Goettling thinks this verse must be an interpolation, because Kronos is nowhere reckoned by Hesiod among the Olympian gods. This appears rather a doubtful point; for in Theog. 631—648, the Olympian gods born from Kronos are contrasted with the Titans, while Ibid. v 851 the Titans are described as ὑποταρτάριοι Κρόνου ἀμφὶς ἑόντες. Compare Il xiv. 274. Aesch Prom. 228. The later writers, especially the Roman, placed the golden age under Saturn's reign, as Tibullus, 'Quam bene Saturno vivebant rege,' &c., and Virgil, Ecl. iv., 'Jam redit et Virgo, redeunt Saturnia regna.' It is, of course, by no means

ὥστε θεοὶ δ' ἔζωον ἀκηδέα θυμὸν ἔχοντες,
νόσφιν ἄτερ τε πόνων καὶ ὀϊζύος· οὐδέ τι δειλὸν
γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι
τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἁπάντων·
θνῆσκον δ' ὡς ὕπνῳ δεδμημένοι· ἐσθλὰ δὲ πάντα
τοῖσιν ἔην· καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
αὐτομάτη πολλόν τε καὶ ἄφθονον· οἱ δ' ἐθελημοὶ
ἥσυχα ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν,
[ἀφνειοὶ μήλοισι, φίλοι μακάρεσσι θεοῖσι.]

119. ἥσυχα ἔργ'

113. ἄτερ πόνων A (with τε erased) EFGH. ἄτερ τε DIK, Ald. οὐδ' ἔτι A. 119. ἥσυχοι all.

impossible that this suggested the presumed interpolation of v. 111. It is to be observed, that with the Olympian dynasty in heaven Man, the especial object of its care, first comes upon earth. Diodorus Siculus, in citing v. 111–120, acknowledges this verse (v 6).

112. ὡς δὲ θεοὶ ζώεσκον Gaisford, from a var lect in Diodorus, where however the best edition (Teubner) gives the vulgate.

113. ἄτερ πόνων MS. Cant with three of the Bodleian and Cod. Gale, which has τε (or θε) erased. Goettling gives the same readings from other MSS. Compare v. 91. It is singular that Tzetzes should recognise this strange reading, for he says, τὸ ΠΟ κοινή ἐστι συλλαβή. — οὐδ' ἔτι δειλὸν Cod. Gale.

114. δμοῖοι. The first symptoms of age were thought to be failure of the knees and tremour of the hands. Hence such expressions as 'dumque virent genua,' οἷς γόνυ χλωρόν, 'viridis senectus,' &c. Cf. Od. xi. 437, σύνεκά μιν κατὰ γῆρας ἔχει χείράς τε πόδας τε. Il. xiii. 627, οὐ γὰρ ἔτ' ἐμπεδα γυῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες ὕπερθεν ὤμων ἀμφοτέρωθεν ἐναίσσονται ἑλαφραί.

116. θνῆσκον, they used to die without pain or bodily decay, but as if falling asleep. This is so far consonant with the Mosaic account, that with sin came death (Gen. iii. 19), that it implies an easy passage from this world.

118. αὐτομάτη. Virg. Georg. i. 127, 'ipsaque tellus Omnia liberius, nullo poscente, ferebat.' Ibid. ii. 500, 'Quos rami fructus, quos ipsa volentia rura Sponte tulere sua, carpsit.' The diet on καρπὸς, *fruges*, viz. corn and fruits (σῖτος), is opposed to the diet on meat in the brazen age, v. 146. So Ovid, Met. i. 103, writing of the golden age, says, 'Contentique cibis nullo cogente creatis Arbuteos fetus montanaque fraga legebant.'

Ibid. ἐθελημοί, 'tranquil.' Possibly this word was originally θεμελὸς (compare θεμείλια and θεμέθλα) from the notion of stability and laying or depositing, while ἀθελημὸς crept in from a mistaken reference to ἐθέλω, and should be written θελημὸς (for θέλεμμος or θελεμνοι, whence the epic προθελυμνοι). It is remarkable that Hesychius and Photius explain θελεμὸς or θελημὸς by ἡσυχοι, while in this place ἥσυχοι seems to violate the metre on account of the digamma in *Ἔργα*. (See on v. 28, ἀπ' Ἔργου.) Bentley's reading is probably correct, ἥσυχα ἔργα νέμοντο, 'held their farms in quiet, in the possession of many blessings.' Yet in Il. ii. 751 we read οἵ τ' ἀμφ' Ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο. Apollon. Rhod. ii. 655, οὐδὲ οἱ ὕδρις ἠνδανεν, ἀλλ' ἀθελημὸς ἐφ' ὕδασι πατρὸς ἑοῖο μητέρι συννάεσκεν. Aesch. Suppl. 1005, ποταμούς θ' οἱ διὰ χώρας θελεμὸν πῶμα χέουσιν.

120. This verse is added from Diodor. Sic. v. 66. It is wanting in all the MSS. of Hesiod. Robinson, following Graevius, places it after v. 115. Spohn would insert two others from Origen, contra

αὐτὰρ ἐπεὶ ϝκαὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (120)
τοὶ μὲν δαίμονές εἰσι Διὸς μεγάλου διὰ βουλὰς
ἐσθλοὶ, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων·
οἵ ῥα φυλάσσουσίν τε δίκας καὶ σχέτλια ἔργα,
ἠέρα ἑσσάμενοι πάντῃ φοιτῶντες ἐπ' αἶαν, 125
πλουτοδόται· καὶ τοῦτο γέρας βασιλήϊον ἔσχον. (125)

---

124. *Ϝέργα* 125. *Ϝεσσάμενοι*

---

121. *ἐπεί κε* A. *ἐπεί κεν* the rest. *κάλυψε* A. 124. *φυλάσσουσί τε* ADK, Ald.

Cels. iv. p. 216, *ξυναὶ γαρ τότε δαῖτες ἦσαν, ξυνοὶ δὲ θόωκοι Ἀθανάτοισι θεοῖσι καταθνητοῖς τ' ἀνθρώποις*. Goettling observes, that Homer (Od. i. 22—5, and vii 201 seq.) speaks of the gods as associating with men even in the heroic age, and therefore that this can hardly have been regarded by Hesiod as a distinctive characteristic of the golden age. That many alterations in this poem were introduced by the early rhapsodists, is but too evident. The very next verses (122—123) are twice cited by Plato (Cratyl. p. 397, and De Rep. v. p. 469), with remarkable variants, *οἱ μὲν δαίμονες ἀγνοὶ ἐπιχθόνιοι* (*ὑποχθ.*) *τελέθουσι* (*καλέονται*), *ἐσθλοί*, *ἀλεξίκακοι*, and *μερόπων* for *θνητῶν*. The reading *ἀγνοὶ* is supported by Plutarch, De Defectu Orac. § 39, and perhaps by Aesch. Pers. 630, *ἀλλὰ χθόνιοι δαίμονες ἀγνοὶ Γῆ τε καὶ Ἑρμῇ*, who probably also here read *ὑποχθόνιοι*.

121. *ἐπεί κεν* MSS. *ἐπειδὴ* Plato, Cratyl. p. 397, and so Gaisford, Schoemann, and Goettling. But Cod Gale has *ἐπεί κε* with *καὶ* superscribed. This may indeed have come from v. 140, where the sense is *καὶ τοῦτο γένος*. Yet *ἐπεί καὶ* is in itself a very common combination, like *ἐπεί τοι καί*.

123 *φύλακες*. This passage may be called a *locus classicus* on the early Greek notions of *δαίμονες*. If *ἐπιχθόνιοι* be the right reading (and it is supported by *πάντῃ φοιτῶντες ἐπ' αἶαν*), the poet's idea must have been, that the invisible spirits of the departed attend men in all their actions like guardian angels. According to a later view, the *δαίμονες* as well as the *ἥρωες* were Chthonian powers both to be feared and to be propitiated. Here they are beneficent genii more nearly allied to the Olympian gods. There is an obvious resemblance between this and the belief in guardian angels and spirits who are supposed to be conscious of and to take interest in the affairs of man upon earth. Goettling considers that the opinion was not one of Greek origin, but was borrowed from the east. Schoemann (p. 28) observes that this doctrine of *δαίμονες* "a communi Graecorum religione alienum fuisse pro certo affirmari potest."

125. *ἐσσάμενοι* takes the digamma. Compare *ἕστις*, and see inf v 536—*πάντῃ φοιτῶντες*, cf. Plat. Symp. p. 203, A, where he has very similar sentiments on the intermediate ministry of these angelic powers, *οὗτοι δὴ οἱ δαίμονες πολλοὶ καὶ παντοδαποί εἰσιν*.

126. *τοῦτο γέρας βασιλήϊον*. This royal prerogative, viz of rightly administering justice and of punishing unjust deeds, *σχέτλια ἔργα*, as well as of conferring wealth and honour on whomsoever they pleased. The scholiasts find an allusion to the *βασιλεῖς διοτρεφέες* of v. 39. The poet may mean, that they retain this office of kings even after this life, as Aeschylus taught that kings on earth were kings in Hades, Cho. 348 seqq. Moschopulus,—*ἤγουν ταῖς ἑαυτῶν δωρεαῖς πλουτίζοντες τοὺς ἀνθρώπους· καὶ τοῦτο, ἤγουν τὸ πλουτοδόται εἶναι, ἴσχον τιμὴν βασιλικὴν, ἤγουν βασιλεῦσι πρεπουσαν*. The words *καὶ τοῦτο κ.τ.λ.* are rather obscure. Bentley regarded 124—126 as an interpolation.

Δεύτερον αὖτε γένος πολὺ χειρότερον μετόπισθεν
ἀργύρεον ποίησαν Ὀλύμπια δώματ' ἔχοντες,
χρυσέῳ οὔτε φυὴν ἐναλίγκιον οὔτε νόημα.
ἀλλ' ἑκατὸν μὲν παῖς ἔτεα παρὰ μητέρι κεδνῇ
ἐτρέφετ' ἀτάλλων μέγα νήπιος ἧῷ ἐνὶ οἴκῳ·
ἀλλ' ὅτ' ἂν ἡβήσειε καὶ ἥβης μέτρον ἵκοιτο,
παυρίδιον ζώεσκον ἐπὶ χρόνον, ἄλγε' ἔχοντες
ἀφραδίῃς· ὕβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο
ἀλλήλων ἀπέχειν, οὐδ' ἀθανάτους θεραπεύειν
ἤθελον, οὐδ' ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς,

130. παῖς ϝεκατὸν ϝέτεα? 131. ϝοίκῳ

131. ἀτάλλων A, Ald. ἀττάλλων EFH. ἀττάλων BCGI. ἀτιτάλλων K, with "al. ἀτάλλων" in the margin. 134. ἀφραδίῃσιν A. In D the whole passage 134–155 is omitted by the first hand, and added afterwards in the space of four verses originally left vacant. The transcriber mistook v. 156 for v. 140.

127. χειρότερον. See inf. v. 158.

128. ποίησαν. Cf. v. 110. Hesiod seems to speak of the successive races as new creations consequent on the extinction of the preceding. Cf. vv. 121. 140. 156. The blessedness of the silver race seems to have consisted in the long period of happy and innocent childhood. The latter part of life was a declension towards the next step in degeneracy; men became quarrelsome, indifferent to religion, and full of cares and griefs. We are forcibly reminded of the immensely long lives assigned in Scripture to the primitive generations of man.

130. ἑκατὸν appears (Curtius, Gr. Et. 134) to have taken the ϝ. The Boeotic form was ϝικατι and Hesychius has preserved the form ἴκαντιν (*viginti*), εἴκοσιν. See inf. 456.

131. ἀτάλλων, in childish sport Soph. Ajac. 558, τέως δὲ κούφοις πνεύμασιν βόσκου, νεαν ψυχὴν ἀτάλλων. The α is properly short, as in Il. xiii 27, βῆ δ' ἔλαν ἐπὶ κύματ', ἄταλλε δὲ κῆτε' ὑπ' αὐτοῦ πάντοθεν ἐκ κευθμῶν. The reduplication of the dental in pronunciation (ἀττάλλων) may be compared with τίταινον as in Theog 209. It is more common with a liquid, as Ὄλλυμπος (Οὔλυμπος), Τελλεύτατ, or a labial, as ἀπάλαμον sup. v. 20. Ἄπόλλωνα Theog 14. ἀποπέσησιν Od. xxiv. 7. ἀπονεεσθαι ib. xviii. 260. ἐπεὶ xxi 25, &c. Bentley and Heyne thought this couplet spurious, perhaps because the ϕ does not take the aspirated digamma, σϝῷ. Perhaps ὡς ἐνὶ ϝοίκῳ, which would imply that fixed habitations were not then in use, but came in with the brazen age, v. 150. μέγα νήπιος, 'very childish, like μεγα νήπιε Κροῖσε, in the oracle ap. Herod i. 85. So μεγα νήπιε Πέρση in v. 286. μεγ' ἄμεινον Sent. II 51. μέγ' ἄνακτι Theog 486. Tzetzes, -εἰκὸς δὲ καὶ τοὺς ἐν γυναικωνίτιδι τεθραμμένους καὶ οἰκοσίτους καὶ ἀταλοὺς καὶ μὴ δυναμένους τλῆναί τι, βραχυβίους εἶναι καὶ αὖτω τελευτᾶν ὅθεν καὶ μεγαλονηπίους αὐτοὺς λέγει, διὰ τὴν τοιαύτην ἀνατροφήν.

132. ὅταν. The Attic idiom would reject the ἂν, and perhaps the construction is not easily defended by Epic examples. Probably we should read ὁπότ' ἡβήσειε, 'when ever any one of them came to his full growth.' Buttmann proposed ὅτ' ἔρ' ἡβήσειε, which Guisford gives as the reading of MS. Par. 2771, and so Schoemann has edited.

134. ἀφραδίῃσιν Cod. Gale.

ἢ θέμις ἀνθρώποισι κατ' ἤθεα. τοὺς μὲν ἔπειτα
Ζεὺς Κρονίδης ἔκρυψε χολούμενος, οὕνεκα τιμὰς
οὐκ ἐδίδουν μακάρεσσι θεοῖς οἳ Ὄλυμπον ἔχουσιν.
αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψε,
τοὶ μὲν ὑποχθόνιοι μάκαρες θνητοὶ καλέονται,
δεύτεροι, ἀλλ' ἔμπης τιμὴ καὶ τοῖσιν ὀπηδεῖ.
Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων
χάλκειον ποίησ', οὐκ ἀργυρέῳ οὐδὲν ὁμοῖον,
ἐκ μελιᾶν δεινόν τε καὶ ὄμβριμον· οἷσιν Ἄρηος
ἔργ' ἔμελε στονόεντα καὶ ὕβριες· οὐδέ τι σῖτον

137. ἀνθρώποις κατὰ ἤθεα. 146. Ἔργ'

139. ἐδίδων AEF. θεοῖσιν A. 141. τοὶ μέν τοι χθόνιοι A, but ὑπὸ in the margin. ὑποχθόνιοι the rest, but τοὶ μὲν οὗτοι πολυχθόνιοι I. 144. ἀργυρῷ all. 145. ὄβριμον ABCHI.

137. κατ' ἤθεα, throughout their settlements, κατα πόλεις, each nation in its respective city. As ἤθεα takes the digamma, Bentley's reading is probably correct, ἦ θέμις ἀνθρώποις κατὰ Ϝήθεα.

138. Ζεὺς Κρονίδης. This marks the period of the silver age. Those of the golden age ἐπὶ Κρόνου ἦσαν, v. 111.

139. ἐδίδων Cod. Gale, perhaps rightly, for ἐδίδοσαν. So also Par. 2771. But διδόω occurs inf. 225. διδοῦναι Il. xxiv. 425. διδοῖ Aesch. Suppl. 987.

141. ὑποχθόνιοι the MSS. and Proclus. ἐπιχθόνιοι Guisford, with Tzetzes and some copies (ap. Goettl.) τοι μέν τοι χθόνιοι Cod. Gale, but with ὑπὸ in the margin. The poet appears to distinguish the 'blessed spirits of men' in Hades from the δαίμονες, the genii or angelic powers who lived and moved on the earth, sup. v. 123, and to regard the ὑποχθόνιοι as one grade below the ἐπιχθόνιοι. The latter were immortals; the μάκαρες θνητοι more resembled the Latin *Manes*, or 'good spirits' of the departed, and had not the divine attribute of immortality. Of these the poet says, that although of the second class (δεύτεροι), nevertheless they had honour paid to them, viz. commemorations and propitiatory sacrifices from men on the earth, ἐναγισμοὶ or αἱμακουρίαι.

145. Goettling construes ἐκ μελιᾶν δεινον, *timendum propter arma*, while the common interpretation is ποιησεν ἐκ μελιᾶν, 'fashioned out of ashen-wood.' It was the idea of Proclus that the Μελίαι Νυμφαι were meant (Theog. 187). It is rather difficult to decide, but ποιῆσαι ἐκ μελιᾶν is at least a more usual idiom than δεινὸν ἐκ μελιᾶν. The race was made out of a tough material, and hence they were tough warriors and carried tough arms, while their implements generally being of bronze (v. 149) gave them the name of χάλκειον γένος. We know from Homer how much the μείλινον ἔγχος was used in war. Virgil, Aen. viii. 315, supports the above explanation, 'Genusque virum truncis et *duro robore nata*.' Ovid leaves the matter ambiguous, Met. i. 125, 'Tertia post illas successit aenea proles, Saevior ingenioque et ad horrida prompior arma.'

146. σῖτον, *fruges*, corn and vegetable products, as opposed to a diet on meat, which was thought to render men ferocious. ἀδάμαντος, probably *basalt*, the material from which the primitive celts or axe-heads were often made, 'facta ex *adamante* securi.' Ovid. Fast. iii. 805. It has the appropriate epithet χλωρὸς in Scut. Herc. 231.

ἤσθιον, ἀλλ' ἀδάμαντος ἔχον κρατερόφρονα θυμὸν,
ἄπληστοι· μεγάλη δὲ βίη καὶ χεῖρες ἄαπτοι
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
τοῖς δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δέ τε οἶκοι, 150
χαλκῷ [δ'] εἰργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος. (150)
καὶ τοὶ μὲν χείρεσσιν ὕπο σφετέρῃσι δαμέντες
βῆσαν ἐς εὐρώεντα δόμον κρυεροῦ Ἄϊδαο
νώνυμνοι· θάνατος δὲ καὶ ἐκπάγλους περ ἐόντας
εἷλε μέλας, λαμπρὸν δ' ἔλιπον φάος ἠελίοιο. 155
Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (155)

---

150. *Foῖκοι* 151. χαλκῷ *Feιργάζοντο* 153. *Ἀ*ΐδαο

---

148. ἄπλητοι (γρ. ἄπλαστοι) A. ἄπλαστοι GK, Ald. ἄπλατοι B. ἄπλατοι CDHI. 149. στιβαροῖσι μέλεσσιν BCDEF. στιβαροῖς μελέσσιν AGK, Ald. στιβαροῖσι μελέεσσιν H. στιβαροῖσι μέλεσιν I. 150. τῶν δ' AEF. χάλκεοι δέ τ' A. χάλκεοι δὲ οἶκοι D. χάλκεοι οἶκοι (with a syllable erased between, and οἷν superscr. before τεύχεα) E, and F has the same readings. 151. χαλκῷ δ' all the MSS. εἰργάζοντο ABCDHI, and G with the ρ superscr. ἐργάζοντο EFK, Ald. 152. σφετέροισι G. 154. νώνυμνοι ABCG. νώνυμοι DEFHIK, Ald.

---

148. The MSS., as usual, vary between ἄπλητοι, ἄπλατοι, and ἄπλαστοι. Goettling prefers the first in the sense of 'unapproachable' (πελάω, πλάω). See Theog. 151. Tzetzes read ἄπλαστοι, but explains it by ἀπροσπέλαστοι, οἷς οὐδεὶς πλησιάζει.—ἄαπτοι, ἤγουν ἄψαυστοι Moschopulus. 'Not to be grappled with,' from ἅπτεσθαι. In pronouncing it, some vowel-sound probably represented the aspirate. So ἀάατος in Homer was perhaps ἀϝάϝατος.

149. ἐπέφυκον. Some take this form for ἐπεφύκεσαν, (like ἔβαν or ἔβων for ἔβησαν, Theog. v. 30,) but it appears to be the imperfect of a secondary present πεφύκω. See on Scut. H. 228. στιβαροῖσι μέλεσσιν Goettl. with some MSS. Others στιβαροῖς μελέεσσιν.

150. τοῖς δ'. Col. Gale τῶν δ'.

151. χαλκῷ δ' εἰργάζοντο the best MSS. with Cod. Gale. ἐργάζοντο others. If this distich be genuine (and Bentley rejected 150—1), the original reading must have been χαλκῷ Feιργάζοντο, 'they tilled the ground with copper' or bronze. Ovid, Fast. iv. 405, 'Aurea prima fuit, proles Chaosia nuda latebat.' Lucret. v. 1286. 'Et prior aeris erat quam ferri cognitus usus.' It is to be observed that the poet calls this age 'brazen' not because inferior to the golden and the silvern, but *literally*, because they made use of bronze, or brass.

154. νώνυμνοι Col. Gale and many others; vulg. νώνυμοι. Il. xii. 70, νωνύμνους ἀπολέσθαι. Od. i. 222, οὐ μὲν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω θῆκαν. The euphonic insertion of ν may be compared with ἀναλάμνος, for ἀνάλαμος and δίδυμνος for δίδυμος. See sup. on v. 118.—This ignominious descent of the brazen race into Hades is contrasted with the honour which their predecessors of the silver age obtained as δαίμονες and μάκαρες θνητοί, v. 112.—ἐκπάγλους, 'formidable,' 'monstrous,' δεινούς, for ἐκπλαγλους, the termination being as in σιγηλὸς, ῥιγηλὸς, &c.

αὖθις ἔτ' ἄλλο τέταρτον ἐπὶ χθονὶ πουλυβοτείρῃ
Ζεὺς Κρονίδης ποίησε δικαιότερον καὶ ἄρειον,
ἀνδρῶν ἡρώων θεῖον γένος, οἳ καλέονται

157. αἶτις BCDGiH. *αὖθις* AEF. *αὖθις ἐπ'* Ald. At this verse another hand commences in A.

157. *ἄλλο τέταρτον.* We do not find that the iron age immediately succeeds to the brazen, nor that the degeneration of man is continuous. For here we have an interval between the brazen and the iron, which is occupied by a race who are an improvement on the last; and what appears at first still more singular, these are not named after any of the metals. This is rather difficult to explain. Goettling's theory is somewhat involved, that the poet describes three great cycles, each commencing better than it closes; and so cycle 1 comprehends the *golden*, the *silver*, and the *brazen*; cycle 2 the *heroic*, ending with the poet's own age; cycle 3 commences with the better era which he hints at in *ἔπειτα γενίσθαι*, v. 175. He says (on v. 109) that there were in the first cycle (1) 'aureum saeculum, innocentiae humanae tempus;' (2) 'argenteum, desidiae humanae tempus.' (3) 'aeneum, quo impietati hominum accedebant facinora.' In the second cycle he places (4) 'actus heroum insignis justitia, sed bellicosa,' (5 the age of Hesiod, 'quam ipsa Justitia et Pudor relicturae sunt.' The third cycle he supposes is yet to follow. All this however is too artificial, though to a certain extent plausible. A simpler explanation is this:—Having mentioned the *δαίμονες* on earth and the Spirits in Hades, the poet was bound to find some place for the *heroes*, the cultus of whom formed so prominent a feature in the religion of Hellas. As these were made on earth as warriors, it was natural, and indeed necessary, to connect them with the warlike race (v. 145, of the brazen age, while it was not less necessary to speak of their virtues and justice as qualities far superior to the *ὕβρις* of their conquerors. To these accordingly he assigns a happy abode after death in the Isles of the Blest, as Homer does to Menelaus in the Odyssey, iv. 562, and Euripides in the Helena, v. 1677.

158. *ἄρειον.* Proclus:—*ἢ βέλτιον, ἢ πολεμικόν.* Tzetzes:—*ἢ πολεμικὸν ἢ ἀντὶ ὑπερθετικοῦ, ἄριστον καὶ βέλτιστον.* The word is here a synonym of *ἀμείνων*, and the comparative of an old word *ἀρεύς*, of which *ἄριστος* is the superlative (as *ἡδύς*, *ἡδίων*, *ἥδιστος*) We have *χερεύς* rather than *χέρης* in Homer, from which the forms *χέρη*, *χέρηα*, *χέρηες*, *χέρεια*, are inflected, after the analogy of *ὀξύς*. Hence *χειρότερος* (sup. v. 127), *χείρων* by hypertheesis for *χερίων* (*i*), *χερειότερος* from a by-form of the positive, *χέρειος*, and a later Attic superlative *χείριστος*. It appears to have been a mistake of the rhapsodists to use *χέρηα* for *χείρονα* in Il. iv. 400, and Od. xiv. 176, *οὔ τι χέρηα πατρὸς ἑοῖο φίλοιο*, but apparently for *κακὰ* in Od. xv. 324. xviii. 229. With *ἀρείων* we may compare the Epic form *χερείων*.

159. *καλέονται.* Proclus:—*οἱ καλέονται ἡμίθεοι κατὰ σύγκρισιν πρὸς ἡμᾶς, ὑστέρους ὄντας ἐκείνων.—προτέρη δέ, ἤτοι προτέρων ἀνθρώπων.* Hesiod, speaking with respect to his own time, the fifth age, (v. 174,) might have said *καλέοντο*, especially as *προτέρη γενεή* means in the generation preceding his own. It seems best however, with Aldus and Robinson, to put a comma after *ἡμίθεοι*, so that *προτέρη γενεῇ* refers to their existence in by-gone times, and is equivalent to *πρότερον γενομένων*. Schoemann prefers *προτέρη γενεή*, with two Paris MSS. Hermann compares the similar expression, *ἡμιθέων γένος ἀνδρῶν*, in Il. xii. 23. Cf. Plat. Cratyl. p. 398, c, *οὐκ οἶσθα ὅτι ἡμίθεοι οἱ ἥρωες; Τί οὖν; Πάντες δήπου γεγόνασιν ἐρασθέντος ἢ θεοῦ θνητῆς ἢ θνητοῦ θεᾶς.* Gaisford cites Eustathius on Il. A. p. 17, *τοὺς ἀνθρώπους (διαιρεῖ) εἴς τε ἥρωας καὶ εἰς αὐτὰ τοῦτο, ἀνθρώπους.* Καὶ *ὑποβεβηκέναι μέν φησι θεοῖς δαίμονας, ἀνθρώπους δὲ ἥρωσιν, οὓς καὶ ἐκ θεοῦ καὶ ἀνθρωπίνου σώματος φῦναι λέγουσι διὸ καὶ Ἡσίοδος ἡμιθέους αὐτοὺς λέγει.* Simonides (frag. 1 remarks that the *ἡμίθεοι* did not attain old age *ἄπονον οὐδὲ ἄφθιτον οὐδ' ἀκίνδυνον βίον τελέσαντες.*

ἡμίθεοι, προτέρη γενεὴ κατ' ἀπείρονα γαῖαν. 160
καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ (160)
τοὺς μὲν ἐφ' ἑπταπύλῳ Θήβῃ, Καδμηΐδι γαίῃ,
ὤλεσε μαρναμένους μήλων ἕνεκ' Οἰδιπόδαο,
τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης
ἐς Τροίην ἀγαγὼν Ἑλένης ἕνεκ' ἠϋκόμοιο. 165
ἔνθ' ἤτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε· (165)
τοῖς δὲ δίχ' ἀνθρώπων βίοτον καὶ ἤθε' ὀπάσσας
Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης
[τηλοῦ ἀπ' ἀθανάτων· τοῖσιν Κρόνος ἐμβασιλεύει.]
καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες 170

---

164. *νάϝεσσιν* 167. *Ϝήθε'*

---

161. Omitted in E, but inserted by the first hand. 165. *τροίαν* D. 166. *ἀμφεκάλιψεν* ADI. 167. *ὀπάσας* ACG, Ald. *ὀπάσυς* K.

This and the two next verses are wanting in H. 169. omitted in ABCEGI, and in F, but added in the last after 173, with *βασίλευε*.

162. This verse, not without good reason, was regarded by Heyne as spurious. It is not indeed improbable that the whole passage 161-9 was added by the rhapsodists in consequence of the celebrity of the Thebaid and the Iliad, which were alike attributed to Homer. Prof. Mahaffy remarks on this passage (Hist. Gr. Lit. i. p. 103), "So powerful was the effect of the Heroic [Homeric] epics, that the shrewd poet of the *Works* thought it necessary to find a niche for this race [the warriors at Troy] in his temple of fame; and so the legend was distorted to admit them as a fifth race, created out of due time by the Father of gods and of men." Similarly Sir G. W. Cox Mythology and Folklore, p. 173): "The vast body of epical tradition related to men who could not be classed with those of either the gold, the silver, or the brazen ages, and who in bravery, power, and strength of will, immeasurably surpassed the degenerate creatures of the age of iron. It thus became necessary to find a place for them, and so the Heroic age was interposed immediately before that of iron."

Schoemann observes (Com. Crit. p. 24) that the poet regards the fifth race as descended from the heroes, and not as a new creation, like the foregoing. Compare inf. v. 653.

163. Οἰδιπόδαο. Cf. Π. xxiii. 679, *δεδουπότος Οἰδιπόδαο ἐς τάφον*, a passage doubtless interpolated, with many others in our present texts, from the *Thebaïs*.

165. *ἀγαγών*. War itself is said *ἀγαγεῖν ἥρωας ἐν νήεσσι*, though more properly *νῆες ἡγαγον ἥρωας ἐς πόλεμον*.

166. *ἤτοι*. The meaning seems to be, *ἢ ἀπώλοντο ἢ ἐσώθησαν ἐς μακάρων νήσους*, —for *οἱ μὲν—οἱ δέ*.

167. *τοῖς δέ*. This alludes primarily to the legend about Menelaus. See on v. 156 ad fin. *ἤθεα* (*Ϝήθεα*), see v. 137.

168. Hesych. *κατένασσε, κατῴκισε*. See Theog. 329, 620.

169. *ἐμβασιλεύει*. Buttmann for *ἐμβασίλευε*. Gaisford omits this verse, which appears to be wanting in nearly all the MSS., as well as the early editions. Compare Pind. Ol. ii. 70, where the abode of the beatified heroes is called *Κρόνου τύρσις*.

ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδίνην,
ὄλβιοι ἥρωες, τοῖσιν μελιηδέα καρπὸν (170)
τρὶς ἔτεος θάλλοντα φέρει ζείδωρος ἄρουρα.
Μηκέτ' ἔπειτ' ὤφελλον ἐγὼ πέμπτοισι μετεῖναι
ἀνδράσιν, ἀλλ' ἢ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι. 175
νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδέ ποτ' ἦμαρ
παύσονται καμάτου καὶ ὀϊζύος, οὐδέ τι νύκτωρ (175)

173. τρὶς ϝέτεος

172. τοῖσι ADEFGH. τοῖσι δὲ I. 173. τρὶς ἔτεος AEF. τρὶς τοῦ ἔτους the rest. 174. ωφειλον A. ὤφελυν DK, Ald. ἐγὼ omitted in H by the first hand. 176. οὐδέ' ἦμαρ D by the first hand, corrected to οὐδέ τι. οὐδέποτ' οἶμαι I. 177. added in the margin in A. καμάτοιο G.

171. παρ' Ὠκεανόν. Near, or extending along, the outer ocean-stream, which was supposed to environ the earth. Horace had this passage in view, Epod. 16, 63, 'Jupiter illa piae secrevit litora genti, Ut inquinavit aere tempus aureum; Aere, dehinc ferro duravit saecula.'

173. MS. Cant. and many others give τρὶς τοῦ ἔτους, which arose from ignorance of the digamma.

174. μηκέτι κ.τ.λ. 'Would that, after this, it had not been *my* lot to live among men of the fifth race.' The sense virtually is, ἔπειτα δὲ ἔτι πέμπτον γένος ἦν, ἐν οἷς εἶθι μὴ ἐγενόμην ἐγώ. The form ὄφελον (so MSS and edd.) seems doubtful. Rather perhaps, ὤφελλον, (an Homeric form,) which is quoted by Goettling from Cramer's Anecdota, iii. p. 221. And Cod. Galo has ωφειλον, Corp. Christ. ὄφελον. In Iragin. clxxii. ὄφειλες is found, but perhaps the same correction should be made, since ὄφελα is the form of the first aorist. Probably ὄφελον was only used in the debased period. Thus the Byzantine Schol. on Aesch. Pers. 773 has ὄφελον γαρ τῷ Ἀρταφρένῃ, ὡς φίλοι, πρὸς πάνθ' ὑπηρετεῖν αὐτῷ.

175. ἔπειτα γενέσθαι. Either the poet foresaw a better age yet to come, as Goettling supposes, or he used a phrase which merely means 'it would have been better to be born in any age rather than in this.' Hesiod however does not drop any further hint about this supposed amelioration; generally, his mind seems to have been impressed with the regular and progressive decadence towards evil. See on v. 156. It was this view of the sense which Juvenal must have taken, Sat. xiii. 28, 'Nona aetas agitur, peiorque saeculo ferri Temporibus; quorum sceleri non invenit ipsa Nomen, et a nullo posuit Natura metallo.' Plaut. Trinum. 290, 'Iterumne haec mihi, quum video, eherunt, quia ego ad hoc genus hominum perduravi.'

177. παύσονται. As the poet uses the future uniformly in his account of the iron and post-iron age (down to v. 201), we must conclude that he regards his own lifetime as but the commencement of the former, and the transition period, as it were, between it and the preceding. Bad as matters are now, he says, they will be yet worse. Hence Goettling has little ground for making a difficulty about μειξέται in v. 179. He says, there is no meaning in the future tense if we interpret, with Proclus, 'Yet nevertheless even to these some good shall be mixed up with bad,' badness has not entirely prevailed, for there shall still be some respect for virtue,—i.e. the fifth race shall not prove wholly evil. And he encloses 179—81 within brackets as spurious. The poet seems to have had in view a

φθειρόμενοι· χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας·
ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν.
Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώπων, 180
εὖτ' ἂν γεινόμενοι πολιοκρόταφοι τελέθωσιν.

* * * *

οὐδὲ πατὴρ παίδεσσιν ὁμοίιος οὐδέ τι παῖδες, (180)
†οὐδὲ ξεῖνος ξεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ.
οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ.
αἶψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας· 185

181. γινόμενοι BC'DEFH. 184. ἔσσεται φίλος ὥστε πάρος περ I.

doctrine of which frequent glimpses appear in later times, that there was a tolerably equal balance between good and evil in the world. Cf. Eur. Suppl. 195 :—

ἄλλοισι δὴ 'πόνησ' ἀμιλληθεὶς λόγῳ
τοιῷδ'· ἔλεξε γάρ τις ὡς τὰ χείρονα
πλείω βροτοῖσίν ἐστι τῶν ἀμεινόνων.

Those who explain the text as if it were κακὰ ἐσθλοῖς μεμίξεται, 'evil shall be mixed up with good,' fail to notice the qualifying ἀλλ' ἔμπης, 'yet nevertheless.' The meaning is, that matters shall not as yet be wholly bad but, when Zeus shall have destroyed this race also, another shall succeed which will be utterly depraved, v 182-201. On the whole, there seem very sufficient grounds for Hermann's suspicion, that after v. 181 several lines have been lost. It is clear from v. 273, where the poet expresses a hope that not all justice has vanished in his time, compared with καὶ τότε δὴ κ.τ.λ. (v 197), where he predicts that all respect for another's rights (αἰδώς) will depart, that he is there speaking of a distinct and subsequent age, viz. the sixth, or that of the utmost depravity.

181. εὖτ' ἂν κ.τ.λ. 'When they shall be born with grey hairs on their temples.' The meaning of this is very obscure. Goettling supposes an allusion to some oracle which had predicted the arrival of a nation having light hair from early youth, e.g. after the Teutonic type. But this is very far-fetched. If the Greek could mean (reading γινόμενοι) 'so soon as they become old,' the sense would be simple enough, that they will be destroyed for their wickedness. But the use of the language and the order of the words are alike against this. Probably the phrase merely expresses premature old age, one of the certain signs of physical degeneration. So conversely the silver age had a childhood of a hundred years (v 130). By κρόταφοι the Greeks meant the part of the head in the region near the ear and eye (the temple). Old age first shows itself in the upper part of the whisker becoming grey, and then it descends to the beard, according to Theocritus, xiv. 68, ἀπὸ κροτάφων πελόμεσθα πάντες γηραλέοι, καὶ ἐπισχερὼ ἐς γένυν ἕρπει λευκαινων ὁ χρόνος. Ibid. xv. 85, πρῶτον ἰούλον ἀπὸ κροτάφων καταβάλλων. Moschopulus: ἀπο τῶν κροταφων γὰρ ὡς ἐπι τὸ πλειστον ἀρχονται πολιοῦσθαι οἱ ἀνθρωποι.

182. Before this verse (as remarked above) something seems lost which introduced the depravity of the sixth and last age, yet to come.—παῖδες, scil. πατρὶ ὁμοιοι ἔσονται.—ὁμοιιος, here, as the context shows, for ὁμογνώμων, ὁμονοητικός, 'Neither will father be like-minded (in accord) with sons, nor sons at all with father.'

183. As ἑταῖρος should take the digamma (Curtius, Gr. Et 674), it is probable that this verse was interpolated.

185. αἶψα, 'as soon as they begin to grow old (i.e. no longer able to maintain their authority), parents will forthwith be slighted by their own children.' The Greeks regarded insult to aged parents as one of the most heinous of crimes. Thus γονεῦ τιμᾶν was one of

μέμψονται δ' ἄρα τοὺς χαλεποῖς βάζοντε ἔπεσσι,
σχέτλιοι, οὐδὲ θεῶν †ὄπιν εἰδότες· οὐδέ κεν οἴγε
γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν,
χειροδίκαι· ἕτερος δ' ἑτέρου πόλιν ἐξαλαπάξει.
οὐδέ τις εὐόρκου χάρις ἔσσεται οὔτε δικαίου
οὔτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ †ὕβριν

186. ϝέπεσσι

186. βάζοντες ἐπέεσσιν CEFGHIK, Ald. βάζοντες ἔπεσσι A (γρ. βάζοντ' ἐπέεσσι). βάζοντες ἔπεσσιν D. βάζοντ' ἐπέεσσιν B. 187. οὔτε θεῶν all (?) but Ald., and οὐδὲ μέν. 190. οὐδέ δικαίου A.

the decrees of the Draconian θεσμοί. There is a very similar verse in Theognis, 819; οἱ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας.

186. μέμψονται, they will express their dislike of them, or grumble at them.—βάζοντε ἔπεσσι (ϝέπεσσι) is clearly the true reading. Goettling gives βάζοντες ἔπεσσι, Guisford βάζοντ' ἐπέεσσιν. Tzetzes distinctly recognises the dual: βάζοντε, ἀντὶ τοῦ βάζοντες, τὸ δυικὸν ἀντὶ τοῦ πληθυντικοῦ. So perhaps Aesch. Pers 418, αὐτοί. παίοντ' ἔθραυον πάντα κωπήρη στόλον, where the Schol Med observes, παράλογον τὸ δυικόν. The MSS., as might be expected, vary between the two. MS. Cant has βάζοντες ἐπέεσσιν. Cod Gale βάζοντες ἔπεσσι, with γρ. βάζοντ' ἐπέεσσι in the margin. The meaning is, ὀνειδίζοντες, καθαπτόμενοι. So with a dative Aesch Theb 567, κακοῖσι βάζει πολλὰ Τυδεως βίαν.

187. οὐδὲ θεῶν. Cod Gale οὔτε θεῶν, and so Tzetzes, Moschopulus, and the majority of the MSS. ὄπιν, the cognizance or regard of the gods towards human affairs. Cf. inf. v. 251. 706. Pind Ol. ii. 6, ὄπι δίκαιον ξενων. But, as εἰδότες takes the digamma, the true reading is perhaps ὄπα εἰδότες. Tzetzes τὴν ἐντολὴν τῶν θεῶν, who perhaps found ὄπα.—οὐδέ κεν Goettl., apparently with some MSS. Those I have collated give οὐδὲ μέν, i. e. οὐδὲ μήν. Cf v 214.

188. γηράντεσσι. From γήρημι, γηράω, γηράσκω, an aorist ἔγηραν was formed (like ἔδραν from διδράσκω), whence ἐγήρασαν (transitively) in Aesch Suppl 870. The participle γήρας, anciently γήραντς, occurs Il. xvii. 197, ὁ δ' ἄρα ᾧ παιδὶ ὄπασσεν γηράς. The old dative plural was formed by adding εσσιν (for ισιν) to the stem γήραντ. See Donaldson, Gr. Gr § 153. We have similar forms κλαιόντεσσι Od. xii 311 ἀκουόντεσσι 352. σπευδόντεσσι Il xxii 745.

189. χειροδίκαι, taking the law into their own hands. Tzetzes, οἱ μὴ κρίσει καὶ νόμοις πειθόμενοι, ἀλλὰ χερσὶ καὶ ἰσχύϊ πάντα δρῶντες. The 'justice of hands' (lynch law, or what the Germans call 'fist-law') is contrasted with the justice of regular tribunals. To be ἐν χειρῶν δίκῃ or νόμῳ was to be summarily dealt with. So inf v 192, δικῇ δ' ἐν χερσί. See Eur Bacch. 738. Suppl. 431. Aesch. Prom. 194 Plat. Theæt p. 172 fin., ἐν χειρι τὴν δικην ἔχοντα.

190. χάρις. No favour shall be shown to the man of honour; there will be no return, no gratitude, for his virtuous conduct.—οὐδὲ δικαίου Cod Gale, with Stobaeus, Serm. ii. p. 30, who quotes 190-6.

191. ὕβριν. This is taken for an adjective; but as such it is ἅπαξ λεγόμενον. Schoemann (Com. Crit p. 27) regards ὕβρις as a shortened form of ὑβρίας, as Λυσις of Λυσίας, Σῶσις for Σωσίας. Moschopulus and gloss. Cod Gale ὑβριστήν. Conversely, ἅρπαξ seems used for ἁρπαγή inf. v 356. Some regard ὕβριν as truly a substantive, and an example of the thing put for the person, as Soph. Ant. 320, οἵμ' ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ. But probably either the true reading is ὕβρεων, by synizesis, or the poet wrote μᾶλλον δὲ κακὰ ῥέξουσι καὶ ὕβριν, the next three verses, which contain several peculiarities, being inter-

ἀνέρα τιμήσουσι· δίκη δ' ἐν χερσὶ, καὶ αἰδὼς
οὐκ ἔσται· βλάψει δ' ὁ κακὸς τὸν ἀρείονα φῶτα
μύθοισι σκολιοῖς ἐνέπων, ἐπὶ δ' ὅρκον ὀμεῖται·
ζῆλος δ' ἀνθρώποισιν ὀϊζυροῖσιν ἅπασιν
δυσκέλαδος κακόχαρτος ὁμαρτήσει στυγερώπης.
καὶ τότε δὴ πρὸς Ὄλυμπον ἀπὸ χθονὸς εὐρυοδείης
λευκοῖσιν φάρεσσι καλυψαμένω χρόα καλὸν
ἀθανάτων μετὰ φῦλον ἴτον προλιπόντ' ἀνθρώπους
Αἰδὼς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ
θνητοῖς ἀνθρώποισι· κακοῦ δ' οὐκ ἔσσεται ἀλκή.

195. ἅπασι D. 198. λευκοῖσι EG. λευκοῖσιν ἐν A. φαρέεσσι MSS. 199. ἴτην AEFI. ἴτον BCD (by correction in D) GHK, Ald.

polated. The word ῥεκτὴρ, 'a doer,' probably does not elsewhere occur.

192 δίκη ἐν χερσί. This seems a mere repetition of χερσὶ δίκαι above. Goettling translates, 'in eorum manibus neque justitia neque pudor agnoscetur.' But it is better to join καὶ αἰδὼς ('fellow-feeling') οὐκ ἔσται, with Dindorf and Gaisford.

193 ὁ κακὸς τὸν ἀρείονα. The use of the article, not at all common in the older epic, is here to be noticed. So inf. v. 703, τῆι ἀγαθῆς,—τῆς κακῆς. Bentley read κακός. On ἀρείων see v. 158.

194 ἐπὶ δ' ὅρκον ὀμεῖται. Tzetzes:—βλάψει, φησὶ, τὸν ἀγαθὸν ἀφαιρούμενος τὰ αὑτοῦ, καὶ αὐτὸν λοιδορῶν· καὶ πρὸς τούτοις καὶ ὅρκῳ χρήσεται, ὀμνύων αὐτοῦ εἶναι τὰ ἀφαιρεθέντα. Those who (with H. Stephens) suppose a *tmesis* for καὶ ἐπίορκον ὀμεῖται, 'and will swear a false oath,' as inf. v. 282, ἐπίορκον ὀμόσσας, appear to be mistaken. Cf. Il. ix. 132, ἐπὶ δὲ μέγαν ὅρκον ὀμοῦμαι, μήποτε τῆς εὐνῆς ἐπιβημέναι. Ib. xxi. 373, ἐγὼ δ' ἐπὶ καὶ τόδ' ὀμοῖμαι. Plaut. Amphitr. 889, "atque adjuret insuper." It would be better, perhaps, to read ἐπὶ δ' ὁ ὀμ.

195 ζῆλος, 'jealousy,' the epithets to which are singularly appropriate, 'evil-speaking, exulting in mischief, sour-faced.'

198 φάρεσσι καλυψαμένω, veiling their fair forms in white robes, to conceal the unwelcome spectacle of man's wickedness. If the vulg. φαρέεσσι be right, the α is short, as occasionally in Euripides. Hermann reads φάρεσσι, (like ἔπεσσι in v. 186,) and Schoemann (Com. Crit. p. 28) says this is now found in an Attic inscription. Cod. Gale λευκοῖσιν ἐν φαρέεσσι, which implies a variant λευκοῖς ἐν φ. sc. ἐγκαλυψαμένω. MS. Cant. λευκοῖσι.

199. ἴτον, 'will depart.' So MS. Cant. and other good copies, the former with the marginal gloss ἐνταῦθα ἐπὶ μέλλοντος, ἀντὶ [τοῦ] ἐλεύσονται (from Moschopulus.) Cod. Gale has ἴτην, the imperfect, which is adopted by Gaisford, but is clearly against the sense. The MSS. appear to vary between the two. The sentiment is nearly that expressed by Ovid, 'Ultima cœlestum terras Astræa reliquit,' viz. 'When matters have come to the worst, both self-respect and respect for others, and retributive justice, will depart, and nothing but evil will be left on earth.' προλιπόντε, the masculine for the feminine, which the nominative dual has a tendency to assume in all its forms, e. g. καλυψαμένω above, τούτω for ταύτα Aesch. Pers. 190. So Soph. Oed. Col. 1113, ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον ἀμφοῖν τὼ φύσαντι. Ibid. v. 1676, ἰδόντε καὶ παθούσα. Il. viii. 455, πληγέντε κεραυνῶι, said of Athena and Hera.

201 ἀλκή. One of the meanings given by Hesychius is ἀλέξησις. But ἄλκαρ may here be the true reading, i.e. ἀλέξημα, βοήθημα (*sol.*).

Νῦν δ' αἶνον βασιλεῦσιν ἐρέω φρονέουσι καὶ αὐτοῖς.
ὣδ' ἴρηξ προσέειπεν ἀηδόνα ποικιλόδειρον,
ὕψι μάλ' ἐν νεφέεσσι φέρων ὀνύχεσσι μεμαρπώς·
ἡ δ' ἐλεὸν γναμπτοῖσι πεπαρμένη ἀμφ' ὀνύχεσσι
μύρετο· τὴν δ' ὅγ' ἐπικρατέως πρὸς μῦθον ἔειπε·
Δαιμονίη, τί λέληκας; ἔχει νύ σε πολλὸν ἀρείων·
τῇδ' ἰεῖς ἣ σ' ἂν ἐγώ περ ἄγω καὶ ἀοιδὸν ἐοῦσαν·
δεῖπνον δ', αἴ κ' ἐθέλω, ποιήσομαι, ἠὲ μεθήσω.

---

202. *βασιλεῦσι Ferέω* 203, 206. *προσέειπαν.*

---

205. *γναπτοῖσι* A. *γναπτοίσι* G. *γναπτοῖσι* B. *γαμπτοῖσι* I. *γναμπτοῦσι* CDEFHK, Ald. 207. *λέλακας* GK, Ald. 208. *καὶ ἀηδών'* A (gl. *καίπερ οὖσαν ἀηδόνα*). *καὶ ἀηδὼν* 1. 209. *αἴκε θέλω* A.

202. *αἶνον*, a tale, a story; a fable involving a moral, viz. that might is right. The *kings* are the unjust judges who have decided the suit in favour of Perses, and who are said *φρονεῖν καὶ αὐτοί*, to be themselves aware of what is right and what is wrong, or (which is the same thing in effect) what is the point and purport of the story addressed to them. Cf. Il. xxiii. 304, *πατὴρ δὲ οἱ ἄγχι παραστὰς μυθεῖτ' εἰς ἀγαθὰ φρονέοντι καὶ αὐτῷ*. Goettling would omit this verse. But some introduction seems necessary for the purpose of connexion: otherwise we must acquiesce in the unsatisfactory conclusion that such myths and fables are but fragments of more complete poems, strung together in their present form by the rhapsodists. Rightly read, the verse bears its own evidence of genuineness in the use of the digamma and synizesis, *βασιλεῦσι Ferέω*. The MSS. give *Βασιλενσ' ἐρέω*. So in Il. xxiii. 787, *εἶδυσιν ὅμμι Ferέω* should be read for *ὅμμ' ἐρέω*. Goettling *βασιλεῦσιν ἐρεω*, after Thiersch.

203. *ποικιλόδειρον*. Some explained this *ποικιλόγηρυν*, as if *δέρη* were the vocal organ. And so Aesch. Agam. 319, *αὐκέτ' ἐξ ἐλευθέρου δέρης ἀπαυμάζουσι φιλτάτων μόρον*. But the meaning probably is 'spotted-necked.' So the nightingale was called *ξουθὰ*, and hence, like those on the swallow, certain marks, taken for blood-drops, suggested the legend about Tereus, Procne, and Philomela.

204. *μεμαρπώς*. Hesych. *εἰληφώς, ἡρπακώς*. See on Scut. H. 245.

205. *ἐλεὸν*, a remarkable form for *ἐλεεινόν*.—*πεπαρμένη*, (*πείρω*,) 'pierced,' 'transfixed.'

206. *ἐπικρατέως*, gloss. Cod. Galo *ἀπηνέως καὶ ἰσχυρῶς*. Perhaps *ἐπικρατέως*, 'tightly grasping.' But the adverb occurs Scut. H. 321. 419. 461.

207. *λελήκας* Cod. Galo. *λέλακας* MS. Cant. and Corp. Christ. The former is the Epic, the latter the Attic form.

208. *εἶς*, 'you shall go.' See on v. 199. But the true form is probably *εἶσθα*, Hesych. *πορεύσῃ*. Il. x. 450, *ἦ τε καὶ ὕστερον εἶσθα θοὰς ἐπὶ νῆας Ἀχαιῶν*. Od. xix. 69, *ἦ τάχα καὶ δαλῷ βεβλημένος εἶσθα θύραζε*.—The particle *περ* belongs to *ἤ*. A few examples of this occur in indefinite propositions, e.g. Soph. Trach. 715, *ὥστερ ἂν θίγῃ*.—*καὶ ἀοιδὸν*, said in banter, as if that faculty would exempt her from injury. There is a remarkable reading in Cod. Galo, *ἀηδόν'* for *ἀοιδὸν*, with the gloss *καίπερ οὖσαν ἀηδόνα*.

ἄφρων δ' ὃς κ' ἐθέλῃ πρὸς κρείσσονας ἀντιφερίζειν, 210
νίκης τε στέρεται πρός τ' αἴσχεσιν ἄλγεα πάσχει.
Ὣς ἔφατ' ὠκυπέτης ἴρηξ, ταναοσίπτερος ὄρνις. (210)
ὦ Πέρση, σὺ δ' ἄκουε δίκης, μηδ' ὕβριν ὄφελλε·
ὕβρις γάρ τε κακὴ δειλῷ βροτῷ· οὐδὲ μὲν ἐσθλὸς 215
ῥηϊδίως φερέμεν δύναται, βαρύθει δέ θ' ὑπ' αὐτῆς
ἐγκύρσας ἄτῃσιν· ὁδὸς δ' ἑτέρηφι παρελθεῖν
κρείσσων, ἐς τὰ δίκαια· δίκη δ' ὑπὲρ ὕβριος ἴσχει (215)

210. ἐθέλῃ BUG. ἐθέλοι EFK, and by correction DH. ἐθέλει A. ὥς κ' ἐθέλῃ I. 213. ὕβριν δ' A. 215. δὲ ὑπ' A. 216. ἑτέρηφι CEK and others, rightly. ἑτέρῃφι vulg. 217. κρείσσων, ἐς τὰ δ. H.

210—11. It would be better perhaps to place a colon after ἀντιφερίζειν, and to read νίκης γὰρ στέρεται. The sense simply is, 'It is no use to contend against the stronger,' i. e. submit therefore to your fate. Goettling and Schoemann include these lines in brackets, after the opinion of Aristarchus, who pronounced them spurious. Proclus: τούτων δὲ τῶν στίχων ὁ Ἀρίσταρχος ἀθετίζει τοὺς τελευταίους, ὡς ἀλόγῳ γνώμολογεῖν οὐκ ἂν προσῆκον. The objection was first raised by Gravius, that in fables of this kind the moral (τὸ ἐπιμύθιον) is commonly added by the author of the fable, not by one of the characters in it. But the custom of the later fable-writers may have been different from that of Hesiod.—ἀντιφερίζειν, gloss. Cod. Gale. πολεμεῖν, ἀντιλέγειν. The word occurs Theog. 609, and Il. xxi. 357.—There are variants ἰθέλῃ, ἰθέλοι, ἰθέλει, ὅς κε θέλῃ.

213. ὄφελλε, 'pursue,' keep up. Cf. v. 14. The Codex Galeanus has the remarkable reading μηδ' ὕβριν δ' ὄφελλε. Was there an old variant ὕβριδ' ὄφελλε, as we have both ὄπιν and ὄπιδα, ἄψιν and ἀφίδα (inf. v. 426)? So ἶρις and ἶριδα, ἶδρις and ἶδριδα (Schol. on Il. iii. 219), θέμις and θέμιστα (Il. v. 761).

214. γάρ τε. Equivalent to γάρ τοι, in a gnomic sentiment. Cf. v. 311, 624—6. 'Don't keep up those insolent ways of yours,' says the poet, 'for people won't stand them, be they high or low.' οὐδὲ μέν, i. e. οὐδὲ μήν. Cf. v. 187. 'Overbearing conduct is bad for a poor wight, nay, not even a gentleman can bear the weight of it easily, but he is borne down by it when he has fallen into the mischiefs it causes.' Goettling explains φερειν οὐ δύναται differently, 'a petulantia se abripi patitur,' 'gives way to it.' Schoemann (p. 39) suggests τρεφέμεν. The metaphor is derived from a crushing burden, as inf. v. 762.—βαρύθει, like μινύθει, in a neuter sense, for βαρύνεται. Cf. Il. xvi. 513, βαρύθει δέ μοι ὄμος ὑπ' αὐτοῦ Apoll. Rhod. i. 43, βαρυθεσκέ οἱ ἤδη γυῖα, and βαρύθουεν ib. ii. 47.

216. ἄτῃσι, the evil consequences, the misfortunes enumerated inf. v. 239 sqq. —μετελθεῖν, 'to pursue,' MS. Par. 2771. —It seems best to take ἐς τὰ δίκαια as exegetical of ἑτέρῃφι, 'the road to pass in the other direction is better, that towards justice.' A comma has therefore been placed after κρείσσων. Similarly Soph. Ant. 220, τοῖς τυφλοῖσι γὰρ αὐτὴ κέλευθος, ἐκ προηγητοῦ, κλύειν. The notion is that of avoiding ὕβρις by stepping aside from it into the path of justice. By a somewhat similar figure Justice herself is said to cross over from one side to the other, μεταβαίνειν, Aesch. Cho. 300. Goettling: "ἑτέρῃφι est contrario modo." He should have said, diversa via. Proclus: — κρείσσων ἐστὶν ἡ εἰς τὰ δίκαια ὁδὸς, ἑτέρα οὖσα τῆς ὕβρεως. κρείσσων δὲ εἰς τὸ (f. κρείσσον δ' ἐστὶ τὸ) δι' αὐτῆς παρελθεῖν μᾶλλον, ἢ διὰ τῆς ἐναντίας τῆς κατὰ τὴν ὕβριν.

217. ὑπὲρ—ἴσχει, ὑπερέχει, gets the better of injustice when it comes to the final issue. Tzetzes:—κἂν μὴ παραυτίκα φανῇ τῆς δικαιοσύνης ἡ δύναμις, ἀλλὰ

ἐς τέλος ἐξελθοῦσα· παθὼν δέ τε νήπιος ἔγνω.
αὐτίκα γὰρ τρέχει Ὅρκος ἅμα σκολιῇσι δίκῃσι.
τῆς δὲ δίκης ῥόθος ἑλκομένης ᾗ κ' ἄνδρες ἄγωσι 220
[δωροφάγοι, σκολιαῖς δὲ δίκαις κρίνωσι θέμιστας.]
ἣ δ' ἕπεται κλαίουσα †πόλιν καὶ ἤθεα λαῶν, (220)

222. Fήθεα λαFῶν

219. δίκῃσι AK. δίκῃσιν vulg. 220. ἄγωσιν DI. 222. πόλιν καὶ ἤθεα D. πόλιν τε καὶ ἤθεα the rest.

χρόνῳ ποτὲ ὕστερον ὁρᾶται, περιπιπτόντων συμφοραῖς τῶν ἀδίκων -παθὼν κ.τ.λ., when a man has suffered the consequence of his folly and avarice, he knows it to his cost, he learns it by experience. Goettling compares Il. xvi. 32, μεχθὲν δέ τε νήπιος ἔγνω. Possibly this verse is the addition of some rhapsodist, but it seems to have existed in Plato's time. Sympos. p. 222, B, μὴ κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα γνῶναι,—unless indeed he merely quotes a proverb from which this verse was made up, the well-known maxims of Aeschylus, δράσαντα παθεῖν and πάθει μαθος (Ag. 176).

219. αὐτίκα γάρ. 'For forthwith Retribution for Perjury attends crooked decisions.' The γάρ introduces the reason why the unjust and insolent man suffers in the end. The poet again addresses the kings, i. e. the judges, whom he had before remonstrated with (v. 202 seqq.), but had interposed a few lines to his brother, warning him that he may perchance share in their fate.—Ὅρκος is the avenging genius that punishes violated oaths. Hence it is said ἅμα τρέχειν, i. e. ἀκολουθεῖν, to keep close behind and attend them. Cf. Theog. 231, Ὅρκον θ' ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους πημαίνει, ὅτε κέν τις ἑκὼν ἐπίορκον ὀμόσσῃ. Inf. v. 804, Ὅρκον—τὸν Ἔριδι τέκε πῆμ' ἐπιόρκοις.

220. ῥόθος, a murmur of dissatisfaction. The article is added with δίκη, which is here personified, from the former mention of it in 213, 217. The general meaning is, that the people are dissatisfied when justice is outraged by the corrupt judges. But the poet expresses this by the figure of a woman being dragged forcibly along the streets. There is a similar passage on the secret murmur of discontent against the Atridae for undertaking the Trojan war, in Aesch. Agam. 136–8. Tzetzes rightly paraphrases thus: τῆς δὲ δικαιοσύνης ἑλκομένης,—ῥόθος καὶ ἦχος καὶ θόρυβος γίνεται τῶν ἀδικουμένων, δηλονότι ὀδυρομένων καὶ θρηνούντων. The other scholiasts do not seem to have comprehended the sense of ῥόθος, nor did Goettling, who explains it by "rumor justitiae eo quo ab injustis hominibus rapta trahitur." But δίκης is the genitive absolute.—The next verse is probably spurious, as Heyne perceived. It is perhaps adapted from v. 39. The repetition of σκολίης δίκης from v. 219, especially with δίκης in the intervening verse, is at least awkward and unpleasing. There is no need of an epithet to ἄνδρες, which means *males* as contrasted with the παρθένος δίκη, inf. v. 256.

221. σκολιῆς δὲ δίκῃς Goettling, apparently against all the MSS.

222. καὶ ἤθεα. Some copies (all those I have collated with one exception) give πολιν τε καὶ ἤθεα, an alteration resulting from the dropped digamma. Gloss. MS. Cant. τοὺς τρόπους τῶν λαῶν τῶν χαιρόντων τοιούτοις δικασταῖς. It might also signify, 'haunts,' 'settlements,' which is the earlier epic meaning of the word. The usual interpretation is hardly satisfactory, 'bewailing the city and the manners of the people.' Perhaps, κατὰ ἤθεα, or πολέων κατὰ Fήθεα λαῶν, 'through the abodes of men.' By this we get the advantage of construing ἕπεται κλαίουσα without an accusative of the object. For the *syniceis* cf. Il. xvi. 655, ὥσαιτο προτὶ ἄστυ, πολεων δ' ἀπὸ θυμὸν ἔλοιτο, i. e. πολλῶν.

ἠέρα ἐσσαμένη, κακὸν ἀνθρώποισι φέρουσα
οἵτε μιν ἐξελάσωσι καὶ οὐκ ἰθεῖαν ἔνειμαν.
οἳ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν
ἰθείας, καὶ μή τι παρεκβαίνουσι δικαίου,
τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ·
εἰρήνη δ' ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ' αὐτοῖς
ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεύς·
οὐδέ ποτ' ἰθυδίκῃσι μετ' ἀνδράσι λιμὸς ὀπηδεῖ,
οὐδ' ἄτη, θαλίῃς δὲ μεμηλότα ἔργα νέμονται.
τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὔρεσι δὲ δρῦς

223. ἐσσαμένη. 227. λαοί 231. ἔργα

224. ἐξελάσωσι A. ἐξελάουσι the rest. 225. οἳ—διδῶντες (γρ. διδοῦσι) A. 230. ἰθυδίκῃσι μέν τ' ἀνδράσι D. (The μέν was introduced from the following δὲ, and the τ' came from a superscribed τ' correction, μὲν.) ἰθυδικοῖσι A. ἰθυδίκοισι K. ἰθυδίκαισι the rest.

223. ἠέρα ἐσσαμένη, clothed in mist. See on v. 125. Men do not see her, and do not know that she is the author of the calamities they are conscious of.

224. ἐξελάσουσι Gaisford, and so the majority of the copies. ἐξελάσωσι Goettling, and so Col. Gale. Other MSS. give ἐξελάσουσι. —οὐκ ἰθεῖαν ἔνειμαν, 'do not award it justice) fairly and uprightly' The sense is, 'Who shall have expelled her from her own tribunals through the habit, or practice, of deciding unjustly' There is a very similar passage in Il. xvi. 386 seqq., where the anger of Zeus is denounced against those who βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας, ἐκ δὲ δίκην ἐλάσωσι θεῶν ὅτιν οὐκ ἀλέγοντες.

225. The ξεῖνοι and ἔνδημοι are coupled, because in a suit between a native and an alien partiality might be shown to the former.—Cod. Gale οἳ—διδῶντες, with γρ διδοῦσι. Perhaps διδῶσι and παρεκβαίνωσι, especially as μὴ is used on account of the indefinite οἵ. Cf Aesch. Cho. 633, τὸ πᾶν Διὸς σέβας παρεκβάντος οὐ θεμιστῶς.

228. κουροτρόφος. Peace is so called because she brings to full age those who would be destroyed in war, and because she encourages marriage Eur. Suppl. 488:—

πολέμου κρεῖσσον εἰρήνη βροτοῖς,
ἣ πρῶτα μὲν μούσαισι προσφιλεστάτη,
γόοισι δ' ἐχθρὰ, τέρπεται δ' εὐπαιδίᾳ.

In Eur Bacch. 420, Εἰρήνη is likewise called κουροτρόφοι θεά.

229. τεκμαίρεται, δείκνυσι, ὁρίζει, πιφαύσκει, 'ordains' Cf v. 239, and 398, ἔργα, τά τ' ἀνθρώποισι θεοὶ διετεκμήραντο. Il vii 70, ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν (Κρονίδης See Buttmann, Lexil in v., who derives it from τέκμωρ, 'an end.' It is not very easy to explain the middle or deponent use, where the action is the giving a warning to others.

231. ἄτη, calamity in a general sense, but especially such as affects the mind, as contrasted with λιμὸς, an evil pertaining to the body.—ἔργα νέμονται, see v 119.—μεμηλότα, here in a neuter sense, whereas Homer generally uses it actively, as πολέμοιο μεμηλώς, Il xiii. 297. The farms (ἔργα) are said μέλειν θαλίαις, to be a care to festive meetings, by a kind of poetical inversion for ἔργα

ἄκρη μέν τε φέρει βαλάνους, μέσση δὲ μελίσσας·
εἰροπόκοι δ' ὄιες μαλλοῖς καταβεβρίθασι·
τίκτουσιν δὲ γυναῖκες ἐοικότα τέκνα γονεῦσιν·
θάλλουσιν δ' ἀγαθοῖσι διαμπερές· οὐδ' ἐπὶ νηῶν
νίσσονται, καρπὸν δὲ φέρει ζείδωρος ἄρουρα.
οἷς δ' ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα,

234. ὄιες 235. ἐοικότα. qu. τοκεῦσι ἑοικότα τέκνα γυναῖκες 238. Fέργα

233. ἄκρη—μέσση CDEGI. ἄκρη—μέσσῃ ABH and perhaps F. 235. τίκτουσι ADK, Ald. 236. θάλλουσι AG. 237. νείσονται (γρ. νίσσονται) A. νήσσονται I. νείσσονται the rest. 238. κακὴ om. A, but added by a later hand in marg.

οἷς θαλίαι μέλουσι. Cf. inf. v 238. So Eur. Hel. 196, Ἰλίου κατασκαφὰν πυρὶ μέλουσαν δαΐῳ. Pind. Ol i 89, τέκε δὲ λαγέτας ἐξ ἀρεταῖσι μεμαλότας υἱούς. Schoemann thinks θαλίης ἔργα should perhaps be read, so that μεμηλότα (αὐτοῖς) would stand as a mere epithet, like ἐπήρατα ἔργα, &c.

233. ἄκρη Cod. Gale, (gloss. ταῖς κλάδοις,) and μέσση.—By βαλάνους the poet may mean *chestnuts*, which to this day form an important part of the diet of the poor in the southern parts of Europe. The same perhaps were meant by ἀκρόδρυα, though this term seems to include figs and olives, Xen. Oecon. xix. 12 Cf. Theocr. xv 112, πὰρ δὲ οἱ ὧρια κεῖται, ὅσα δρυὸς (qu. δρύες?) ἄκρα φέροντι. It is difficult to place any belief in the supposed primitive diet of man, acorns, said to be the fruit of *Quercus esculus*: yet we cannot be sure that the early Greeks had the chestnut tree, though the Romans had. Plato cites this passage, De Rep ii. p 363, ὁ γενναῖος Ἡσιόδός τε καὶ Ὅμηρός φασιν, ὁ μὲν τὰς δρῦς τοῖς δικαίοις τοὺς θεοὺς ποιεῖν Ἄκρας μέν τε φέρειν βαλάνους, μέσσας δὲ μελίσσας· εἰροπόκοι δ' ὄιες, φησίν, μαλλοῖς καταβεβρίθασι. And he adds Od. xix 109–13, a very similar sentiment to the present.—It has been thought, with some probability, that v 232–7 are a kind of duplicate, or different recension, in place of v. 227–31.

Ibid. μελίσσας The meaning is, that the bees shall make honey in the hollows of the tree or the bark. This is repeatedly mentioned by the poets as a sign of felicity. Ovid, Met. i. 112, 'Flavaque de viridi stillabant ilice mella.' Virg. Ecl. iv. 30, 'Et durae quercus sudabunt roscida mella.' Tibullus, i 3, 45, 'Ipsae mella dabant querceus, ultroque ferebant Obvia securis ubera laetis oves.' But some of the ancients appear to have interpreted this of what is called *honey-dew*, which is really a deposit from the exudation of sap through the stomata of the leaves. Theophrast. Hist. Plant. iii. 6, ad fin. οὐδὲν ἧττον, ὥσπερ ἐλέχθη, πλειστοφόρον ἐστὶν ἡ δρῦς εἴ γε δὴ καθ' Ἡσίοδον φέρει μέλι καὶ μελίττας, ἔτι μᾶλλον. φύεται δ' οὖν καὶ ὁ μελιττώδης οὗτος χυλὸς ἐκ τοῦ ἀέρος ἐπὶ ταύτῃ μάλιστα πρωΐζων. The poets feigned that the bees collected honey from this saccharine juice, whence Virgil says that Jupiter 'Mellaque decussit foliis, ignemque removit,' Georg. i. 131.

235. ἐοικότα. See on v. 182. The reading of this verse is doubtful, since ἔοικα takes the digamma. Perhaps, γονεῦσι (or τοκεῦσι, with one MS.) Fεϝοικότα τέκνα γυναῖκες. But see Throg. 295.

236. ἐπὶ νηῶν. They are not compelled to go long voyages in ships, because their own land satisfies all wants. Gaisford and Dindorf prefer νείσονται, with most of the MSS.—νείσονται Cod. Gale, but γρ. νίσσονται.

τοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύοπα Ζεύς.
πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, 240
ὅστις ἀλιτραίνῃ καὶ ἀτάσθαλα μηχανάαται.
τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων, (240)
λιμὸν ὁμοῦ καὶ λοιμόν· ἀποφθινύθουσι δὲ λαοί.
οὐδὲ γυναῖκες τίκτουσιν· μινύθουσι δὲ οἶκοι
Ζηνὸς φραδμοσύνῃσιν Ὀλυμπίου· ἄλλοτε δ' αὖτε 245
ἢ τῶνγε στρατὸν εὐρὺν ἀπώλεσεν ἢ ὅγε τεῖχος,
ἢ νέας ἐν πόντῳ Κρονίδης ἀποτίνυται αὐτῶν. (245)
Ὑμεῖς δέ, βασιλῆες, τὸ καταφράζεσθε καὶ αὐτοὶ

243. λαοί 244. οἶκοι

240. ἀπηύρα A. ἀπαυρεῖ G, and by correction H. ἐπαυρεῖ BCEFIK, Ald., and by correction D. 242. τοῖσι δ' AEFHI, Ald. 243. ἀποφθινοῦσι A (not ἀποφθίνουσι). 244. τίκτουσι AI. 247. ἀποτίνυται BCGHI, and D by the first hand. ἀποτίνυνται the rest. 248. ὑμεῖς δ' ὦ βασιλῆες καταφράζεσθε E by the first hand, altered to the vulgate, which is found in all the rest, including F.

239. τεκμαίρεται. See supr. v. 229.

240. πολλάκι κ.τ.λ. 'Often even a whole city in common suffers from a bad man, who is a sinner and who devises arrogant plans' On ἀπαυρᾶν, which Buttmann (Lexil. p. 150) considers a genuine saemble form from ἀπαυρεῖν (inf. v. 419), see Scut. Here v. 173. Theog. 423. Aesch. Prom. 28, τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου. Pers. 929, Ἴαονων γαρ ἀπηύρα, Ἴαονων ναυφράκτοις Ἄρης ἐτεραλκὴς Eur. Androm. 1026, αὐτά τ' ἐναλλάξασα φόνον θανάτῳ | πρὸς τέκνων ἀπηύρα. There is a variant ἐπαυρεῖ in many good copies. MS. Cant. ἀπαυρεῖ, (gloss. ἀπελαβεν ποινήν.) Aeschines, who quotes 240—7, (omitting however 244—5,) gives ἀπηύρα, in Ctesiph. p. 427.

241. ὅς κεν ἀλιτραίνῃ Aeschines. Vulg. ὅστις ἀλιτραίνει. Goettling contends that the subjunctive is necessary, because μηχαναάται can only stand for μηχανᾶται. The correctness of this view is questionable. See inf. on v 302 and v. 698. The short a may be inserted before the long a of the contraction, just as we have καρηκομόωντες, &c. These and similar forms are principally euphonic, being so many efforts of the epic language to reduce inconvenient inflections to a metrical use. So ἰχθυάᾳ, Od. xii. 95.

242. ἐπήγαγε. Plutarch, De Stoic. Repugn. § 15, gives ἐπῆλασε

244—5. This couplet must be regarded as of dubious authenticity. Not only does Aeschines omit it (see on v. 240), but Proclus expressly καλῶς, δεῖ δὲ συνάπτειν τὸ Λιμὸν ὁμοῦ κ.τ.λ. τοῖς ἐν πολλοῖς φερομένοις, ὑπερβαντα δύο στίχους, ἢ τῶν γε στρατὸν κ.τ.λ. Οὕτω Πλουτ ρχος Which seems to mean, that in many of the then MSS. v. 246 followed next after v. 243, though others contained the disputed verses.

247. ἀποτίνυται, avenges himself upon, viz. by striking them with lightning. The ν is doubled in the pronunciation, as in ὀκωρινὸς (ι) v. 677, σίνεται inf v. 318. So δὶς τόσα τίνυσθαι, inf v. 711. Il. xvi. 398, πολέων δ' ἀπετίνυτο ποινήν See on Theog 209. Both τίειν and τίνεσθαι are occasionally long in Homer, which may have suggested to rhapsodists the lengthening of ἀτίτος to ἀτίτος in Il xiv 484, and πολυτίτος to the χρησμολόγοι (Herod. v. 92). Here the MSS generally give ἀποτίνυται

248. ὑμεῖς καὶ αὐτοί. He continues to

τήνδε δίκην· ἐγγὺς γὰρ ἐν ἀνθρώποισιν ἐόντες
ἀθάνατοι †φράζονται ὅσοι σκολιῇσι δίκῃσι
ἀλλήλους τρίβουσι θεῶν ὄπιν οὐκ ἀλέγοντες.
τρὶς γὰρ μύριοί εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ
ἀθάνατοι Ζηνὸς φύλακες θνητῶν ἀνθρώπων·
οἵ ῥα φυλάσσουσίν τε δίκας καὶ σχέτλια ἔργα,
ἠέρα ἑσσάμενοι πάντῃ φοιτῶντες ἐπ' αἶαν.
ἡ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα,

254. *Fέργα* 255. *Fεσσάμενοι* 256 *ἐκγεγαFία*

250. *φραζονται* D. *λεύσουσιν* G, Ald. *λεύσσουσιν* the rest. *δίκῃσιν* GK. 254. *φυλάσσουσί τε* ADI. 256. *δίκη* om. A and E, where it is added by a later hand.

address the unjust judges; 'Do you also yourselves,' he says, 'mind this vengeance,' which I have described as certain to overtake the unjust. Gloss. Cod. Gale, *ταύτην τὴν τιμωρίαν*. It might, perhaps, be questioned, if *καταφράζεσθε* be not rather the indicative, and *καὶ αὐτοὶ* added as in v. 202, *φρονέουσι καὶ αὐτοῖς*. The sense would thus be, 'You well know, even without my telling you how the gods punish the unjust in this way.' So Od. xxi. 257, *Εὐρύμαχ', οὐχ οὕτως ἔσται· νοεεις δὲ καὶ αὐτός*. Il. xxiii. 305, *μυθεῖτ' εἰν ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ*. If however *καταφράζεσθε* be the imperative, then *τήνδε δίκην* may have the same sense as in v. 39 and 269, viz. 'consider well this kind of justice which you administer.' On account of the unusual vocative *βασιλεῖς* (see inf. on v 261), and because one MS gives *ὑμεῖς δὲ βασιλεῖς κ.τ.λ.*, Hermann proposed *ὑμεῖς δ', ὦ βασιλῆες, ἐπιφράζεσθε καὶ αὐτοί*. This is confirmed by the reading of one of the Bodleian MSS, *ὑμεῖς δ' ὦ βασιλεῖς κ.τ.λ.* —The compound *καταφράζεσθαι* is not common. Herod. iv 76, *καὶ τῶν τις Σκυθέων καταφρασθεὶς αὐτὸν ταῦτα ποιεῦντα ἐσήμηνε τῷ βασιλέϊ*.

250. *φράζονται*. So Goettling. Gaisford gives *λεύσσουσιν* with the majority of the copies. Certainly the former is the less pleasing to the ear so closely after *καταφραζεσθε*

251. *θεῶν ὅπιν*. See v. 187. Inf. v. 706.

252—3. By *τρισμύριοι* an indefinite number is meant, as Goettling observes. So *τρὶς χίλιαι Ὠκεανῖναι*, Theog. 364. Plato, Symp. p. 175, E, *ἐν μάρτυσι τῶν Ἑλλήνων πλέον ἢ τρισμυρίοις* (viz. the people in the theatre at Athens, probably a very exaggerated expression). The *ἀθάνατοι φύλακες* are the *δαίμονες* of v. 122, who are there also called *φύλακες θνητῶν ἀνθρώπων*. Clemens, citing this passage, Protrept. p. 35, read *δαίμονες ἀθάνατοι, φύλακες μερόπων ἀνθρώπων*. The two following verses are repeated from the same passage above, (v. 124—2,) whence it appears that *φύλακες* are not so much 'protectors,' as 'observers,' *ἐπίσκοποι*, of men's actions.

256 *Δίκη*. Whether the predicate is *φύλαξ* (Goettling), or *παρθένος* (Tzetzes), or *κυδρή τ' αἰδοίη τε* (Moschopulus), is a matter of some uncertainty. The natural order of the words points to the second explanation: 'Now Justice, the child of Zeus, is a maiden, well-bred and respected by the gods who dwell in Olympus.' The purity and unsullied character of Justice is described; and thus is the point of *ἑλκομένης* in v. 220, viz that *ὕβρις* or unseemly outrage is offered to her. She is *αἰδοίη θεοῖς*, and therefore not to be insulted with impunity by man *Διὸς κ.τ.λ.*, so in Theog 901—3 Zeus is said to have married Themis, and by her to have had Justice, with other sisters, who superintend (*ὠρεύουσι*) the deeds of men. Aratus, Phaen. 97—136, has a fine pas-

κυδρή τ' αἰδοίη τε θεοῖς οἳ Ὄλυμπον ἔχουσιν. (255)
καί ῥ' ὁπότ' ἄν τίς μιν βλάπτῃ σκολιῶς ὀνοτάζων,
αὐτίκα πὰρ Διὶ πατρὶ καθεζομένη Κρονίωνι
γηρύετ' ἀνθρώπων ἄδικον νόον, ὄφρ' ἀποτίσῃ 260
[δῆμος ἀτασθαλίας βασιλέων, οἳ λυγρὰ νοεῦντες
ἄλλῃ παρκλίνωσι δίκας σκολιῶς ἐνέποντες. (260)
ταῦτα φυλασσόμενοι, βασιλεῖς, ἰθύνετε μύθους,
δωροφάγοι, σκολιῶν δὲ δικῶν ἐπὶ πάγχυ λάθεσθε.]
οἳ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων, 265
ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη.
πάντα ἰδὼν Διὸς ὀφθαλμὸς καὶ πάντα νοήσας (265)

265. *Foî* 267. *Fidὼn*

257. *κέδνη* K. *κυδνή τ'* EFI. *ἔχωσι* AEF. In A a different hand and on thicker parchment commences here. 260. *ἀδίκων* AE. 261. *βασιλῆων* all. 262. *παρκλίνουσι* AGK. *παρκλίνουσι* the rest. 263. *βασιλῆες* all. *ἰθύνετε δίκας* E. 265. *οἳ θ' αὐτῷ* AE.

sage on *Virgo* the constellation, once the maiden daughter of Astraeus, who in the golden age conversed freely with men and directed their counsels, but made her visits more rarely in the silvern, and withdrew them entirely in the brazen age.—For *κυδρὴ* the Corp. Christ. MS. has *κέδνη*. "Pauci *κυδνη*." Goettl.

258. *σκολιῶς ὀνοτάζων*, 'unrighteously disparaging,' viz. in her character of *παρθένος*, but with reference to unjust decisions. Hesych. *ἰβριῶν, ἐκφαυλίζων*. Compare *τὰ δικαι' ἀγορευειν*, inf. 280. — *βλάπτῃ, ὑβρίζῃ, ἐξευτελίζῃ* See v. 263.

260. *ἄδικον* Cod. Gale *ἀδίκων*.

261—4. These verses cannot be considered certainly genuine, even though there is some difficulty in making *Ζεύς* the subject to *ἀποτίσῃ*, 'that he may pay back to them their injustice,' i. e. make them suffer for it. The forms *βασιλέων* and the vocative *βασιλεῖς* are not epic: *βασιλήων* and *βασιλῆες* would have been used; and it is remarkable that almost all the MSS. as well as Tzetzes recognise the unmetrical forms *βασιλήων, βασιλῆες*, and some *παρακλίνουσι* (—*ωσι*). Besides these difficulties, *σκολιῶι ἐνέπειν* 'to decide unjustly,' and *ἰθύνειν μύθους* 'to set straight words,' for 'legal decisions,' are unusual phrases. Schoemann, Com. Crit. p. 32, suggests *θεσμούς*. The address too to the kings, with the oft repeated *δωροφάγοι* and *σκολιαὶ δίκαι*, is quite out of place. Goettling agrees with Lehrs in thinking the passage came from a later hand. In defence of v. 263—4, we might compare *τὰ δίκαι' ἀγορευειν*, inf. v. 280, and *διορθεύειν λόγους*, Eur. Suppl. 417 — *λυγρὰ νοεῦντες*, 'intending evil.' Cf. *ἐσθλὰ νοέων*, inf. v. 286. Hesych. *λυγρὸν κακόν*.

262. *ἐνεποντες*. This form occurs in Il. xi. 641, for the more usual *ἐννεπειν*, and sup. 194.

265. *οἳ θ' αὐτῷ* Cod. Gale. This distich enunciates a proverb, which means that honesty is the best policy. Plutarch, De Sera Num. Vindicta, § ix., *τὰ λοιπὰ δὲ Ἡσιόδου χρὴ νομίζειν ἀκροᾶσθαι, λέγοντος— Ἡ γὰρ κακὴ βουλὴ τῷ βουλεύσαντι κακίστη, καὶ Ὃς δ' ἄλλῳ κακὰ τευχει, ἐῷ κακὸν ἥπατι τεύχει.* Goettling thinks this reading of v. 265 savours more of antiquity, though Aristotle, Rhet. iii. § 9, quotes the vulgate.

267—73. Some have thought these verses spurious, as Proclus tells us of

καί νυ τάδ', αἴ κ' ἐθέλησ', ἐπιδέρκεται, οὐδέ ἑ λήθει,
οἴην δὴ καὶ τήνδε δίκην πόλις ἐντὸς ἐέργει.
νῦν δὴ ἐγὼ μήτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος
εἴην μήτ' ἐμὸς υἱός· ἐπεὶ κακὸν ἄνδρα δίκαιον
ἔμμεναι, εἰ μείζω γε δίκην ἀδικώτερος ἕξει·
ἀλλὰ τάγ' οὔπω ἔολπα τελεῖν Δία τερπικέραυνον.
Ὦ Πέρση, σὺ δὲ ϝαῦτα μετὰ φρεσὶ βάλλεο σῇσι,
καί νυ δίκης ἐπάκουε, βίης δ' ἐπιλήθεο πάμπαν.
τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων,
ἰχθύσι μὲν καὶ θηρσὶ καὶ οἰωνοῖς πετεηνοῖς
ἔσθειν ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶν ἐν αὐτοῖς·

---

268. ϝε 269. ἐϝέργει. 273. ἔϝολπα (οὔ τι ϝεϝολπα?)

268. After ἑ an erasure in D. ἑ om. I. There may have been a variant ἐπιλήθει. 270. νῦν δὴ ἐγὼ A. νῦν δὲ ἐγὼ BCEFGK. νῦν δ' ἐγὼ DHI, Ald. 272. In G another hand from this verse to the end. 273. μητιόεντα (gl. τὸν βουλευτικὸν) A. 277. πετεεινοῖς K, Ald. πετεοινοῖς I. 278. ἐν αὐτοῖς D. ἐπ' αὐτοῖς the rest.

Plutarch Ὁ Πλούταρχος τοὺς ἑπτὰ τούτους στιχους ἐκβάλλει, ἀπο τοῦ Πάντα ἰδὼν κ.τ.λ. ἕως τοῦ Ἀλλὰ τάγ' οὔπω ——, ὡς ἀναζίους τῆς Ἡσιόδου περὶ δικαίων καὶ ἀδίκων κρίσεως. And Goettling agrees with this criticism. The truth is, the objectors have missed the irony of the passage. Hesiod says, that the Eye of Zeus is on the corrupt administration of justice which prevails in his native city, that it is no use trying to be just, since a man only loses by it, though he hopes Zeus will not let matters as yet become quite so bad as that. Compare Plat. De Rep. i. p. 343 D, σκοπεῖσθαι δὲ, ὦ εὐηθέστατε Σώκρατες, οὑτωσὶ χρὴ, ὅτι δίκαιος ἀνὴρ ἀδίκου πανταχοῦ ἔλαττον ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἀλλήλους ξυμβολαίοις, ὅπου ἂν ὁ τοιοῦτος τῷ τοιούτῳ κοινωνήσῃ, οὐδαμοῦ ἂν εὕροις ἐν τῇ διαλύσει τῆς κοινωνίας πλέον ἔχοντα τὸν δίκαιον τοῦ ἀδίκου, ἀλλ' ἔλαττον κ.τ.λ. Ibid. p. 344, init. τοῦτον οὖν σκόπει, εἴπερ βούλει κρίνειν ὅσῳ μᾶλλον ξυμφέρει ἰδίᾳ αὐτῷ ἄδικον εἶναι ἢ τὸ δίκαιον. There is a very similar sentiment in Theognis, 745—50, in Ar. Plut. 36—8, and in Od. ii. 230, μήτις ἔτι προφρων ἀγανὸς καὶ ἤπιος ἔστω σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδως, ἀλλ' ἀεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι.

268. On καί νυ see Theog. 22. The sense is, οὐκ ἔσθ' ὅπως οὐ καὶ τάδε ἐπιδέρκεται.—τηνδε δίκην, cf. v. 39. 'He well knows what sort of justice this is which the city contains within itself,' i.e. what corrupt judges. The καί seems to mean 'in this case, as in so many others.'

270. νῦν δὲ Cant. and others, νῦν δὴ Cod. Gale, νῦν δὲ Moschopulus.

273. οὔπω, viz. not in my time.—μητιόεντα Cod. Gale (gloss. τὸν βουλευτικόν). This reading, found in a few other MSS., is also recognised by Proclus.

275. Perhaps ὑπάκουε, 'obey the dictates of,' these two forms being generally confused in MSS.—For βίης ἐπιλήθεο cf. v. 37, ἄλλα τε πολλὰ ἁρπάζων ἐφόρεις, and v. 213. It appears that not only injustice, but open force, βία and ὕβρις, had been employed by Perses against his brother.

278. ἔσθειν, Aesch. Ag. 1575, inf. v. 306 ἔσθεμεν Clemens.

ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη
γίγνεται. εἰ γάρ τίς κ' ἐθέλῃ τὰ δίκαι' ἀγορεύειν 280
γιγνώσκων, τῷ μέν τ' ὄλβον διδοῖ εὐρύοπα Ζεύς·
ὃς δέ κε μαρτυρίῃσιν ἑκὼν ἐπίορκον ὀμόσσας (280)
ψεύσεται, ἐν δὲ δίκην βλάψας νήκεστον ἀασθῇ,
τοῦ δέ τ' ἀμαυροτέρη γενεὴ μετόπισθε λέλειπται.
ἀνδρὸς δ' εὐόρκου γενεὴ μετόπισθεν ἀμείνων. 285
Σοὶ δ' ἐγὼ ἐσθλὰ νοέων ἐρέω, μέγα νήπιε Πέρση.
τὴν μέν τοι κακότητα καὶ ἰλαδὸν ἔστιν ἑλέσθαι (285)
ῥηϊδίως. *λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.

282. *Fεκὼν* 286. *Fερέω*

279. ἀνθρώποισι δέδωκε A. 280. ἐθέλει Λ. εἰ γάρ τις ἐθέλοι H, by the first hand. 284. τοῦδ' ἐτ' ἀμ. Λ. ἀκαιροτέρη I. 285. om. I, but added in marg. by the same hand. 288. ὀλίγη the MSS.

280 *ἐθέλῃ κ.τ.λ.* 'If a man is willing to deliver a judgment which is right, knowing that it is so, to him the far-seeing Zeus gives prosperity.' The meaning is much the same as *ἐθέλῃ δίκαιος εἶναι*, and *γιγνώσκων* is added, as Tzetzes says, because many practise justice unwillingly and from self-interest. It may mean, perhaps, *noscens, κρίνων*, 'in taking cognisance of a case.' The very frequent repetition of *δίκη* and *δίκαιος* from sup. 213 (about 20 times) shows how the wrong rankled in the poet's mind. See on v. 299 for a similar repetition of *ἔργον*.

282. *ὃς δέ κε.* Schoemann reads *ἐπὶ ὅρκον*, referring the *ἐπί* to *μαρτυρίῃσιν*. 'But whosoever by deliberately forswearing himself in giving evidence shall have proved false, and by doing wrong to justice shall have been incurably led into sin, of him the family left after him tends ever to obscurity; but of a man who observes his oath the family after him is more thriving.' This is pretty plainly levelled at Perses, who had forsworn himself before the judges in the matter of the disputed inheritance.

283. Hesych *νήκεστον· ἀνάκεστον, ἀθεράπευτον*.—The reading *ἀασθῇ* (*ἀάω*) was corrected by Schaefer, *ψεύσεται* being the old epic for *ψεύσηται*.—*ἐν δέ*, apparently for *πρὸς δέ*, or *ἐν αὐταῖς*, or *ἐν αὐτῷ*, viz. *τῷ ψεύδεσθαι*, as there is no ground for supposing a *tmesis*. Moschopulus:—*ἢ Ἐν περισσῇ, ἀντὶ τοῦ δίκην δὲ βλάψας ἀνιάτως ἐβλαβῃ*. For *βλάπτειν δίκην*, to impede the course of justice, see v. 258.

284. *τοῦδ' ἐτ' ἀμαυροτέρη* Cod. Gale.

285. This verse is cited in Herod. vi. 86, as delivered in an oracle to Glaucus.

286. *μέγα νήπιε.* See on v. 131.

287. The particle *τοι* introduces a proverbial saying, as it often does in Attic tragedy. Xenophon (Mem. II. 1, 20) gives *τὴν μὲν γάρ*, and Plato (who cites 287—9, De Rep. p. 364, c), *ὡς τὴν μέν*. But these are not various readings. They are adaptations of the verse to the narrative. *καὶ ἰλαδὸν vel aff.item*, 'even in abundance.' Perhaps a metaphor from capturing animals in great numbers together, *ἁλεῖν* being changed to *ἑλέσθαι* when the phrase took an ethical meaning. Gaisford remarks on this passage (287—92), "Locus amplissimis antiquorum testimoniis celebratus;" and he cites a long list of authors who have quoted or referred to it.

288. *ναίει.* Not *ὁδὸς*, but *κακότης* is the subject.—*λείη*, for *ὀλίγη* of the MSS., was restored from Plato and Xenophon ut supra. Yet *ὀλίγη*, in the sense of *βραχεῖα*, may be right, in appo-

τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν 290
καὶ τρηχὺς τοπρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηται,
ῥηϊδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα. (290)
Οὗτος μὲν πανάριστος, ὃς *αὐτὸς πάντα νοήσῃ,
[φρασσάμενος τά κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνω·]
ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται· 295

295. *Fεπόντι*

290. ἦμος (gl. ὁδὸς) ἐς αὐτὴν A. ἐπ' αὐτὴν the rest. ὄρθριος οἶνος I. 291. τραχὺς H. ἵκηται all. 293. αὐτῷ πάντα νοήσει all.

sition with *μακρὸς* in 290. The *roughness* (291) is that of the beginning compared with the end, not that of the path of virtue contrasted with the path of vice.

289. *προπάροιθεν*, 'in front of,' viz. as something to be undergone and overcome before the desired object can be reached. The form *ἔθηκαν*, though found in the Homeric writings, seems to savour of a later age. Here it would be easy to read *θεὸς προπάροιθεν ἔθηκεν ἀνθρώποις*. See inf. v. 741. Plato however has *θεοὶ ἔθηκαν*. See also Scut. Herc. 465.

290. *ἦμος ἐς αὐτὴν* Cod. Gale. Vulgo *ἐπ' αὐτὴν*

291. *ἵκηται*, scil. *τις*, or *ὁ πορευόμενος*. Cf. v. 12. Plato and one or two MSS. (ap. Goettl. give *ἵκηαι*, which is preferred by Gaisford. But Plato also quotes the passage in Protag. p. 340, D, with *ἵκηται*:—*Ἴσως ἂν φαίη Πρόδικος ὅδε καὶ ἄλλοι πολλοί, καθ' Ἡσίοδον, γενέσθαι μὲν ἀγαθὸν χαλεπὸν εἶναι τῇ γὰρ ἀρετῇ ἔμπροσθεν τοὺς θεοὺς ἱδρῶτα θεῖναι· ὅταν δέ τις αὐτῆς εἰς ἄκρον ἵκηται, ῥηϊδίην δῆπειτα πέλειν, χαλεπήν περ ἐοῦσαν* See also Sophist. p. 229. Hence we might conjecture that *ἐκὴν δέ τις ἄκρον ἵκηται* was the original reading: that *τις* was ejected from the insertion of *εἰς*, and lastly that *ἵκηται* was in consequence changed to *ἵκηαι*. *ῥηϊδίη*, *comparatively* easy, as the addition of *χαλεπὴ περ ἐοῦσα* shows. The spondaic followed by a dactylic verse seems intentionally to express laborious ascent and easy descent. Compare the well-known lines about the stone of Sisyphus, Od. xi. 595—8.

293. *πανάριστος, ἐκ πάντων ἄριστος*. "Sensum expressit Livius, XXII. 29, laudatus Gravio: 'Saepe ego audivi, milites, cum primum esse virum (i. e. maxima laude dignum) qui ipse polleat ingenio, ut consulere sibi optime possit, qui ipse consulat, quid in rem sit; secundum eum, qui bene monenti obedint; qui nec ipse consulere nec alteri parere sciat, esse extremi ingenii . . .' Et Cicero pro Cluent. c. 31:—'Sapientissimum esse eum dicunt, cui quod opus sit venit in mentem; proxime accedere illum, qui alterius bene inventis obtemperet.'" *Goettling*. Schoemann, with Gaisford, prefers *ὅς αὐτὸς πάντα νοήσει*, which is given by some of the authors who quote the verse, e. g. Aristotle, Eth. Nic. I. 4. This is rather confirmed by *μήτ' αὐτὸς νοεῖν* in v. 296 (though here there is a variant *μήθ' αὐτῷ*), and by Livy's *qui ipse consulat*. Goettling gives *αὐτῷ—νοήσῃ*, but the MSS. generally have *αὐτῷ—νοήσει*. Tzetzes has *ὃς τις ἀφ' ἑαυτοῦ καὶ αὐτοδίδακτος τὸ πρέπον νοεῖ*, Moschopulus *ὃς δι' ἑαυτοῦ πάντα νοήσει*. Again, Moschopulus explains v. 296 by *ὃς δ' ἂν μήτε δι' ἑαυτοῦ νοῇ*. Hence they might seem to have read *αὐτοῦ* or *αὐτοῦ* in both places, and one of the Bodleian MSS. gives *μήτ' αὐτοῦ νοεῖ*.—This passage also was very celebrated in antiquity, as the citation of it by several other writers proves. All of them, except Aristotle, ignore v. 294, which in all probability is an interpolation.—*τά*

ὃς δὲ κε μήτ' αὐτὸς νοέῃ μήτ' ἄλλου ἀκούων
ἐν θυμῷ βάλληται, ὃ δ' αὖτ' ἀχρήϊος ἀνήρ. (295)
Ἀλλὰ σύ γ' ἡμετέρης μεμνημένος αἰὲν ἐφετμῆς
ἐργάζευ, Πέρση, διῖον γένος, ὄφρα σε Λιμὸς
ἐχθαίρῃ, φιλέῃ δέ σ' ἐϋστέφανος Δημήτηρ 300
αἰδοίη, βιότου δὲ τεὴν πιμπλῇσι καλιήν.
λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί. (300)
τῷ δὲ θεοὶ νεμεσῶσι καὶ ἀνέρες, ὃς κεν ἀεργὸς
ζώῃ, κηφήνεσσι κοθούροις εἴκελος ὀργὴν,

---

299. *Fεργάζευ* 301. *πίμπλησι* MSS.. 302. *ἀFεργῷ* 303. *ἀFεργὸς* 304. *Fείκελος*

296. *μήθ' αὐτῷ νοέῃ* all, but *αὐτὸς νοέει* D, *μήτ' αὐτοῦ νοέει* I. 300. *φιλέῃ δέ σ'* ABCDGHI. *φιλέῃ δέ σε* K. *φιλέῃ δέ* EF. 302. *τοι* om. I. 304. *εἴκελος* (or *ἴκελος*) *ὁρμὴν* all.

κεν ἧσιν, in Attic ἃ ἂν εἴῃ, 'after full consideration of what may be best as the next course and also in the end.'

296 *μήθ' αὐτῷ* vulg. *μήτ' αὐτὸς* Goettling

299. *ἐργάζευ*, go on tilling your land, or working at your farm. The primary meaning of *ἐργάζεσθαι*. Cf. v. 20—1. The word *ἔργον* in some form or other is repeated in this sense in a remarkable manner, inf. 302—16, where within fourteen lines it occurs not less than thirteen times.—*διῖον γένος*, as remotely descended from Zeus, from whom *Perseus* boasted his origin This is the simplest explanation. Schoemann however (Com Crit p. 34) thinks that a worthless fellow is so called in bitter irony and ridicule And perhaps Perses used to boast of his descent. Some of the ancients seem to have read *Διοῦ γένος*, 'son of Dius,' as in the *Ἡσιόδου καὶ Ὁμήρου ἀγών*, 'Ησιοδ'. *ἐκγονε Δίου, ἐκόντα με ταῦτα κελεύεις εἰκεῖν*. Goettling thinks nothing more is meant than 'a probo patre natus,' and he compares the Homeric *δῖος Εὐμαῖος*, said of the honest goatherd. See Müller, Hist Gr Lit. p. 81 The MS Cant has this marginal gloss.—*διῖον γένος ἢ διότι παῖδες δίου τινὸς ἦσαν, ἢ ὅτι εἰς θεοὺς ἀνέφερον τὴν γενεσιν. εἰς γὰρ ὀρφέα καὶ καλιόπην* (sic) *τὸ γένος ἀνῆγον*. Tzetzes hesitated between the two interpretations: *υἱὲ Δίου, ἢ εὐγενὲς γένος*

300. *φιλέῃ δέ σ'* Cod. Cinic. *φιλέῃ δέ σε* or *φιλέῃ δὲ* others.—*ἐυστέφανος*, in allusion to her crown of wheat-ears. A fresco-painting of Ceres, so attired may be seen in Plate 40 of *Raccolta* of the Museo Borbonico, from Pompeii.

301. *καλιήν*, your garner or homestead. Cf. v. 374—411, 503 Photius, *καλιά· νοσσία· ἢ οἶκος ξύλινος κυρίως· κάλα* (κᾶλα) *γὰρ τὰ ξύλα*. Hesych. *καλιήν τὸν οἶκον· κυρίως δὲ τὸν ἀπὸ ξύλων οἶκον κᾶλα γὰρ τὰ ξύλα*.—The etymology is uncertain, the *α* in *καλον* (from *καίω*) being long After this verse Goettling would transfer v 341.

302 *σύμφορος*, is befitting to a man who will not till the soil Tzetzes, *συνοταδδι, συνακόλουθος· τουτέστιν, ὁ ἀργὸς συμφέρεται πενίᾳ, καὶ συζῇ τῷ λιμῷ*. Hesych *σύμφορος λιμός· ὁ συμπίπτων καὶ συνών*

304. *κηφήνεσσι κοθούροις*, 'stingless drones.' The etymology of this epithet is very obscure. Some take it as for *κολούρεσσι*, from *κολούειν* and *οὐρά*, 'lop-tailed,' which can hardly be considered probable Hesych *κοθούρους· ἀργούς, ἀκεντρους, κολοβούρους*. Photius, *κηφήνεσσι κοθούροισι· τοῖς καθεζομένοις καὶ φυλάττουσι τὴν τῶν μελισσῶν ἔξοδον· οὖροι γὰρ οἱ φύλακες· καὶ θυρωροί, οἱ τὰς θύρας*

οἵτε μελισσάων κάματον τρύχουσιν ἀεργοὶ
[ἔσθοντες· σοὶ δ' ἔργα φίλ' ἔστω μέτρια κοσμεῖν,
ὥς κέ τοι ὡραίου βιότου πλήθωσι καλιαί.]
ἐξ ἔργων δ' ἄνδρες πολύμηλοί τ' ἀφνειοί τε·
καὶ ἐργαζόμενος πολὺ φίλτερος ἀθανάτοισιν
ἔσσεαι ἠδὲ βροτοῖς· μάλα γὰρ στυγέουσιν ἀεργούς.
ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.
εἰ δέ κεν ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς

305. ἀϝεργοὶ 308. ἐκ ϝέργων 309. καὶ ϝεργαζόμενος
312. κε ϝεργάζῃ

307. ὡς καὶ ὡρ. H. πλήθουσι EF. 309. καὶ τ' ἐργαζόμενος all.
310. βροτοῖσι A. 311. ἀργίη C. 312. κ' ἀεργὸς K, Ald.

φυλάσσοντες. He therefore read καθούροις Didymus the grammarian thought κοτούροις was the true form. One of the guesses of Tzetzes is, τοῖς κότον ἔχουσιν ἐν τῇ οὐρᾷ, which shows that he did not know that the drone has no sting —ὁρμὴν Cod. Gale, with the gloss κατὰ κίνησιν. Tzetzes:—ὅμοιος ὑπάρχων κατὰ τὴν ὁρμὴν, ἢ τὴν ὀργήν. These words are constantly confused in MSS., and the latter is here clearly the right reading. For this meaning (= τρόπον, 'temper') see *New Cratylus* § 480.

305. κάματον, the store, as πόνος sometimes means the result of a man's labour: see Aesch Cho. 130.—For τρύχουσιν ἀεργοὶ Stobaeus gives νήποινον ἕδουσιν. This is perhaps genuine, and altered on the insertion of the following distich, which appears spurious. For v. 307 is nearly a reproduction of v. 301, and ἔργα used without the digamma is liable to the gravest doubts. We might criticise the phrase κοσμεῖν ἔργα μετρια, "to keep in order a moderate-sized farm" as unlike the older epic. The sentiment is the same as in Virg Georg ii 412, 'laudato ingentis rura, Exiguum colito'—ὡραίου, sup. v. 32.

309 The τε in the MSS. must be regarded as an insertion consequent on the loss of the digamma, like ἐξ ἔργων for ἐκ ϝέργων in the preceding verse. Translate (with emphasis) 'Tis from *farm-work* that men become rich in flocks and wealthy in substance; besides that by farming you will be much dearer to the immortals and to mortal men, for they greatly detest the idle. Besides, tilling the soil (or work in general) is no reproach; 'tis the want of occupation that is the real reproach.'

310. Goettling puts this verse within brackets, as wanting in one MS and not given by Stobaeus, who quotes 308—13, Fl. xxix. p. 198. But if this be spurious, the preceding one also must be condemned, or the plural must be adopted. Plato, Charm p. 163, B, εἰπέ μοι, ἦν δ' ἐγὼ, οὐ ταὐτὸν καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν. Οὐ μέντοι, ἔφη οὐδέ γε τὸ ἐργάζεσθαι καὶ τὸ ποιεῖν ἔμαθον γὰρ παρ' Ἡσιόδου, ὃς ἔφη Ἔργον δ' οὐδὲν ὄνειδος. Xen. Mem i. 2, 56, ἔφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα, καὶ τούτοις μαρτυρίοις χρώμενον, διδάσκειν τοὺς συνόντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τὸ Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος τοῦτο δὴ λέγειν αὐτὸν ὡς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μήτ' ἀδικου μήτ' αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. It appears from this that some perversely construed οὐδὲν ἔργον ὄνειδος ἐστί. Moschopulus rightly explains it, ἡ ἐργασία δὲ οὐδαμῶς ἐστιν αἰσχρὸν, ἡ ἀργία δὲ αἰσχρόν.

311. δέ τε, for δέ τοι, as sup. 214, inf. 324.

312. ζηλώσει, will be jealous of you. See v. 23, ζηλοῖ δέ τε γείτονα γείτων εἰς ἄφενον σπεύδοντα.

πλουτεῦντα· πλούτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ.
†δαίμονι δ' οἷος ἔῃσθα, τὸ ἐργάζεσθαι ἄμεινον,
εἴ κεν ἀπ' ἀλλοτρίων κτεάνων ἀεσίφρονα θυμὸν
εἰς ἔργον τρέψας μελετᾷς βίου, ὥς σε κελεύω.
[αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει,

314. Ϝεργάζεσθαι 316. ἐς Ϝέργον

314. ἔησθα the MSS.

313. ἀρετὴ, for δόξα ἀρετῆς.

314. If the reading of this verse be right, the sense is, 'But whatever you may be in fortune (viz. rich or poor), working is better than being idle.' For ἔησθα Proclus appears to have found the subjunctive ἔῃσθα, since he explains it by ὁποῖος ἂν ἑκάστῳ τυγχάνῃ βίος ἀποδεδομένος, τούτῳ ἄμεινον ἐργάζεσθαι, εἴτε ἀμείνων εἴτε χείρων. He therefore read τῷ ἐργάζεσθαι, which violates the use of the digamma. Cf. inf. 438. We have the similar optative form εἴησθα in Theognis, v. 715, ὠκύτερος δ' εἴησθα πόδας ταχεῶν Ἁρπυιῶν (where οὐδ' εἰ ποιοῖς precedes). Homer too has ῃ κεν ἴῃσθα, Il. x. 67. Goettling thinks δαίμων a synonym of δαήμων, quoting Hesychius, δαίμων δαήμων. Archilochus (ap. Plut. Vit. Thes. 5), ταύτης γὰρ κεῖνοι δαίμονές εἰσι μάχης, and Plat. Cratyl. p. 398, B, τοῦτο τοίνυν παντὸς μᾶλλον λέγει, ὡς ἐμοὶ δοκεῖ, τοὺς δαίμονας ὅτι φρόνιμοι καὶ δαήμονες ἦσαν, δαίμονας αὐτοὺς ὠνόμασε. καὶ ἔν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ αὐτὸ συμβαίνει τὸ ὄνομα. He therefore renders it thus:—'To a prudent man, such as you used to be' (ἔησθα the MSS.), viz. before you gave your attention to law-suits, 'to work is the better course.' Schoemann reads δαίμονι δ' ἴσος ἔσῃ. τῷ κ.τ.λ., 'You will be as happy as a god; therefore, you had better work.' L. Dindorf δαίμονι δ' ἴσος ἔησθα· τῷ ἐργάζεσθαι ἄμεινον. It is possible that δαίμονι is corrupt, but the comment of Proclus is sound, δαίμων οὐ μόνον ὁ ἀπονέμων ἡμῖν τὸν βίον καὶ διοικῶν τὰ ἡμέτερα, κρείττων ἡμῶν, καλεῖται, ἀλλὰ καὶ αὐτὸς ὁ ἀπ' ἐκείνου βίος ἑκάστοις ἀπονεμόμενος, εἰς ὃν βλέποντες τοὺς μὲν εὐδαιμονεῖν φαμὲν, τοὺς δὲ κακοδαιμονεῖν. Cf. Soph. Oed. Col. 75, ἐπείπερ εἶ γενναῖος ὡς ἰδόντι πλὴν τοῦ δαίμονος. Homer has the strange phrase δαίμονα δοῦναι, Il. viii. 166, and πρὸς δαίμονα, *contra fatum*, xvii. 98. Eur. Phoen. 1653, οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα, 'he surrendered his fate to fortune.'

315. ἀλλοτρίων κ.τ.λ. Theognis, v. 1145, αἰὲν ἐπ' ἀλλοτρίοις κτεάνοις ἐπέχουσι νόημα. The condition introduced, 'if, turning your mind from other people's property, you attend to your own livelihood,' does not seem well to accord with the preceding verse. Compare however inf. 645. Moschopulus:—ἐὰν οὕτως ἐργάζῃ ὥστε μὴ ζημιοῦν τινα. But we may without much difficulty understand either ἄμεινον εὑρήσεις ἐὰν κ.τ.λ., or ἄμεινον τὸ ἐργάζεσθαι καὶ τὸ τρέψαντα—μελετᾶν.—The genitive βίου depends on the sense of μελέσθαι implied in μελετᾶν. So inf. v. 443, ὅς κ' ἔργου (ὃς Ϝέργου) μελετῶν ἰθεῖαν αὔλακ' ἐλαύνοι.

317. As αἰδὼς means both 'shame' in a bad sense, and 'modesty,' with many other significations, in a good one, οὐκ ἀγαθὴ is here added as a distinguishing epithet. The sense is 'no man who is in want need be ashamed to work.' Schoemann (p. 37) observes that 317—19 would follow better after v. 311. And thus the precept 'not to rob' in 320 naturally follows the advice not to covet the possessions of others, v. 315. There is a similar verse in Hom. Od. xvii. 347, αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι, and in Il. xxiv. 44, οὐδὲ οἱ αἰδὼς γίγνεται, ἥ τ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησιν, where Bekker rejects this latter verse as interpolated from the present passage. Gaisford, after H. Stephens, encloses 317—8 in brackets, supposing ἀνδρὶ παρεῖναι to have been changed to ἄνδρα κομίζει from

αἰδὼς, ἥτ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησιν.]
αἰδὼς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὄλβῳ·
χρήματα δ' οὐχ ἁρπακτὰ, θεόσδοτα πολλὸν ἀμείνω. 320
εἰ γάρ τις καὶ χερσὶ βίῃ μέγαν ὄλβον ἕληται,
ἢ ὅγ' ἀπὸ γλώσσης ληΐσσεται, οἷά τε πολλὰ (320)
γίγνεται, εὖτ' ἂν δὴ κέρδος νόον ἐξαπατήσῃ
ἀνθρώπων, αἰδῶ δέ τ' ἀναιδείῃ κατοπάζῃ·

319. ἀνολβίην —ὄλβον AH. —ίῃ —βῳ BCDEFGK, Ald. —ίῃ —βον I. 321. κὲν χερσὶ I. 322. ληΐσεται A. 324. αἰδὼς δ' ἔτ' ἀναιδείῃ A. κατοπάζει I.

v. 500 inf., ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει. Proclus: — καὶ τοῦτον καὶ τὸν ἑξῆς στίχον παρεμβεβλῆσθαι ληφθέντας ἀπὸ τοῦ Ὁμήρου, καὶ Πλούταρχος εἶπε. Goettling, admitting the great similarity of the Homeric and Hesiodic maxims, thinks both may be genuine, as derived from an older source. Hermann would read κομίζεν, 'Shame is not good to attend on a man.' But the poet probably distinguishes two kinds of αἰδώς. Eur. Hipp. 385: —

αἰδώς τε, δισσαὶ δ' εἰσὶν· ἡ μὲν οὐ κακὴ,
ἡ δ' ἄχθος οἴκων· εἰ δ' ὁ καιρὸς ἦν σαφὴς,
οὐκ ἂν δυ' ἦτην ταὐτ' ἔχοντε γράμματα.

So two kinds of ἔρις were defined, sup. 11—13. κεχρημένον, *egenum*. In Attic Greek generally this participle has either a genitive in the sense of χρείος, or a dative in the sense of κεκτημένος. Properly, it was a euphemism for πένης. One who *has used* his means is one who is without present resources.

318. σίνεται. Pronounced σίννεται. See on v. 247.

319. On three consecutive lines commencing with the same word, see on v. 6. inf. 578. —πρὸς ἀνολβίῃ—ὄλβῳ most of the MSS. πρὸς ἀνολβίην—ὄλβον Cod. Gale. Goettling prefers the dative, which means 'is closely associated with misery,' Gaisford the accusative, i. e. φέρει πρὸς κ. τ. λ. Compare the long ι in ἀργίῃ, v. 311. Of the explanations of the scholiasts, that of Proclus seems the best: —ἡ αἰδὼς σίνεσθαι τῇ πενίᾳ, πτωχὸς γὰρ οὐχ ὑφίσταται ἀπειλὴν· θάρσος ἔπεται τῷ πλούτῳ, ὁ γὰρ πλούτος θάρσος τίκτει. Or simply, 'a poor man is ashamed of himself, while the rich man has confidence.'

320. ἁρπακτὰ, like στρεπτὰ and many similar verbals, might take a gerundial sense, 'wealth is not to be clutched at,' ἐστὶ being supplied. But it is better to follow the explanation of Tzetzes, τὰ χρήματα τὰ θεόσδοτα πολλὸν καὶ κατὰ πολὺ κρείττω, οὐχὶ τὰ ἐξ ἁρπαγῆς καὶ βίας. 'Wealth got by violence (is not good); that sent from the gods is far better.' See sup. v. 38, ἄλλα τε πολλὰ ἁρπάζων ἐφόρεις.

321. εἰ γάρ κ. τ. λ. He illustrates his proposition by two kinds of theft, the τὰ ἀληθῶς ἁρπακτὰ (βίῃ), and that by false declarations, such as Perses made before the judges, and so was said μαρτυρίῃσιν ἐπιορκον ὀμόσσαι, sup. v. 282. —καὶ appears to qualify μέγαν, though somewhat out of place; 'even great wealth, if got by violence, fails to make the possessor secure.' Perhaps εἰ γάρ τίς τ' ἢ χερσὶ κ. τ. λ. ληΐσσεται for ληΐσηται Cod. Gale. ληΐσεται. — οἷά τε, see on Theog. 93.

324. κατοπάζῃ, 'should put behind it,' thrust aside or overcome, Hesych. ἀκολουθῇ. Moschopulus, κατόπιν ἑαυτῆς ποιῇ. Proclus, τὴν αἰδὼ ἡ ἀναίδεια νικήσει. The αἰδὼς here meant is the feeling of shame in doing wrong. Properly, ὀπάζειν meant *urgere, a tergo premere*; thence to pursue, chase away. Hom. Il. xvii. 462, ῥεῖα δ' ἐναίξασκε πολὺν καθ' ὅμιλον ὀπάζων. Photius, ὀπάζει· θεωρεῖ, ἢ παρέχει, ἢ διώκει. Eur. El. 1192. φόνια δ' ἄπασας λέχε' ἀπὸ γᾶς Ἑλληνίδος. — For the sentiment compare Theognis, v. 647, ἤδη νῦν αἰδὼς μὲν ἐν ἀνθρώποισιν ὀλωλεν, Λύτὰρ ἀναιδείη γαῖαν ἐπιστρέφεται.

ῥεῖα δέ μιν μαυροῦσι θεοὶ, μινύθουσι δὲ οἶκοι 325
ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ.
Ἶσον δ' ὅς θ' ἱκέτην ὅς τε ξεῖνον κακὸν ἔρξῃ, (325)
ὅς τε κασιγνήτοιο ἑοῦ ἀνὰ δέμνια βαίνῃ
[κρυπταδίης εὐνῆς ἀλόχου, παρακαίρια ῥέζων],
ὅς τέ τεν ἀφραδίῃς ἀλιταίνεται ὀρφανὰ τέκνα, 330
ὅς τε γονῆα γέροντα κακῷ ἐπὶ γήραος οὐδῷ
νεικείῃ χαλεποῖσι καθαπτόμενος ἐπέεσσιν· (330)
τῷ δ' ἤτοι Ζεὺς αὐτὸς ἀγαίεται, ἐς δὲ τελευτὴν

---

325. *Fοῖκοι* 327. *Fίσον* 328. *Fεοῦ* 332. *Fεπέεσσιν*

---

325. *ῥεῖα δὲ* BGHI. *ῥεῖά τε* AEF, Ald. 327. *ἔρξει* all. 328. *βαίνοι* AK, Ald. *βαίνει* the rest. 332. *νεικείει* BCDGI. *ἐπέεσσιν* AEF. *ἐπέεσσι* the rest. 333. *τῷδ' ἤτοι* H. *τῷ δή τοι* the rest. *ἀγαίρεται* (*γρ. ἀγαίεται*) I.

325. *ῥεῖα δέ*. See on v 5—7. The *δέ* marks the apodosis, which is common enough after *εἰ, ὡς, ἐπεί*, &c. Most MSS. seem to give *ῥεῖά τε*.

327—8. *ἔρξει* and *βαίνοι* Cod Gale; but most give *βαίνει* Goettling edits *ἔρξῃ—βαίνῃ*, but does not specify his authority.—Having warned Perses that the crime of which he has been guilty is likely to have its punishment in the declension of his family prosperity, he adds a catalogue of offences which are not less likely to excite the divine wrath, and of which he bids Perses to beware (v. 335). These are, (1) injuring a suppliant or a guest, (2) seducing a brother's wife (as Thyestes did that of Atreus); 3) defrauding orphans; (4) insulting and contumeliously reproaching an aged parent. This is curious as giving a code of principal sins according to the early Hellenes. We do not find our notions of the graver crimes, murder, fornication, nor adultery in the general sense, here recognised. All turns upon the injuring some member of a household, the morality is that of a patriarchal community, and therefore Goettling seems to be wrong in thinking *κασίγνητος* is used in the widest sense for *ὁ πέλας*, 'another man.' For the construction, which is *ἶσον κακὸν ἔρδει ὃς ἱκέτην τε ἔρδει καὶ ὃς ξεῖνον*, compare Od. xv. 72, *ἰσόν τοι κακόν ἐσθ', ὃς τ' οὐκ ἐθέλοντα νέεσθαι ξεῖνον ἐποτρύνει, καὶ ὃς ἐσσύμενον κατερύκει*.

329. This verse has been thought spurious, and it is rejected by Schoemann. It is unnecessary to the sense, and it only involves the syntax, which is *ἀναβαίνῃ δέμνια κρυπταδίης εὐνῆς ἀλόχου κασιγνήτου*. The meaning is sufficiently plain without any addition: cf. Aesch. Ag 1164, *εἰνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς*. Goettling (after Moschopulus) would supply *ἕνεκα* before *εὐνῆς*. Tzetzes, *διὰ κρυπταδίης εὐνῆς*. If the verse be genuine, it would be easiest to read *κρυπταδίῃς εὐνῆς*.

330. *τευ—τέκνα*, the children of some deceased are. Schoemann (p. 37 would prefer *ὅς τε δ' ἀφραδίῃς*, which should rather be *ἀφραδίην*. *ἀλιταίνεται*, acts dishonestly towards them. Some copies give *ἀλιτραίνεται*. In v. 241 the metre requires this form, *ὅστις ἀλιτραίνῃ*. The other form of *ἀλιταίνειν*, *ἀλιτεῖν*, *ἀλιτέσθαι* (*ἀλιτήμενος* Scut. H 91), takes an accusative of the person in the sense of *κακὸν ποιεῖν τινά*. See Hom. Od. iv 378 v 108, and the note on Aesch. Eum. 260. Scut. Here 80, *ἤ τι μὲν' ἀθανάτους μάκαρας, τοὶ Ὄλυμπον ἔχουσιν, ἤλιτεν Ἀμφιτρύων*.

333. *δ' ἤτοι* Herm. for *δή τοι*.—*ἀγαίεται, νεμεσᾷ, ἀγανακτεῖ*, Mosch. The same as *ἀγᾶται*, Theog 613, and apparently *ἄγασθαι* in Attic Greek, Herc.

ἔργων ἀντ' ἀδίκων χαλεπὴν ἐπέθηκεν ἀμοιβήν.
ἀλλὰ σὺ τῶν μὲν πάμπαν ἔεργ' ἀεσίφρονα θυμόν·
κὰδ δύναμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσιν
ἁγνῶς καὶ καθαρῶς, ἐπὶ δ' ἀγλαὰ μηρία καίειν·
ἄλλοτε δὲ σπονδῇσι θύεσσί τε ἱλάσκεσθαι,
ἠμὲν ὅτ' εὐνάζῃ καὶ ὅτ' ἂν φάος ἱερὸν ἔλθῃ·
ὥς κέ τοι ἵλαον κραδίην καὶ θυμὸν ἔχωσιν·
ὄφρ' ἄλλων ὠνῇ κλῆρον, μὴ τὸν τεὸν ἄλλος.
Τὸν φιλέοντ' ἐπὶ δαῖτα καλεῖν, τὸν δ' ἐχθρὸν ἐᾶσαι·
τὸν δὲ μάλιστα καλεῖν, ὅστις σέθεν ἐγγύθι ναίει.

334. ϝέργων 335. ἔϝεργ' 337. κάϝειν

---

336. θεοῖσι A. 338. δὴ all the MSS. σπονδῇσι θυέεσσί τε CEFGIK, Ald., D by first hand, and H by correction. σπονδῇσι θύεσσί τε AB. 340. ὡς καί τοι A. ὥς κέν τοι K.

Fur. 845. Archilochus uses it as a synonym of ἄγασθαι, frag x. 2, οὐδ' εἷλέ πώ με ζῆλος, οὐδ' ἀγαίομαι | θεῶν ἔργα.

337. ἁγνῶς καὶ καθαρῶς. As ἁγνὸς and ἁγνεύειν are properly used of the conscience, καθαρὸς of the hands, garments, &c., this is rightly rendered by Goettling "*pura mente puroque corpore.*" Tzetzes; ἁγνῶς ἐπὶ ψυχῆς λέγεται, καθαρῶς δὲ τὸ ἀρρυπάντως ἔχειν, ὡς ἐπὶ τοῦ σώματος.—This is one of the many supplementary verses which may be due to the rhapsodists. Xenophon, quoting v. 336, Mem. i. 3, 3, has no allusion to this.

338. Probably we should read δὲ for δὴ with Hermann. σπονδῇσι θύεσσί τε is the reading of Col. Gale. Goettling and Hermann, with other MSS., give σπονδῇς θυέεσσί τε. Spohn θύεσσι, but the υ in θύος seems to be short, e. g. Aesch Ag. 1381 Il iv 270, ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς. Hesych. θύεσσι· θυσίαις, ἢ θυμιάμασι. Goettling imagines the poet intended to specify the three ways of reconciling the gods, by Sacrifice, Libations, and Incense; and also to distinguish (in v 339) the times of offering each, viz., the libations in the evening (after the δεῖπνον), the other two in the morning.

340. ὡς καί τοι Cod. Gale, which shows that some transcribers supposed ἵλαον had the two first syllables short.

341. ὄφρ' ἄλλων κ.τ.λ. That you may buy your neighbour's farm, not he yours, i. e. that the gods may bless you with prosperity. Goettling thinks this verse 'ineptissimus' as it stands, and would transpose it to follow v. 301. Schoemann (p 37) assents to this.

342—382 Here follows a collection of very ancient maxims, somewhat after the manner of Theognis, and strung together without any nearer connexion than the general relations existing between neighbours We may compare a series of similar brief saws in Wolsey's farewell speech, K. Hen. VIII. iii. 2, ad fin.:—

'Love thyself last Cherish those hearts that hate thee:
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just and fear not.
Let all the ends thou aim'st at be thy country's,
Thy God's and Truth's.'

It is to be remarked, that all Hesiod's apophthegms are given on the grounds of expediency. It is better to be hospitable, honest, generous, &c., because you will meet with the like return yourself from others.

εἰ γάρ τοι καὶ χρῆμ' ἐγκώμιον ἄλλο γένοιτο,
γείτονες ἄζωστοι ἔκιον, ζώσαντο δὲ πηοί.
Πῆμα κακὸς γείτων ὅσσοντ' ἀγαθὸς μέγ' ὄνειαρ.
Ἔμμορέ τοι τιμῆς ὅστ' ἔμμορε γείτονος ἐσθλοῦ.
Οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.
Εὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι
αὐτῷ τῷ μέτρῳ, καὶ λώϊον, αἴ κε δύνηαι,
ὡς ἂν χρηΐζων καὶ ἐς ὕστερον ἄρκιον εὕρῃς.

---

344. γένηται all. 349. A different hand in A as far as v. 372. 350. om. A. αὐτῷ μέτρῳ D. αὐτῷ τὸ μέτρον I.

---

344. χρῆμ' ἐγκώμιον ἄλλο. 'Any untoward affair in the village where you reside.'—ἐγκώμιον Proclus and Steph. Byzant. in v. κώμη, for the vulg. ἐγχώριον. Hesych. ἐγκώμιον· ἔνδημον· κῶμαι γὰρ τὰ τοῦ δήμου συστήματα. Similarly in Proverbs, "Better in adversity is a friend that is near than a brother that is far off." The euphemism in ἄλλο is to be noticed, like ἕτερον, μὴ τοῖον, &c., it signifies κακόν. See the note on Aesch. Suppl. 394, εἴ πού τι μὴ τοῖον τύχῃ. The poet had in view his native κώμη of Ascra.

345. ἄζωστοι ἔκιον, 'come without girding their clothes,' i. e. at a moment's notice, and on a hasty summons. Tzetzes, ἡμιγυμνοι μονουχὶ καὶ συντόμως ἐκθέουσι πρὸς ἀρωγὴν καὶ βοήθειαν.—πηοί κ.τ.λ., 'but kinsmen stay to gird them,' ἀντὶ τοῦ προφάσει χρῶνται καὶ ἀναβολῇ. Mosch., who adds, πηοὶ γὰρ οἱ ἐξ ἐπιγαμίας συγγενεῖς.

347. τιμῆς, "praemium a diis honoris causa datum," Goettling. Hermann explains it 'pretium,' a prize. Tzetzes, τοῦ τιμῶντος. (τιμῶσι γὰρ ἀλλήλους οἱ χρηστοὶ τῶν γειτόνων.) He refers to an anecdote told of Themistocles, that in selling a field he advertised that it had a good neighbour. In this case, τιμὴ must mean 'that which enhances the value,' ὃ ἐπιτιμᾷ.

348. οὐδ' ἂν βοῦς. 'You would not so much as lose a single ox (by a foray), were it not that your neighbour was base,' viz. remiss in pursuing the thief. Goettling thinks there is an allusion to a local custom of the people of Cyme in Aeolis (see inf. 636), from Heraclides Ponticus (Polit. xi.), ἔθος δὲ ἦν αὐτοῖς εἰς τὰ κλοπιμαῖα συμβάλλεσθαι τοὺς γείτονας· διὸ καὶ ὀλίγα ἀπώλλυντο· πάντες γὰρ ὁμοίως ἐτήρουν. Καὶ Ἡσίοδος ἐντεῦθεν δοκεῖ λέγειν, Οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.

349. μετρεῖσθαι, the infinitive for the imperative, 'take care to get good measure,' or 'to have measured out to you,' &c., Hesych. μετρεῖσθαι δανείζεσθαι.—αὐτῷ τῷ μέτρῳ, 'with the measure itself.' Equivalent in fact to τῷ αὐτῷ μέτρῳ. See on αὐτῇ νυκτὶ Scut. Herc. 35.—καὶ λώϊον, κ.τ.λ., allow him something over and above by way of interest; the motive being however, (as the next verse shows,) not so much love of justice as a principle, as self-interest. To this passage Alciphro alludes, Ep. i. 24, καρπῶν δὲ εὐφορίας γενομένης ἐκτίσομεν αὐτὸ τὸ μέτρον, καὶ λῷον ἐάν τις ἀφθονία γένηται. Compare Hor. Ep. i. 17, 44, 'distat, sumasne pudenter, an rapias.'

351. ὡς ἂν κ.τ.λ. 'In order that when you need it, you may afterwards also find a sure and certain supply.' On ἄρκιος the student should refer to Buttmann's Lexilogus in v. So inf. 370, μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος εἴη. Curtius, Gr. Et. 132, gives the roots ἀρκ and ἀλκ (ἀλέξειν, ἀλαλκεῖν,) as identical, and the meaning of ἄρκιος as 'safe,' i. e. sure, because secured and protected; and this seems a good account of the word. Proclus and Tzetzes took ἄρκιον to agree with γείτονα, and explained it by ἐπαρκοῦντα. Moschopulus; ὅπως ἂν χρῄζων καὶ ἐς ὕστερον, ἤγουν εἰς τὸ ἐπιὸν, εὕρῃς τὸ ἀρκοῦν σοι.

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἶσ' ἄτῃσιν.
Τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι·
καὶ δόμεν ὅς κεν δῷ, καὶ μὴ δόμεν ὅς κεν μὴ δῷ.
[δώτῃ μέν τις ἔδωκεν, ἀδώτῃ δ' οὔτις ἔδωκεν.]
Δὼς ἀγαθὴ, †ἅρπαξ δὲ κακὴ, θανάτοιο δότειρα.
ὃς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὅγε κεἰ μέγα δοίη,
χαίρει τῷ δώρῳ καὶ τέρπεται ὃν κατὰ θυμόν·
ὃς δέ κεν αὐτὸς ἕληται ἀναιδείηφι πιθήσας,
καί τε σμικρὸν ἐὸν, τόγ' ἐπάχνωσεν φίλον ἦτορ.

---

352. ϝισ' ἀϝάτῃσιν

355. ἔδωκε EF. 357. κἂν μέγα δώῃ (or δώη) all. 360. καί τοι AD. τόγ' ἐπάχνωσε ADEF. τότ' ἐπάχνωσεν GIK, Ald. τό τ' ἐπάχνωσε H.

353—5. Some suspicion attaches to these verses. Both Proclus and Tzetzes attest that Plutarch rejected them on the ground that this doctrine made giving a mere selfish and obligatory affair, to the denial of generosity. The meaning seems to be, 'attach yourself to a friend; be friendly to one who is friendly to you.' So sup. 319, θάρσος δὲ πρὸς ὄλβῳ, i.e. πρόσεστι. There is a difficulty in προσεῖναι, which the context requires us to inflect from εἶμι, not εἰμί. Gloss. MS Cant τῷ προσερχομένῳ προσέρχεσθαι. Goettling, who quotes Apollonius, Lex. Hom. in v. εἶναι ὁ Ἡσίοδος ἀντὶ τοῦ ἰέναι· καὶ τῷ προσιόντι προσεῖναι, thinks the same form is found in Ar. Equit. 751, ἀλλ' εἰς τὸ πρόσθε χρὴ παρεῖναι 's τὴν Πνύκα. But there it is clearly from εἰμί, like πάρειμι Διρκης νάματ', Eur Bacch 5. Still greater difficulty is presented by ἀδώτῃ, in v 355, which must mean 'a non-giver,' contrary to the analogy of the language; though we have ἀβούτης, 'ox-less,' or without a team of oxen, in v 451, according to which ἀδώτης might mean 'giftless,' i.e. one not having a gift to offer. Something similar is ἀτίτης, Hesych ἀτιμώρητος. Still this is a somewhat forced explanation. Tzetzes, τὸ δώτῃ καὶ ἀδώτῃ—νοητέον τῷ δωρητικὴν γνώμην ἔχοντι καὶ μὴ τοιαύτην. The other Scholiasts give μεταδοτικῷ καὶ μὴ μεταδοτικῷ. Gloss. Cod. Gale ἀμεταδώτῳ (l.—δότῳ). Anyhow, this verse (355) is a mere repetition of the preceding, of which it is probably but another version or recension.

356. δὼς (Lat. *dos*), the same as δωτίνη, a free gift. Hesych δόσις.—ἅρπαξ, for ἁρπαγή, is very difficult to defend. One cannot help suspecting the verse has been altered from some other proverb, e.g. ἅρπαξ δὲ γυνὴ κ.τ.λ., taken from some diatribe against women; indeed the verse would well follow 375. And thus δὼς will have borne its original sense of *dos*.

357. For δώῃ or δώη some MSS give δοίη, and a few copies have καί for κἄν. Stobaeus, Flor x. 16, has ὅδε καὶ μέγα δώῃ. Proclus, τὸν μὲν ἑκουσίως δόντα, καὶ εἰ μέγα τι δοίη. Schoemann with Tzetzes and Moschopulus, κἂν μέγα δώῃ (δῷ). Goettling, ὅγε κἂν μέγα δοίη (for καὶ μέγα ἂν δοίη). It seems best to follow the reading suggested by Proclus, κεἰ μέγα δοίη. The triple antithesis, in brief, is this: the *giver* is *pleased* in giving *much*; the person *robbed* is *vexed* at losing even a *little*. Therefore, it is better to give than to take. Perhaps in αὐτὸς ἕληται there is rather the notion of claiming as a right than of taking away by force.

360. καί τε, the same as καίπερ in the Attic dialect. See inf. 371. Il. x 224, σύν τε δύ' ἐρχομένω καί τε πρὸ ὃ τοῦ ἐνόησεν. The sense here is, 'it may

*ὃς δ' ἐπ' ἐόντι φέρει, ὁ δ' ἀλύξεται αἴθοπα λιμόν· 363
εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο,
καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο. (360)
οὐδὲ τόγ' εἰν οἴκῳ κατακείμενον ἀνέρα κήδει.
οἶκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφι. 365
Ἐσθλὸν μὲν παρεόντος ἐλέσθαι, πῆμα δὲ θυμῷ
χρῄζειν ἀπεόντος, ἃ σε φράζεσθαι ἄνωγα. (365)
Ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι,
μεσσόθι φείδεσθαι· δειλὴ δ' ἐνὶ πυθμένι φειδώ.

364. ἐν οἴκῳ 365. οἴκοι

362. ἔρδεις DEF. ἔρδεις G. 365. βέλτιον A. 366. παρ' ἐόντος A. 369. δεινῇ—πυθμένι A. δεινὴ the rest.

be that it is small, but it brings a chill to a friendly heart,' i. e. it alienates the person (in this case the poet himself from whom it was unfairly taken. Hesych. ἐπάχνωσεν· ἐλύπησεν, ἠνίασεν. And so Moschop., ἐλύπησε τὴν ψυχὴν τοῦ ἀφαιρεθέντος. Photius, παχνοῦται, πήγνυται, λυπεῖται. Bud. παχνουμένης, ἀνιωμένης. Eur. Hipp. 803, λυπῇ παχνωθεῖσ' ἢ 'πὶ συμφορᾶι τινός; Aesch. Cho. 75 κρυφαίοις πνεύμασιν παχνουμένη. Il. xvii 111, τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ παχνοῦτο.

361. εἰ γὰρ κ.τ.λ. 'For, as little added to little makes much, so a person is vexed at being robbed of that little, τὸ σμικρόν, which he might have laid by.' This adage, Proclus observes, is connected with the preceding. But his view of the sense, which greatly interferes with the logic of the passage, appears to have resulted from the apparent reference to καὶ σμικρὸν preceding. But I think it is clear that this couplet really explains 363, which I have ventured to transpose accordingly. Thus introduces a new precept: 'it is better to be thrifty than to be dishonest; for little gains accumulated make a large total; and you need not fear that your house will be too full. it is not the having stores at home, but the having to get them from without, that vexes a man.' There is some slight irony in the remark. For καταθεῖο, 'to store up,' 'to lay by,' compare Soph. Oed. Col 1215, ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἡμέραι κατέθεντο δὴ λύπας ἐγγύτερον, i. e. 'for long days lay up in store for us many things nearer to grief than to joy.' Goettling's version is, 'si iterum iterumque surripias quamvis exiguum.'

362. καὶ τὸ, for καὶ τοῦτο. Cf inf 756, 759.—For ἔρδοις MS. Cant. gives οι ἔρδεις, others ἔρδεις. Hermann would read κατάθηαι and ἔρδῃς.

363. ἐπ' ἐόντι, ἐπὶ τῷ ὑπάρχοντι. 'He who brings and adds to what is already there, that man, I say, will avoid keen famine.'

366. He proceeds, still connectedly, "'Tis good to take from what you have at hand, but a vexation to the mind to want what is absent' Goettling, who considers all these (363 seqq.) to be perfectly distinct maxims, attaches a different and less satisfactory meaning. He regards v. 365 as addressed to housewives, who are advised to stay at home, and not to go a-gossiping to others' houses. And in this sense the verse is used in the Homeric Hymn to Hermes, v. 36, in reference to a tortoise found wandering on a meadow.

367. ἀπεόντος. The genitive follows χρῄζειν, as inf v 499, in the sense of δεῖσθαι, ἐνδεὴς εἶναι.

368—9. πίθου. 'Take your fill from a wine jar at the opening of it and when near the end, but be sparing at the middle of it; 'tis a sorry thrift at the

Μισθὸς δ' ανδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω. 370
Καί τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι·
πίστεις γάρ τοι ὁμῶς καὶ ἀπιστίαι ὤλεσαν ἄνδρας. (370)
Μηδὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω
αἰμύλα κωτίλλουσα, τεὴν διφῶσα καλιήν.

370. εἰρημένος.

372. δ' ἄρα ὁμῶς all. ἄνδρας ὤλεσαν (ὄλεσαν?) I. 373—5. A different hand in A, after which again a different one occurs.

bottom (when it is nearly drained).' *Miselle est parsimonia cum ad fundum pervenerit.* For this sense of δειλὴ see inf v 713. The meaning is, 'You may live well when you have plenty, but you should live carefully when you have little. To begin to be thrifty when nearly all is spent, is a poor expedient.' Thus the poet recommends a mean between profuse liberality and miserly stinginess. Nothing can be better than the comment of Moschopulus: ἀρχὴν δὲ λαμβάνοντος ἀναλοῦσθαι τοῦ ἐν πίθῳ οἴνου, καὶ λήγοντος, ἤγουν ὅτε ἄρχεται ὁ πίθος ἀναλοῦσθαι, καὶ ὅτε λήγει ἀναλούμενος, κορέσθητι κατὰ τὸ μέσον δὲ ἐγκρατῶς αὐτῷ χρῶ. χαλεπὴ δὲ ἐν τῷ τέλει ἡ φειδώ· ὁ γὰρ καταλειπόμενος, φησίν, ὀλίγος οἶνος ἐν ἀγγείῳ εὐκόλως ἔχει τραπῆναι καὶ ἄχρηστος γενέσθαι — For δειλὴ he perhaps read δεινὴ, which is found in most of the copies. Perhaps to this passage Persius alludes, Sat. ii. 51, 'Nequicquam fundo suspirat nummus in imo,' where the commentators quote Seneca, Ep. i 4, 'Sera parsimonia in fundo est.' Compare also Theocr. xvi. 10, κενεὰς ἐπὶ πυθμένι χηλῶ ψυχροῖς ἐν γονάτεσσι κάρη μίμνοντι βαλοῖσαι.—μεσσόθι, for ἐν μέσσῳ. Compare Κορινθόθι, Il. xiii. 664, οὐρανόθι, αὐτόθι, ἐγγύθι, &c.

370. μισθὸς εἰρημενος, the promised reward. So Eur. El. 33, χρυσὸν εἰφ' ὅτ ἂν κτάνῃ, sc. τῷ κτανόντι. Herod. vi. 23, μισθὸς δέ οἱ ἦν εἰρημένος ὅδε. Thucyd, vi. 60, τῶν δὲ διαφυγόντων θάνατον καταγνόντες ἐπανεῖπον ἀργύριον τῷ ἀποκτείναντι. -ἄρκιος, 'secure,' 'certain,' i e honourably adhered to. See on v 351, Hom. Il x. 303, τίς κεν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν Δώρῳ ἐπὶ μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται. Goettling explains, 'let it satisfy a friend;' and so Moschopulus, μισθὸς ἔστω σοι συμπεφωνημένος ἱκανὸς τῇ γνώμῃ αὐτοῦ. Buttmann, also followed by Muller (Gr Lit p. 82), construes εἰρημένος ἔστω, 'let the reward be surely agreed on with a friend' The order of the words however is in favour of making ἄρκιος the predicate.

371—2. This distich contains a separate maxim. 'don't trust your own brother without a witness,' viz in business transactions; 'confidence in the dishonest is as ruinous as want of confidence in the honest'—γελάσας, viz. as if in playful adherence to a useless matter of form, and so not to arouse his suspicions. The poet, of course, spoke feelingly, as having been cheated by Perses. The combination καί τε (sup. 360) is difficult to explain. It seems little better than a metrical shift, occurring often in the Homeric Hymn to Aphrodite. In the Hymn to Hermes, v. 132, it is clearly the same as καιπερ, ἀλλ' οὐδ' ὅς οἱ ἐπείθετο θυμὸς ἀγήνωρ, καί τε μάλ' ἱμείροντι.

373. ἄρα ὁμῶς vulgo. ἄρ τοι Guietus. γάρ τοι Bentley Cf Soph. Oed. Col 611, θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία. Theognis, v. 829, πίστει χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα. Eur. Hel. 1617, σώφρονος δ' ἀπιστίας οὐκ ἔστιν οὐδὲν χρησιμώτερον βροτοῖς,—which implies that the ordinary ἀπιστία is harmful. Hesych. κωτίλλουσα· κολακεύουσα. *Id.*, διφῶσα· ζητοῦσα, ψηλαφῶσα. According to Goettling, v. 370—2 are wanting in some MSS.

373. πυγοστόλος, dressed out behind; artificially arrayed to set off the figure; γυνὴ ἑταίρις, Proclus. Photius and Suidas; πυγοστόλος, μαυλίστρια (*lena*). The defect of flatness of figure is alluded to

ὃς δὲ γυναικὶ πέποιθε, πέποιθ' ὄγε φηλήτῃσι. 375
Μουνογενὴς δὲ πάϊς οἶκον πατρώιον εἴη
φερβέμεν· ὣς γὰρ πλοῦτος ἀέξεται ἐν μεγάροισι· (375)
[γηραιὸς δὲ θάνοις ἕτερον παῖδ' ἐγκαταλείπων·]
ῥεῖα δέ κεν πλεόνεσσι πόροι Ζεὺς ἄσπετον ὄλβον.
πλείων μὲν πλεόνων μελέτη, μείζων δ' ἐπιθήκη· 380
σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶ σῇσιν,

376. πάϊς ϝοῖκον 377. ἀϝέξεται 381. ἐϝέλδεται

375. φηλήτῃσι DK. φηλήτῃσι DEF. φηλήτῃσιν ABCGI. 376. πάϊς εἴη A by the first hand (gl. ἔστω), πάϊς σώζοι by the second. σώζει Gl. σώζοι the rest. In EF οἶκον — (indicating a lacuna or deficient sense). 379. δέ κ' ἐν A. 381. φρεσὶ σῇσιν A. φρεσὶν ᾗσιν the rest.

by the pseudo-Simonides, who calls an ugly woman ἄπυγος, αὐτόκωλος From Ar Plut 149—52, it is clear that the poet's advice is directed against courtesans, who wish to gain a footing in a wealthy man's house —Stobaeus, Flor. 85, 3, quotes v 373—4

375 φηλήτῃσι, 'to cheats' Hesych. λῃσταῖς, from φηλεῖν = φηλοῦν, 'to deceive,' Aesch Agam. 475. Cho. 988, τοιοῦτον ἂν κτήσαιτο φηλήτην ἀνήρ. Rhes. 217, φηλητῶν ἄναξ. Curtius (Gr. Et 376) connects the word with σφάλλειν and *fallere*, and our word *fail* —After this line (as remarked on 356) it would be appropriate to read δῶν ἀγαθὴ ἅρπαξ δὲ γυνὴ θανάτοιο δοτείρα 'It is all very well, if she brings you a dowry; but if she robs and squanders, it is death to the house'

376 Most copies give σώζοι πατρώιον οἶκον, and so Proclus and Moschopulus read But the verse is in some way corrupt, since οἶκον always takes the digamma The Oxf Gale has εἴη by the first hand, (with gloss ἔστω,) σώζοι by the second hand Doubtless we should read οἶκον πατρώϊον εἴη κ.τ.λ. — The meaning of μουνογενὴς was explained by Tzetzes as 'children born of one mother;' but it is clear the poet is speaking of an only son, because the antithesis is in πλεόνεσσι. "It is well to have at least one son, if you look to increasing or 'feeding' your property; but it is better still, if you die old, to leave several sons, for their united care will bring greater profit" There is a similar aspiration in Pindar, Ol v. 22, φέρειν γήρας εὔθυμον ἐς τελευτὰν υἱῶν παρισταμένων.—Schoemann ejects 377, and reads γηραιὸς δὲ θάνοι σφίτερον παῖδ' ἐγκ. With regard to 378, it seems clear that it came from another recension to express the same sentiment as the preceding. It is therefore marked as a probable interpolation Tzetzes says, οἱ περὶ Πρόκλον καὶ Ἀρίσταρχον ἢ Πλούταρχον ἀδιανόητον τοῦτό φασιν εἶναι καὶ περισσόν.

378 ἐγκαταλείπων, 'leaving in your place,' or to fill up the vacancy; *alium sufficiens*. So Plat Symp p 208, B, τούτῳ γὰρ τρόπῳ κἂν τὸ θνητὸν σώζεται —τῷ τὸ ἀπιὸν καὶ παλαιούμενον ἕτερον νέον ἐγκαταλείπειν οἷον αὐτὸ ἦν

380 πλείων μέν. 'The more there are, the greater is the caretaking, and the larger is the added store; so if wealth is what your heart desires within you, act as I tell you, and do work upon work'

381 ἐν φρεσὶ σῇσι (σῇσιν) MS Cant. Col. Gale ἐν φρεσὶν ᾗσιν vulgo, and so Goettling; who regards this distich as interpolated by way of closing the last subject and entering upon a new one The chief evidence against it is the violation of the digamma in ἔργῳ. As however the MSS. vary between καὶ

ὦδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι. (380)

Πληϊάδων Ἀτλαγγενέων ἐπιτελλομενάων
ἄρχεσθ' ἀμητοῦ· ἀρότοιο δὲ δυσομενάων.
αἱ δ' ἤτοι νύκτας τε καὶ ἤματα τεσσαράκοντα 385

382. Fέργον δ' ἐπὶ Fέργῳ Fεργάζεσθαι

382. καὶ ἔργον ἐπ' ἔργῳ AEF. ἔργον δέ τ' ἐπ' ἔργῳ the rest. 383. Βίβλος δεύτερος in K. An initial rubricated or otherwise marked in EGHI. Ἀτλαγενάων (ε superscr.) A, and HI by the first hand. Ἀτλαγενέων the rest. 384. ἀμήτου ἀροτοῖο G. ἀρότοιο A, Ald. δυσσομενάων A. δυσσομανάων the rest.

ἔργον ἐπ' ἔργῳ and ἔργον δέ τ' ἐπ' ἔργῳ, we should probably read ἔργον δ' ἐπὶ ἔργῳ ἐργάζεσθαι. By 'one work after another' he means the successive operations of farming, e. g. sowing and reaping after ploughing. Schoemann, p. 11, thinks 381—2 following v. 326, the intervening lines having been interpolated or disarranged.

383. Here commences quite a distinct part of the poem, more exclusively didactic and less ethic than the preceding. Precepts on the practice of agriculture are the topic now before us. In the MSS some distinction is commonly made at this place, either by a rubricated letter or the title Βίβλος δεύτερος.

Ibid. Πληϊάδων. The Pleiades rise in early summer (May) and set in November. While they were hidden, the sailing-season was suspended, (inf. v. 622,) and when they set, then commenced the work on the farms (v. 616). See Virg. Georg. iv. 231-3. Aesch. Agam. 799. Ar. Av. 710-11. Theocr. xiii. 25, ἄμος δ' ἀντέλλοντι Πελειάδες, ἐσχατιαὶ δὲ Ἄρνα νέον βόσκοντι, τετραμμένω ἅματος ἤδη, Τᾶμος ναυτιλίας μιμνάσκετο θεῖος ἄωτος Ἠρώων. Ovid, Fast. v. 599 (13th of May), 'Pleiadas asperies omnes, totumque sororum Agmen, ubi ante Idus nox erit una super. Tum mihi non dubiis auctoribus incipit aestus. Et tepidi finem temporis ver habent.'—Ἀτλαγγενέων (Cod. Gale Ἀτλαγενάων), not for Ἀτλαντογενέων, as Goettling teaches, but for Ἀτλαντγενέων, derived at once from the stem.

384. ἀμητοῦ. Goettling gives ἀμήτυο with Dindorf, and so Cod. Gale —δυσομενάων, the Homeric aorist, as δύστο δ' ἠέλιος, and in Od. v. 24, αἱ μὲν δυσομένου Ὑπερίονος. Cod. Gale has δυσσομενάων. Tzetzes took it for the future, μελλουσῶν δύναι τὴν ἑσπερίαν δύσιν, οὐ τὴν ἐώαν. By ἀμητὸς and ἄροτος, the reaping and the ploughing, the summer and the winter or post-autumnal seasons are meant. As with us, the ploughing and sowing for the early crops took place in late autumn. So Virg. Georg. i. 219, 'At si triticeam in messem robustaque farra Exercebis humum, solisque instabis aristis, Ante tibi Eoae Atlantides abscondantur, Debita quam sulcis committas semina.' It is to be observed that the α in ἀμητὸς is long, not by crasis with ἄρχεσθαι, but by the poetical pronunciation ἀμήτοῦ. So we have ἀτάλλων (α) sup. v. 131, ἀμάων inf. v. 392, but ἀμᾶται in v. 778. Apollonius Rhodius has ἀμώοντος, ii. 1187, and 1382, and Theocritus ὀψαματος (ἀμήτης), x. 7. Agam. ἀμητοῦ ὀσσων, inf. v. 575. Homer reduplicates the ρ even in ἔμαθες, Od. xviii. 362, ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθες. He also uses ἀτάμησεις, Il. xviii. 34, and αμήσαντες in Od. xxi. 301. αμῆσαι ib. ix. 135. In tragedy the α is short, e.g. διαμωσα in Bacch. 709. See also inf. 775-8.

κεκρύφαται, αὗτις δὲ περιπλομένου ἐνιαυτοῦ
φαίνονται ταπρῶτα χαρασσομένοιο σιδήρου. (385)
οὗτός τοι πεδίων πέλεται νόμος, οἵ τε θαλάσσης
ἐγγύθι ναιετάουσ', οἵ τ' ἄγκεα βησσήεντα
[πόντου κυμαίνοντος ἀπόπροθι, πίονα χῶρον] 390
†ναίουσιν. Γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν,
γυμνὸν δ' ἀμάαν, εἴ χ' ὥρια πάντ' ἐθέλῃσθα (390)

385. δέ τοι G. δή τοι the rest. 391. βοωτεῖν .

386. αὖθις D. 389. ναιετάωσ' AEFK. ναιετάουσ' BCGHI. 391. ναίωσ' · γυμνὸν δὲ A. ναίουσι EFK, Ald. ναίουσιν BCDGI. 392. ἀμάειν A. ἀμᾶσθαι the rest.

385. δή τοι vulgo. δέ τοι MS. Cant. δ' ἤτοι Hermann. Cf. v. 333.

Ibid. τεσσαράκοντα. The heliacal setting of the Pleiades in Hesiod's time was (according to Goettling after Ideler) on the 4th of April, the rising on the 18th of May, an interval of forty-four days inclusively.—περιπλομένου ἐνιαυτοῦ, as the year rolls on in its circular course, or as the sun enters new signs of the zodiac.

387. χαρασσομένοιο, when the sickle is being sharpened (or rather *roughened*, serrated, so as to become καρχαροδοντ, Theog 175) for the early harvest, ἀμητός, v. 384. Inf. v. 573, ἀλλ' ἅρπας τε χαρασσέμεναι καὶ δρώπας ἐγείρειν.

388. πεδίων—θαλάσσης. 'This,' says the poet, 'is the general rule for both reaping and ploughing in the low lands, whatever may be the situation of your farm.' For some farmers, as Proclus says, made excuses for deferring these operations on account of the nature or position of their lands. Hence, perhaps, the poet adds inf. v. 413, αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτησι καλαίει. The idea of Lehrs, that these verses were inserted by some Athenian who wished to describe the πεδιαῖοι, πάραλοι, and διάκριοι of Attica, is ingenious rather than probable.

391 ναίουσιν. Something is wrong in this verse, since ναιετάουσ' has just preceded, and the addition of πίονα χῶρον after ἄγκεα is harsh. Probably v 390 was interpolated, and some word was expelled from the next verse in consequence. For a new precept should commence a new verse: and we cannot otherwise account for the variant γυμνὸν δὲ σπείρειν, found in Cod. Gale and two or three of Goettling's MSS. The former also gives ναιετάωσ' and ναίωσ' (sic). Schoemann (p. 42) suggests γυμνὸν μὲν σπείρειν κέλομαι γυμνὸν δὲ βοωτεῖν. Goettling thinks οὗτος νόμος in v 388 has its epexegesis in γυμνὸν σπείρειν κ.τ.λ., and he places only a colon after ναίουσιν. But this seems less likely than to refer οὗτος νόμος to the times of harvest, &c., previously laid down — γυμνὸν, without the ἱμάτιον, and perhaps throwing back the χιτών. Virgil, Georg. i. 299, 'Nudus ara, sere nudus.' Ar. Lysistr. 1177, ἤδη γεωργεῖν γυμνὸς ἀποδὺς βούλομαι. Hesych. βοωτεῖν· ἀροτριᾶν, ὅταν ὁ Ὡρίων δύῃ, Λάκωνες.

392 ἀμάαν Goettling for ἀμάειν, in which the middle syllable would be short. Here the long *a* is prefixed to the contracted *a* of the infinitive, as *ω* in ἠβώωσα, Od. v 69, whereas μηχανάασθαι sup. 241 follows the analogy of καρηκομόωντες, &c. Similar instances are ὑπεμνάασθε Od. xxii. 38. ἀάσαν ibid. x. 68. μναασθαι ibid. i 30. ἠγαασθε v. 122, but ἀγάασθε ib. v. 119. μενοινάᾳ Il. xix. 164.—Many copies give ἀμᾶσθαι, and so Moschopulus read, and Gaisford has edited. But this reading doubtless arose from a misapprehension of the prosody of the active infinitive. The middle voice means 'to heap up,' 'collect or scrape together,' as inf. v. 778, ὅτε τ' ἴδρις σῶρον ἀμᾶται, v. 775, εὐφορα καρπὸν ἀμᾶσθαι, 'to get in the harvest.'

ἔργα κομίζεσθαι [Δημήτερος· ὥς τοι ἕκαστα
ὥρι' ἀέξηται,] μή πως τὰ μέταζε χατίζων
πτώσσῃς ἀλλοτρίους οἴκους, καὶ μηδὲν ἀνύσσῃς. 395
ὡς καὶ νῦν ἐπ' ἔμ' ἦλθες· ἐγὼ δέ τοι οὐκ ἐπιδώσω,
οὐδ' ἐπιμετρήσω· ἐργάζευ, νήπιε Πέρση, (395)
ἔργα, τάτ' ἀνθρώποισι θεοὶ διετεκμήραντο,
μήποτε σὺν παίδεσσι γυναικί τε θυμὸν ἀχεύων
ζητεύῃς βίοτον κατὰ γείτονας, οἱ δ' ἀμελῶσιν. 400

393. *Fέργα* 395. *Foίκους* 397. *Fεργάζευ* 398. *Fέργα*

394. *μεταξὺ* MSS. 395. *ἀνύσῃς* A. 400. *ἀμελῶσι* AD.

393. *ὥς τοι ἕκαστα* κ.τ.λ. This seems but a repetition of what had just been said. Moreover, *ἕκαστος* is a digammated word (for *ὅστις ἕκαστος* in Theog. 459 is corrupt). Here Bentley read *ὥστε Fέκαστα*. See Curtius, Gr Et. 460, who quotes *Fέκαστος* from a Locrian inscription. But the passage has certainly been interpolated: for the recurrence of *ὥρια* is intolerable, and the particle of purpose, *ὡς — ἀέξηται*, illogically follows *εἴ κ' ἐθέλησθα* κ.τ.λ. Probably *Δημητέρος* was added by those who thought *ἔργα* would not stand alone for 'farm-produce.' Tzetzes perceived that the passage was faulty: — *τὸ εἴ χ' ὥρια καὶ τὸ ὥς τοι ἕκαστα ὥρι' ἀέξηται ἀντικρὺς ἐρεσχελία καὶ φλυαρία ἐστί.*

394. *τὰ μέταζε* was restored by Spohn from several of the grammarians, who cite the word as *ἅπαξ λεγόμενον* from Hesiod. The MSS and scholiasts give *τὰ μεταξὺ*, but the Aldine has *μεταζύ*. The sense is, 'between now and next harvest.' Hesychius seems to have misunderstood the sense: *τὸ μέταζε· τηνικάδε.* The word occurs in the Homeric Hymn to Hermes, v 125, *ὡς ἔτι νῦν τὰ μέταζε πολυχρόνιοι πεφίασι*, and *ibid.* 159.

395. *πτώσσῃς, πτωχεύῃς, ἡ δίκην πτωκὸς γυμνὰς καὶ περιδεὴς πορεύῃ πρὸς τοὺς ἀλλοτρίους οἴκους*, Tzetzes. Cf Od. xvii. 227, *ἀλλὰ πτώσσων κατὰ δῆμον βούλεται αἰτίζων βόσκειν ἣν γαστέρ' ἀναλτον.* The accusative appears to depend on the implied sense of motion from one place to another, combined with that of *προσαιτῶν, λιταρῶν, ἐνοχλῶν.* Cf. Theognis, v. 918, *πτωχεύει δὲ φίλους πάντας, ὅπου τιν' ἴδῃ* Xen. Oecon. xx. 15, *ὁ μήτε ἄλλην τέχνην χρηματοποιὸν ἐπιστάμενος, μήτε γεωργεῖν ἐθέλων, φανερὸν ὅτι κλέπτων ἢ ἁρπάζων ἢ προσαιτῶν διανοεῖται βιοτεύειν.*

396. *ἐπ' ἐμὲ*, 'after me' (as we say, in the sense of coming to and looking for). We might have expected *πρὸς ἐμὲ*, but the Greeks used *ἐπαιτεῖν* and *προσαιτεῖν* indifferently for *πτωχεύειν*.

Ibid. *ἐπιδώσω*, 'I will not give you more than I have given.' This seems the true sense, from *ἐπιμετρήσω* following. And so Moschopulus, *ἐγὼ δέ σοι οὐκέτι ἐφ' οἷς ἔδωκα δώσω.* Generally, *ἐπιδοῦναι* is to make a free present, as Eur. Med. 186. *μόχθου δὲ χάριν τήνδ' ἐπιδώσω.* And so Tzetzes here explains it, *προῖκα καὶ κατὰ χάριν παρέξω.* Goettling would read *ἐγὼ δέ τοι οὐκ ἔτι δώσω.* It is more familiar to us as an Attic idiom; but it occurs Il xxii. 559, *εἰ μὲν δή με κελεύεις οἴκοθεν ἄλλο Εὐμήλῳ ἐπιδοῦναι.* Schoemann (Com. Crit. p. 9) thinks that this address to Perses must have been made at a later time than sup. 213, 275, where he charges him with violence.

398. *διετεκμήραντο, διώρισαν*, have defined, appointed, ordained. See on v 229.— In *ἔργα*, as before, agriculture is mainly included. Hence there is an allusion, perhaps, to the times and seasons assigned by the gods, and marked by the stars.

400. *ζητεύειν* is a lengthened form of

δὶς μὲν γὰρ καὶ τρὶς τάχα τεύξεαι· ἢν δ' ἔτι λυπῇς,
χρῆμα μὲν οὐ πρήξεις, ἧσὺ δ' ἐτώσια πόλλ' ἀγορεύσεις·
ἀχρεῖος δ' ἔσται ἐπέων νομός. ἀλλά σ' ἄναγα (401)
φράζεσθαι χρειῶν τε λύσιν λιμοῦ τ' ἀλεωρήν.
Οἶκον μὲν πρώτιστα γυναῖκά τε, βοῦν τ' ἀροτῆρα, 405
[κτητὴν, οὐ γαμετὴν, ἥτις καὶ βουσὶν ἕποιτο,]
χρήματα δ' εἰν οἴκῳ πάντ' ἄρμενα ποιήσασθαι, (405)

403. *Fεπέων* 405. *Fοῖκον* 407. *ἐν Fοίκῳ*

401. ἦν δέ τι CEFI. 402. om. I. σὺ δέ τ' ἐτώσια C. 403. ἔσσεται A. ἔσεται EF. νόμος DH. 405. τ' om. A.

ζητέω, as *κηδεύω* of *κηδέω*, *δοκεύω* of *δοκέω*, *ἀχεύω* of *ἀχέω*, and so *κρυπτεύειν* and *ὀρθεύειν* in Euripides.—*ἀμελῶσι* Cod. Gale, perhaps rightly.

402 The emphatic *σὺ* forms an unnatural antithesis with *χρῆμα μὲν*, &c., and perhaps we should read *τὰ δ' ἐτώσια κ.τ.λ.*, where *τὰ* would be the demonstrative; though neither is this satisfactory, followed by *πολλά*. Compare, however, Il. x 237, *μηδὲ σύ γ' αἰδόμενος σῇσι φρεσὶ τὸν μὲν ἀρείω καλλείπειν, σὺ δὲ χείρον' ὀπάσσεαι αἰδοῖ εἴκων.* Qu. *τὰ δ' ἐτώσια πάντ' ἀγορεύσεις*? It is not improbable indeed that *ἐτώσιος* took the digamma. Thus inf. v 440, Bentley read *Fεργον δὲ Fετώσιον αἰθε λίποιεν.* (Compare however v 411.) The verse indeed is entirely omitted in one of the Bodleian MSS., (D'Or. x. i. 3. 13,) which, though late, exhibits many remarkable readings. Perhaps it is an interpolation. We should probably read *ἢν δ' ἔτι λυπῇς, ἀχρεῖος Fεπέων ἔσται νομός*, which was altered to avoid the supposed *hiatus* in *ἐπέων*.—*νομὸς*, the range, compass, or extent of your eloquent appeals. An Homeric phrase, Il xx 249, *ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.*

404 *χρειῶν λύσιν*, a way of getting out of debt, viz. some better way than by begging. It would be better, perhaps, to continue *οἶκον μὲν* &c. in apposition, than to make it a new and independent sentence, in which *οἶκον* is the object of *ποιήσασθαι*. We might thus translate, 'a household consisting of a woman-slave, and an ox for the plough.'

405 seqq. An enumeration of the stock and the implements necessary for farming.—*οἶκον*, a homestead including the usual possessions and appurtenances. Xenophon, Oecon. vi 4, defines *οἶκος* to be *κτῆσις ἡ πᾶσα*. A female slave and an ox for the plough are mentioned as the *minimum* for commencing. The following verse is justly regarded as interpolated, by way of explaining what kind of a *γυνὴ* was meant. It does not seem to have been known to Aristotle, who quotes this passage, Polit. i 2, and Oecon. 2, and took *γυναῖκα* to mean 'a wife.' Not only the repetition of *βουσὶν* after *βοῦν*, but the interposing *βοῦν ἀροτῆρα* between *γυναῖκα* and its epithet *κτητὴν*, is very clumsy. Moreover, *ἕπεσθαι* should mean 'to follow at the plough:' but this office is assigned not to a woman, but to a sturdy man, inf. v. 441. Perhaps 'to attend upon' is used in a more general sense.

407. *χρήματα*, the goods, i. e. the farming implements, *σκεύη*. — *ἄρμενα*, *ἁρμόδια*, Moschop., 'get them suited to hand,' or ready for use. Gottling, by referring to a precept in Xen Oecon. § viii 3, and ibid. 18, about *τάξις*, or *order*, seems to take the sense somewhat differently. But *ἄρμενος* is frequent in Hesiod, and in every place has the sense of *aptus, habilis*.

μὴ σὺ μὲν αἰτῇς ἄλλον, ὁ δ' ἀρνῆται, σὺ δὲ τητᾷ,
ἡ δ' ὥρη παραμείβηται, μινύθῃ δέ †τοι ἔργον.
μηδ' ἀναβάλλεσθαι ἔς τ' αὔριον ἔς τ' ἔννηφιν·
οὐ γὰρ ἐτωσιοεργὸς ἀνὴρ πίμπλησι καλιὴν,
οὐδ' ἀναβαλλόμενος· μελέτη [δέ] τοι ἔργον ὀφέλλει. (410)
αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει.
Ἦμος δὴ λήγει μένος ὀξέος ἠελίοιο

409. δέ τε Fέργον? 411. ἐτωσιόFεργος 412. μελέτη δέ τε Fέργον? 413. ἀμβολίFεργος ἀFάτῃσι

408. αἰτεῖς EFH and D by the first hand. ἀρνεῖται AEF. 409. παραμείβεται AEF and D by the first hand. μινύθει A and D by the first hand. μινύθῃ BCEFH. In GI, Ald. the subjunctives are rightly given. 411. ἐτωσιεργὸς AD. 412. δ' ἔργον L. 413. ἄτῃσι HK, Ald. 414. ἦμος δὲ H.

408—9. ἀρνεῖται — παραμείβεται — μινύθει Cod. Gale; a reading the more remarkable, as it is found in other very good copies. Here μὴ is for ἵνα μὴ, by a not very uncommon use.—δέ τε Fέργον Bentley, probably rightly, as ἐν Fοίκῳ just above.

410 ἔννηφιν. This is a difficult word to explain. It is called the epic *genitive* for ἔνης, scil. ἐς χρόνον ἔνης ἡμέρας, 'to the day after to-morrow.' But G. Curtius, Gr Et. 311, tells us that ἔνος, 'old,' is the Sanscrit *sanas*, the Latin *senex*, while ἔννηφιν he refers (310) to Sanscr. *anjas, alius*. According to this, ἔνη and ἔννη are quite unconnected. A more common phrase in this sense is εἰς ἔνην, Ar. Ach 172, (ἐς) ἔνας, Theocr. xviii. 14. Goettling's theory is that ἔνος bears the same relation to ἐν that *inanus*, for *inimus* (*infimus*) bears to *in*. As every definite line may be said to have a *beginning*, a *middle* and an *end*, the last of the triple division came to signify *the third day from the present*. Similarly, ἔνη καὶ νέα, the last day of the month, has reference to the extreme end of the last of the triad, ἱσταμένου, μεσοῦντος, and φθίνοντος, the addition of καὶ νέα alluding to the half-day borrowed from the next month to make up the deficiency in a lunar month of 29½ days, to the full complement of 30. Below, v. 770, ἔνη appears to mean the *first* day of the month. This shows an early perplexity as to the exact ending and commencement of the true lunar month; or rather, a day made up, as it were, of two halves, was distinguished by a complex term, the shortened form of which (ἔνη) came to mean a whole day which included one of the halves, and that the wrong one.

412 μελέτη, 'diligence,' 'attention,' ἡ φροντὶς, ἡ ἐπιμέλεια, Moschopulus. It is naturally contrasted with ἀναβολὴ, and so came to mean 'practice.' Pindar, Isthm. vi 95, Λάμπων δὲ μελέταν ἔργοις ὀπαζων Ἡσιόδου μάλα τιμᾷ τοῦτ' ἔπος. The Schol. there, in citing this passage, omits the δὲ, which Gaisford approves. Bentley would read μινύθῃ δέ τε ἔργον in 409. But the violation of the digamma is a just ground of suspecting an interpolation. According to Goettling, this verse is wanting in three MSS.

413. ἄτῃσι παλαίει 'has to contend with losses.' ἄταισι MS Corp. Christ. and vulg., but ἄτῃσι nearly all the MSS.

414 ἦμος δὴ, 'when therefore,'—as if in continuation of the advice in v 407. Cf. inf v 648. 679. But ἦμος δὲ λήγει is more probably right, the λ being regarded as doubled. And this is the reading of one of the Bodleian MSS.

καύματος ἰδαλίμου, μετοπωρινὸν ὀμβρήσαντος
Ζηνὸς ἐρισθενέος, μετὰ δὲ τρέπεται βρότεος χρὼς
πολλὸν ἐλαφρότερος· δὴ γὰρ τότε Σείριος ἀστὴρ (415)
βαιὸν ὑπὲρ κεφαλῆς κηριτρεφέων ἀνθρώπων
ἔρχεται ἠμάτιος, πλεῖον δέ τε νυκτὸς ἐπαυρεῖ·
τῆμος ἀδηκτοτάτη πέλεται τμηθεῖσα σιδήρῳ
ὕλη, φύλλα δ' ἔραζε χέει, πτόρθοιό τε λήγει·
τῆμος ἄρ' ὑλοτομεῖν μεμνημένος· ὥρια ἔργα. (420)

421. χέει 422. ὥρια ϝέργα

417. σίριος EF. 420. τῆμος A. ἦμος the rest. 422. δ' ἄρ' A. ὥρια ἔργα A. ὥριον ἔργον the rest.

415. ἰδαλίμου from ἴδος = ἵδρως. Hesych. ἰδάλιμον καῦμα· τὸ ἱδρωτοποιόν. *Id.* καύματος ἰδαλίμου· τοῦ θερματάτου, ἢ ἱδρωτοποιοῦ. Scut. Herc. v. 397, ἴδει ἐν αἰνοτάτῳ, ὅτότε χρόα Σείριος ἄζει — μετοπωρινὸν κ.τ.λ., when the autumnal rains have cooled the ground after the season of the vintage, ὑπώρα.

417 ἐλαφρότερος, scil. ὥστε γίγνεσθαι, viz. when the languor caused by the heat has passed away. Perhaps χρὼς has reference to the swarthy colour of sunburnt men, which becomes evanescent as the autumn advances: or the phrase may be borrowed from the τροχαὶ ἡελίου, as we say, 'men's bodies *take a turn* to greater agility.' Moschopulus:—μεταβάλλεται δὲ τὸ ἀνθρώπινον σῶμα ἀπὸ τοῦ ἀνειμένου ἐπὶ τὸ πυκνὸν καὶ ἰσχυρὸν (ἰσχνὸν gloss. MS. Cant.), κατὰ πολὺ ἐλαφρότερον γιγνόμενον—τότε, viz. in the autumn, after the time when the dog-star brings the greatest heat, Aesch., Ag. 940.

419 ἐπαυρεῖ, which Buttmann (Lexil p. 150) regards as a separable form from ἀπαυρᾶν, means, that the dog-star gets more night, i.e exercises its influence in a greater proportion by night than by day, as the nights become longer. It is nearly a synonym of ἐπαυρίσκεται. Cf. Il. xv. 316, πολλὰ δὲ δούρα) καὶ μεσσηγύ, πάρος χροὰ λευκὸν ἐπαυρεῖν, ἐν γαίῃ ἵσταντο. Ib. xviii. 302, των τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιοὺς, and xxiii. 340, λίθον δ' ἁλέασθαι ἐπαυρεῖν. "The star Sirius moves but for a short time above us during the daytime and confines himself mainly to the night" (Dr. Pearson, Transactions of Camb. Philolog. Soc. i. p 177.) Astronomical calculations show, that owing to the Precession of the equinoxes Sirius would have risen in B.C. 750 about two hours earlier than it now does, but would have been above the horizon for about an equal time, viz. 10 hours, in the latitude of Ascra (*ibid.*).

420 τῆμος Cod. Gale, Goettling ἦμος Gaisford, with most MSS. (τότε Tzetzes) — ἀδηκτοτάτη, 'the least worm-eaten when cut down with the axe.' Some malady like our *dry rot* seems to be meant, and perhaps arising from the same cause, the cutting down trees while the sap is in active circulation. Plautus, Mostell iii. 2, 141, 'edepol ambo ab infimo tarmes secat: intempestivos excisos credo.'

421. πτόρθοιο, the sprouting of the twigs, τοῦ κλωνοφυεῖν, Tzetzes. This is an unusual sense of a word which means 'a young shoot.' Perhaps πτορθμαῖο.

422. ὑλοτομεῖν, be careful to cut your timber, duly mindful of the season, or of the advice here given. Cf. v. 623. 711.—ὥρια ἔργα Cod. Gale, and a few other good copies, for the vulg ὥριον ἔργον, which violates the digamma. So ἐπίκλοπον ἦθος has crept into the text for ἐπίκλοπα ϝήθη, sup. 67. 78. The verse however may be spurious, as Goettling says it is wanting in one copy. The construction is certainly obscure; perhaps it is best to make ὥρια ἔργα a

ὄλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν,
ἄξονά θ' ἑπταπόδην· μάλα γάρ νύ τοι ἄρμενος οὕτως·
εἰ δέ κεν ὀκταπόδην, ἀπὸ καὶ σφῦράν κε τάμοιο. 425
τρισπίθαμον δ' ἄψιν τάμνειν δεκαδώρῳ ἁμάξῃ.

---

423. τέμνειν I. 424. ἄρμενος EFK, Ald., and D by correction. ἄρμενον the rest. 425. ἀπό κεν A. 426. δωδεκαδώρῳ C.

---

distinct exegetical clause, 'for then the timber is in season.' Commonly, no stop is placed at *μεμνημένος*, by which *ἔργον* becomes a cognate accusative. Virgil seems to have rendered this verse, Georg. i. 256, 'aut *tempestivam* silvis evertere pinum.'

423. *ὄλμον κ.τ.λ.* 'Cut your mortar of the length of three feet, but your pestle of three cubits.' The custom of crushing or bruising corn in a wooden mortar carries us back to a state of primitive rustic simplicity; yet the implement was in use even in the time of Aristophanes, Vesp. 238, *περιπατοῦντε νύκτωρ | τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον.* Mention is made of pestle and mortar, *ἀλετρίβανος*, *δοίδυξ*, and *θύεια*, in Ar. Pac. 228, 259. Equit. 984. If any faith is to be placed in the quaint drawings of rustic implements which are given in three MSS. (A, C, H), the pestle was a horizontal pounder working on a pivot, similar to that still used in Italy in preparing maccaroni-paste. G. Curtius, Gr. Et. 290, derives *ὕπερος* (*supercus*) from *ὑπέρ*, and *ὄλμος* (361) from the root *Fελ*, *volvo*. Cf. Il. xi. 147, *ὄλμον δ' ὡς ἔσσευε κυλίνδεσθαι δι' ὁμίλου.* Photius records both words in *ὑπέρου περιτροπὴ* and *ὄλμοι*. He quotes from the *Φίλοι* of Eupolis, *Ῥέγκειν δὲ τοὺς ὄλμους οἶμοι τῶν κακῶν.* Read, *βέγκειν δὲ τοῖς ὄλμοισιν οἶμοι τῶν κακῶν.* Here *ὄλμος* means *φορβειά*, the mouth-piece of the flute, probably from having a circular cavity fitting on to the instrument.

424. *ἄρμενος*, 'well-proportioned.' See on v. 407. *μάλα* is here poetically used for *μάλιστα*. The handle of the pestle is clearly meant by *ἄξων*. Pinto, in his travels through Africa, gives sketches of women pounding rice with pestles fully as long as that here mentioned. It seems wrongly referred to a cart-axle. 'Hesiod,' Tzetzes quaintly observes, 'calls the seven-feet axle very convenient in size: I should call it very inconvenient, though no great farmer myself.'

425. *σφῦραν*, 'a mallet,' i. e. a billet of wood one foot long, sawn off from the superfluous length of the *ἄξων* to form the head of a mallet such as is used for driving stakes. Cf. Ar. Pac. 566, *νὴ Δί', ἡ γὰρ σφῦρα λαμπρὸν ἦν ἄρ' ἐξωπλισμένη.* On all these minute directions Proclus has a note of some interest:—*πολὺς ἐν τούτοις ὁ Πλούταρχος, ἀμυνόμενος τοὺς γελῶντας τὸν Ἡσίοδον τῆς μικρολογίας, καὶ Πλάτωνα λέγων περὶ τῆς τῶν σκευῶν ἐν τοῖς οἴκοις διειλέχθαι συμμετρίας, καὶ Δυκοῦργον περὶ τῆς τῶν θυρῶν κατασκευῆς, ὑ' ἀπὸ τρίονος ὅσι καὶ πελέκεως μόνον ἀποίκιλοι. Δεῖ οὖν ἀποδέχεσθαι καὶ τὸν Ἡσίοδον μέτρα παραδόντα καὶ ὄλμον καὶ ὑπέρου καὶ ἄξονος καὶ σφύρας.*—The objection, in fact, would apply equally to Virgil's Georgics, and to all the instructions conveyed in didactic poems.

426. *ἄψιν*, the felloe or periphery, into which the spokes, *κνημῖδες*, are inserted.—*τρισπίθαμον*, of three spans, or about twenty-two inches, in length. Proclus, *σπιθαμὴ μέν ἐστιν ἁπλωθείσης τῆς χειρὸς ἐπὶ τὸ ἄκρον τοῦ σμικροτάτου δακτύλου διάστημα.—δῶρον δὲ τὸ αὐτό πως καὶ παλαιστὴ, ἀλλ' οὕτως (*f. *ἁπλῶς οὕτως*) *ἐκ τῶν τεσσάρων δακτύλων ὀρθῶς συντεθέντων.* Thus *δεκαδώρῳ ἁμάξῃ* is 'for a wheel of ten palms (less than three feet) in diameter.' Both Proclus and Tzetzes, and indeed Moschopulus also, explain *ἅμαξα* here by *τροχός*. The wheel, say they, (or rather, the outer ring of it,) is made up of four segments called *ἀψῖδες* each of which ought to be *τρισπίθαμοι*, three spans measured along the curvature. (See, however, Appendix B.) This gives a periphery of about 7½ feet, and a diameter of 2½ on a rough approximation. We cannot be certain of the exact measure of the *δῶρον* (or *δωρὰ*), 'a palm.'

πόλλ' ἔπι καμπύλα κᾶλα· φέρειν δὲ γύην, ὅτ' ἂν εὕρῃς,
εἰς οἶκον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν, (426)
πρίνινον· ὃς γὰρ βουσὶν ἀροῦν ὀχυρώτατός ἐστιν,
εὖτ' ἂν Ἀθηναίης δμῶος ἐν ἐλύματι πήξας
γόμφοισιν πελάσας προσαρήρεται ἱστοβοῆϊ.

428. *ἑοῖκον*

427. *ἐπικαμπύλα κάλα* AG. 429. *πρίνιον* D. *οἱ γὰρ* K. 430. *δμῶος* BCGK. Ald., and others. Vulg. *δμωός.* *ἐν* om. A. 431. *γόμφοισι* AEFΠ. *προσαρήσεται ἱστοβοΐει* A.

Homer gives *ἑκκαιδεκάδωρα* as the width of the horns from tip to tip, of a species of ilex, Il. iv. 109 From the calculations of Proclus and Tzetzes, it would seem that the poet ought to have said *δωδεκαδώρῳ* as the diameter of a wheel of twelve *σπιθαμαί*, each *σπιθαμὴ* containing three *δωραί*. For the whole periphery would thus measure 36 *δωραί*, a third of which, or the approximate diameter, is 12. And *δωδεκαδώρῳ* is found in one of the Bodleian MSS. This requires *τάμε* for *τάμνειν*.—Van Lennep and Goettling edit *ἄψιν* with the *lenis*, against the copies.

427. *ἔπι* Goettling, after Hermann and others, for *ἐπί*. But he wrongly explains it "adsunt praeterea, si numerus." Rather, *τάμνειν* is to be supplied; 'cut many crooked bits of wood beside,' viz. supplementary to the *ἄψιδες*, if any of them should prove unsound, &c. Schoemann, with Lennep, reads *ἐπικάμπυλα*, supplying *ἐστί*. Even for making two wheels, at least eight *ἄψιδες* were required. Tzetzes. —*τοῦτο δὲ εἶπεν, ἵνα δείξῃ ὅτι οὐ μίαν ἄψῖδα λέγει ἔχειν τὸν τροχὸν, ἀλλὰ τέσσαρας.* — *γύην*, 'the plough-stock,' (*buris*, Virg. Georg. i. 170,) or body of the plough, to which are affixed, or mortised, the *pole*, (*temo*, *ἱστοβοεύς*,) in front, and the *handle*, (*stiva*, *ἐχέτλη*,) behind. This *γύη*, for the sake of toughness, is to be of the *ilex* or holm-oak, a tree which, like the laburnum, has a heart of much darker grain and extremely compact fibre. As the plough stock was to be a forked bough of peculiar shape, the poet adds, *ὅταν εὕρῃς διζήμενος*, when you have found such a one in your search for it over the hills or the level plain.

429. *ὃς γάρ.* See sup. v. 22.

430. *Ἀθηναίης δμῶος*, the servant of Athena, viz the carpenter. Either the uncontracted or the lengthened form of *δμώς*. See inf. v 470. The metre (unless the poet wrote *δμῶες Ἀθηναῃ*) suggests *δμωος*.—*ἐλύματι*, 'upon the share-beam' (*dentale*). This was a timber projecting transversely downwards, so as to scratch up the earth in the manner of a hook, when the point was shod with the iron share (*ὖννις*, *vomer*). Hesych. *ἔλυμα· τὸ τοῦ ἀρότρου πεῖρον.* Read *πεῖρον*, 'the part that pierces the earth.' Both the pole and the share-beam are here distinct parts, to be fastened to the ploughstock with wooden pegs, *γόμφοι*. —*προσαρήρεται*, the reduplicated aorist middle (like *ἀγαγέσθαι*), for *προσαράρηται*, probably by an interchange of the long vowels. Goettling calls it "conjunctivus perfecti passivi significatione media." (Tzetzes '—*προσαρήρηται· ἔδειλεν, οἱ Ἴωνες δὲ οὐκ ἐκτείνουσιν· ὅθεν προσαρήρεται γράφεται*) The true medial sense, 'to get it fastened by another,' is clearly out of place. Translate, according to the order of the words, 'bringing it close up by pegs shall have fitted it tight to the pole.' In few words, 'This makes the strongest plough, when both pole and share-beam are separately affixed to it.' According to Hesychius, *ἱστοβοεύς* means *δεσμὸς ζυγοῦ*, or *μέρος τοῦ ἀρότρου ὀρθὸν ἑστὸς ὅσπερ ἱστός*. More probably the pole was so called from making the oxen stand on each side. By *πελάσας* he means, that till the peg is driven in, the mortise and tenon present a loose and somewhat gaping joint. To construe *γόμφοισιν προσαρήρεται* is against the natural order of the words.

δοιὰ δὲ θέσθαι ἄροτρα πονησάμενος κατὰ οἶκον, (430)
αὐτόγυον καὶ πηκτὸν, ἐπεὶ πολὺ λώϊον οὕτω·
εἴ χ' ἕτερόν [γ'] ἄξαις, ἕτερόν κ' ἐπὶ βουσὶ βάλοιο.
δάφνης δ' ἢ πτελέης ἀκιώτατοι ἰστοβοῆες· 435
δρυὸς ἔλυμα, γύην πρίνου, βόε δ' ἐνναετήρω
ἄρσενε κεκτῆσθαι, τῶν γὰρ σθένος οὐκ ἀλαπαδνὸν, (435)
[ἦβης μέτρον ἔχοντε· τὼ ἐργάζεσθαι ἀρίστω.]

---

432. *foῖκον* 434. *ἕτερον Fάξαις* 436. *δρυFὸς βόε δ' ἐννεfετήρω* 438. *τὸ Fεργάζεσθαι?*

---

434. γ' ἐπὶ AI, Ald. κ' ἐπὶ BCE and others. 435. δ' om. AEF. 436. πρίνου δὲ γύης A. πρίνου δὲ γίην EF. πρίνου γύ ην (with an erasure) D. πρίνου γίην BCGHIK, Ald. 438. ἔχοντες D. τῷ E and D by the first hand.

---

432. *θέσθαι*, provide, lay up, for yourself. *κτῆσαι καὶ ἀπόθου*, Tzetzes. *ποιησάμενος*, *ποιησάμενος*, 'having had them made,' viz. by the workman.—*αὐτόγυον*, one in which the three members described above are all grown in one piece Hesych. *αὐτόγυον· μονόβολον.* (Read *μονόξυλον.* *Id.* in v. *γύης· τὸ κατώτατον μέρος τοῦ ἰστοβοέως ἐν τῷ ἄροτρῳ· αὐτόγυον δέ, τὸ μὴ σύνθετον. ἀλλ' ἐξ ἑνὸς ξύλου.*) Such a plough as this, (the most primitive of all forms, being simply a forked bough, is still used in Asia Minor. An engraving of one is given in p. 52 of Sir Charles Fellows' work. The *πηκτὸν* was compacted of the several timbers. Cf Il. xiii. 703, and x. 353 Od. xiii. 31, *ὡς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε παρῆμαρ νειὸν ἐλκητὸν βόε οἰνοπε πηκτὸν ἄροτρον* Apoll. Rhod. iii 232, describes the plough used by Jason as *αὐτόγυον στιβαροῦ ἀδάμαντος ἄροτρον.*

434. *ἄξαις* (*ἄγνυμι*) is a digammated word, and one of the few which in composition retained the written form of it, *κανάξαις* for *καFάξαις*, inf. v. 666. Hence the γε is a mere metrical interpolation. —*ἐπιβαλέσθαι* is said in reference to the yoke thrown upon the cattle. Otherwise we put oxen to the plough, rather than the plough to oxen. And this is the meaning of *ἰστοβοεύς*, *παρὰ τὸ ἱστάναι τὰς βοῦς*, from bringing up an ox on each side of the pole, or possibly, from *weighing*, as it were, one against the other by the balanced yoke, which was also called *πλάστιγξ*, 'a scale,' Eur. Rhes. 303 —*ἕτερόν κ' ἐπὶ* MS Cant and others, as Spohn had corrected. Vulgo *ἕτερόν γ' ἐπὶ*, and so Cod. Gale

435. *ἀκιώτατοι*, the same as *ἀδηκτότατοι*, v. 420, from *κὶς, κιδὸς*, a small worm. Hesych *ἄσηπτοι· κὶς γὰρ θηρίου γένος.* The wood of the bay-tree does not seem very strong, but it may contain some of the essential oil which makes the leaves so fragrant, and which may impart an antiseptic property Tzetzes says that the bay and the elm *δρίμυνται οὐσαι οὐ σήπονται ῥᾳδίως*, which is certainly true of the elm —The Codex Galeanus omits δ' after *δάφνης.*

436. MSS *πρίνου γύην*, *πρίνου δὲ γύης*, or *πρίνου δὲ γένυ.* If the reading of this verse be right, *δρυὸς* seems to take the double digamma, *δρυFFός* Curtius (Gr. Et. 237), while he compares the Slavonic *dreivo*, 'a tree,' says nothing about the *F*.—*ἐννεαετήρω*, for *ἐννεFετήρω.* Compare *ἐννάκις* and *ἔνατος* In Theog. 801, another form *εἰνάετες* occurs.

438. This verse, which is omitted by Suidas in v *ζυγομαχεῖν*, was probably added by some one who thought the age of nine years was too advanced to be a useful one. Unless we adopt the correction and somewhat unusual construction, *τὸ ἐργάζεσθαι ἀριστω*, i. e *εἰς τὸ ἐργάζεσθαι*, the digamma is violated. Compare *τὸ Fεργάζεσθαι ἄμεινον*, sup v. 314 Probably, omitting this verse, we should read in the next, *οὐδ' ἂν τώ γ'* κ.τ.λ., 'for their strength is not feeble,

οὐκ ἂν τώ γ' ἐρίσαντ' ἐν αὔλακι κἀμ μὲν ἄροτρον
ἄξειαν, τὸ δὲ ἔργον ἐτώσιον αὖθι λίποιεν.
τοῖς δ' ἅμα τεσσαρακονταετὴς αἰζηὸς ἔποιτο
ἄρτον δειπνήσας τετράτρυφον, ὀκτάβλωμον,
ὅς [κ'] ἔργου μελετῶν ἰθεῖαν αὔλακ' ἐλαύνοι,
μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ
θυμὸν ἔχων· τοῦ δ' οὔτι νεώτερος ἄλλος ἀμείνων

439. ἐν Fάλοκι 440. Fάξειαν, Fέργον δὲ Fετώσιον 441. τεσσαρακονταFετής
443. ὃς Fέργου? Fάλακ' 444. Fέργῳ 445. νεFώτερος

439. ἐρίσαντε AEFGI. 443. ἐλαύνῃ G.

and they would not be likely to break the plough by frolics and strifes with each other.'

439 *ἐρίσαντε* Cod. Gale and others. The same metaphor from a pair restive under the yoke occurs in Il. i. 6, *ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε*. The common reading here is *ἐρίσαντες*, but *αὖλαξ* takes the *F* (Curtius, 136).—*ἐρίσαντ' ἐν Fαύλακι* Schoemann and Van Leeuwen. *κἀμ μὲν*, for *κατὰ μὲν*, as *κἀρ βα* Il. xx. 421. *κἀγ γόνυ* ib. 458. *κατ φάλαρα* xvi. 106, &c. In Il. xiii. 707, we have *ἰεμένω κατὰ Fῶλκα* (*Fάλοκα*, by hypertheseis *Fάολκα*, *Fωλκα*). The nominative *ἄλξ* seems a figment of the lexicographers. But the root may be *Fελκ* or *Fολκ*.

440. *ἔργον*, the farming operations. Virg. Georg. iii. 519, 'atque opere in medio defixa relinquit aratra.'—*ἐτώσιον*, see v. 402.

441 *αἰζηὸς*, a vigorous man, *juvenis*; one whom we are wont to describe as 'a steady active man.' It is worthy of remark, that in the choice of oxen (v. 436), of an attendant on them, and in specifying the ages for marrying (inf. v. 696—8), Hesiod inclines to the side of experience and staid habits. Thus *αἰζηὸς* is explained by Tzetzes *ἀνὴρ τέλειος*. The word occurs in Theogon. 863, where the melting of metals by stalwart forgemen is described, and in Il. xxiii. 432, to express the vigorous throw of the quoit. Curtius (615) thinks the etymology doubtful. Donaldson (New Crat. § 265) identifies it with *ἡθεος*.

442. *τετράτρυφον*, 'which breaks into four parts.'—*ὀκτάβλωμον*, 'which gives eight mouthfuls,' *ὀκτὼ δήγματα ἔχοντα*, Schol. Cobet, Misc. Crit. p. 413, shows that analogy is in favour of *ὀκτώβλωμον*, like *ὀκτώνους*. A square cake scored across in one direction with three incised lines, and in the other direction with one in the middle, would give eight morsels or bites. The Romans adopted the same plan in the *quadra*, and it has descended to our times in the marking of cake-gingerbread and cross-buns. Martial, iii. 77, 3, 'sectae quadra placentae.' Hor. Ep. i. 17, 49, 'Et mihi dividuo findetur munere quadra.' It was done to facilitate the equal distribution of the slaves' allowance, *ἁρμαλιή*. It is thought that the cross on the obverse of medieval silver coins was derived from the Saxon custom of breaking a penny into two half-pennies and four farthings; which last were further broken into *minuta* (λεπτὰ, corrupted to *mite*

443. The *κε* in this verse must be regarded as inserted to supply the loss of the digamma, *ὃς Fέργου*. The optative depends on the preceding *ἕποιτο* — *ἐλαύνῃ* MS. Cant. For the genitive after *μελετῶν*, see v. 316.

444. *μηκέτι*. The negative is affected by the optative. Compare v. 489. 591. — *μεθ' ὁμήλικας*, 'looking *after* his equals in age.' Cf. v. 447. *τὴν γνώμην τρέπων μεθ' ἡλικιώτας*, Moschop. By 'no longer' he means 'too old to,' &c. A man quite as active as, and more steady than, a mere youth, is recommended.

σπέρματα δάσσασθαι καὶ ἐπισπορίην ἀλέασθαι.
κουρότερος γὰρ ἀνὴρ μεθ' ὁμήλικας ἑπτοίηται. (445)
Φράζεσθαι δ', εὖτ' ἂν γεράνου φωνὴν ἐπακούσῃς
ὑψόθεν ἐκ νεφέων ἐνιαύσια κεκληγυίης·
ἥτ' ἀρότοιό τε σῆμα φέρει, καὶ χείματος ὥρην 450
δεικνύει ὀμβρηροῦ· κραδίην δ' ἔδακ' ἀνδρὸς ἀβούτεω·
δὴ τότε χορτάζειν ἕλικας βοῦς ἔνδον ἐόντας· (450)
ῥηΐδιον †γὰρ ἔπος εἰπεῖν Βόε δὸς καὶ ἄμαξαν·
ῥηΐδιον δ' ἀπανήνασθαι Πάρα †δ' ἔργα βόεσσιν.
φησὶ δ' ἀνὴρ φρένας ἀφνειὸς πήξεσθαι ἄμαξαν, 455

446. ἁλέασθαι 452. Fέλικας βόFας
453. δὲ Fέπος Fειπεῖν, βόFε δὸς 454. παρὰ Fέργα βόεσσιν

446. δάσασθαι A. δάσασθαι EK, Ald. 448. φωνὴν γεράνου EFK, Ald. 449. ἐνιαύσιος, K. 451. ὀμβρηνοῦ DEF, Ald. 452. δεῖ τότε EF. ἐούσας (γρ. ἐόντας) A. 453. om. E, but inserted by the same hand. 454. βόεσσι AE. 455. φήσει (γρ. φησὶ) A. πήξασθαι MSS.

446. ἐπισπορίην, 'sowing over again.' Tzetzes:—τὴν δευτέραν καὶ ἐπανασπορὰν φυγεῖν. Οἱ γὰρ κακῶς σπείροντες κάλλιν ἐπανασπείρουσιν ἐπιβάλλοντες ἕτερον σπορόν. In δάσασθαι (Cod Gale δάσασθαι) there is a notion of *equal* distribution in sowing broad-cast. -ἁλέασθαι appears to take the digamma, as the other form ἀλεύασθαι shows (inf. v. 505). Compare χέω with χεύω.

447. ἑπτοίηται, 'looks flightily after.' Cf. v. 444. Eur. Bacch. 214, ὡς ἑπτόηται, 'how agitated he is!' Plat. Protag. p. 310, D, γιγνώσκων αὐτοῦ τὴν ἀνδρείαν καὶ τὴν πτοίησιν, 'aware of his impetuosity and his flightiness.' There is a good illustration of the custom here alluded to, of stopping the plough to gossip with a fellow-slave, in an Egyptian painting given by Wilkinson, vol. ii. p. 13.

448. φράζεσθαι, for φράζου, 'mark,' or observe, the advice given, viz to feed your oxen well when the signs of the autumnal ploughing are heard—γεράνου φωνὴν (al. φωνὴν γεράνου, with Cod. Gale), the voice of the crane migrating to warmer climes at the approach of winter; a familiar sign to agriculturists. See Ar. Av. 710, σπείρειν μὲν, ὅταν γέρανος κρώζουσ' ἐς τὴν Λιβύην μεταχωρῇ. Theognis, v. 1197, ὄρνιθος φωνὴν, Πολυπαΐδη, ὀξὺ βοώσης ἤκουσ', ἣ γε βροτοῖς ἄγγελος ἦλθ' ἀρότου.

450. χείμα ὀμβρηρὸν is the wet or autumnal part of the winter. Cf. v. 415, μετοπωρινὸν ὀμβρήσαντος Ζηνός.—δεικνύει is remarkable, being commonly regarded as a later form than δεικνυσι. We have δείκνυε δὲ δμώεσσι inf. v. 502. Archilochus used δλλυε, frag. 79.

451. ἀβούτης, without oxen. τοῦ μὴ βοῶν εὐπορεῖντος, Mosch. See on ἀβωτης, sup. v. 355. To this probably Hesychius refers; ἀβούγης· ἀκτήμων.

452 Βόαι Gaisford, with many copies, perhaps rightly, i. e. βόFας.

453. ῥηΐδιον γὰρ κ.τ.λ. 'For, if it is easy for you to ask a loan, it is easy for others to refuse it, on the ground that work is going on.' The probable readings are, ῥηΐδιον δὲ Fέπος and παρὰ Fέργα.

455 φρένας ἀφνειὸς, *silly sapiens*, Goettling after Spohn. Proclus, ἤτοι οὐκ ἀληθῶς πλούσιος, ἀλλὰ τῇ ψυχῇ δοκῶν πλουτεῖν. This ironical phrase is like our saying, 'a builder of castles in the air.' An ἄφενος implied tangible or real property, a visionary money-maker,

νήπιος, οὐδὲ τὸ οἶδ'· ἑκατὸν δέ τε δούραθ' ἁμάξης.
τῶν πρόσθεν μελέτην ἐχέμεν οἰκήϊα θέσθαι. (455)
εὖτ' ἂν δὲ πρώτιστ' ἄροτος θνητοῖσι φανείῃ,
δὴ τότ' ἐφορμηθῆναι ὁμῶς δμῶές τε καὶ αὐτὸς
αὖην καὶ διερὴν ἀρόων ἀρότοιο καθ' ὥρην, 460

---

456. τὸ Foῖδε· Fίκαντι δέ? 457. Fοικῆϊα

---

456. τόδ' οἶδ' A. τόγ' οἶδ' vulg. δούρατ' ἁμάξης DEFH, Ald. 457. τ' ἐχέμεν A, with δεῖ ἔχειν above by a later hand. δεῖ ἔχειν BC'DGI. ἐχέμεν EFHK. 458. ἂν δὲ BCDGHI. ἂν δὴ the rest. 460. ἀροτοῖο BCEFG. ἀρότοιο A, Ald.

---

who relied too much on his own wit, was called 'rich in fancy.' πήξασθαι is the common reading, and it may be defended as the aorist for the future, which however is here the more natural and obvious reading, *sibi facturum esse*. See Theog. 625.

456. τόγ'. The γ' has taken the place of the digamma. The meaning is, he does not certainly know if he ever will make himself a wain; for an implement so complex is not completed in a day. The language seems proverbial in its tone. The verse was very celebrated in antiquity. Plato cites it, among others, Theætet. p. 207, A. The connexion with the preceding couplet is clear enough: if you can neither borrow nor construct a wain in the time of emergency, you had better keep one ready for use.

457. τ' ἐχέμεν Cod. Gale, with δεῖ ἔχειν by a later hand. δεῖ ἔχειν is found in several other copies. The change was made from not recognising the digamma in Fοικῆϊα.—θέσθαι, to lay up in store, as θέσθαι ἄροτρα sup. v. 432. Virg. Georg. i. 167, 'omnia quae multo ante memor provisa repones.' — τῶν μελέτην, 'care of these things you should have beforehand (πρόσθεν), to get them stored in your house.'

458 φανείῃ for φανῇ. See on v. 470. The common reading is φανείη, corrected by Spohn. Cf. v. 680, and sup. on v. 132.

460. αὖην καὶ διερὴν, whether the land be wet or dry. Cf. Georg. i. 213, 'jamdudum incumbere aratris, Dum sicca tellure licet, dum nubila pendent.' The first ploughing (*proscisio* of the Romans) took place in late autumn; the next in spring, (or rather, the first ploughing in spring of land not occupied by a winter crop,) was τὸ τυλεῖν, the *turning* the glebe, after it had received the benefit of the winter's frost, (Georg. i. 64,) when some kinds of sowing took place (ibid. v. 215 seqq.); and the third in summer, for a second crop. For this last operation the technical term seems to have been νεᾶν, *novellare*, Ar. Nub. 1117, and for the field itself νειός, while by *novalis* the Romans generally meant land ploughed for the *first* time. Goettling well observes, that to this triple ploughing not only the term νειὸς τρίπολος is referable, Il. xviii. 542. Theog. 971, but also the name Τριπτόλεμος (for τριπόλιμος). Compare Xen. Oecon. xvi. 11, οὐκοῦν τοῦτο οἶσθα, ὅτι τῷ σπορῷ νεὸν δεῖ ὑπεργάζεσθαι; Οἶδα γάρ, ἔφην ἐγώ. Εἰ οὖν ἀσχολίαν ἄγοι, ἀροῦν τὴν γῆν χειμῶνος. Ἀλλὰ πηλὸς ἂν εἴη, ἐγώ ἔφην. Ἀλλὰ τοῦ θέρους σοι δοκεῖ; Σκληρὰ, ἔφην ἐγὼ, ἡ γῆ ἔσται κινεῖν τῷ ζεύγει. Κινδυνεύει ἔαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἄρκτεον. For the benefit of the summer-ploughing, see ibid. xvii. 14, οἶδα μὲν οὖν, ἔφη, ἀκριβῶς, ὅτι οὐδαμῶς ἂν μᾶλλον ἡ μὲν ὕλη ἐκπυρολάζοι καὶ αὐαίνοιτο ὑπὸ τοῦ καύματος, ἡ δὲ γῆ ὀπτῷτο ὑπὸ τοῦ ἡλίου, ἢ εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ κινοίη τῷ ζεύγει.

πρωὶ μάλα σπεύδων, ἵνα τοι πλήθωσιν ἄρουραι.
Ἔαρι πολεῖν· θέρεος δὲ νεωμένη οὔ σ' ἀπατήσει. (460)
νειὸν δὲ σπείρειν ἔτι κουφίζουσαν ἄρουραν.
νειὸς ἀλεξιάρη παίδων εὐκηλήτειρα.
εὔχεσθαι δὲ Διὶ χθονίῳ Δημήτερί θ' ἁγνῇ, 465
ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτὴν,
ἀρχόμενος ταπρῶτ' ἀρότου, ὅτ' ἂν ἄκρον ἐχέτλης (465)
χειρὶ λαβὼν ὄρπηκα βοῶν ἐπὶ νῶτον ἵκηαι

462. Ἔαρι 463. νεὸν 468. βοΐων

462. πωλεῖν A. 464. ἀλεξιάρι A and E by the first hand. 467. ἀρότρου Ald. 468. After λαβὼν a comma in the MSS. generally, which points to the reading ὄρπηκι.

461 πρωὶ μάλα κ.τ λ., very early in the season, if you wish to have a good crop.

462. πολεῖν. Cod. Gale πωλεῖν, with gloss βωλοστροφεῖν. Tzetzes also explains πολεῖν by τὰς βώλους τῆς γῆς ἀνάστρεφε τῇ δικέλλῃ. All the copies give ἔαρι, and the sensation of this verse seems to have given some trouble to the old commentators. The *synizesis* in ἔαρι is as in μέα μὲν γὰρ βριαρὴ, v. 5 — ἀπατήσει, 'disappoint your hopes.' Georg. i. 226, 'sed illos Expectata seges vanis eludit aristis.'

463 The form νειὸς is due to the digamma, νέϝος, Lat *novus*. Cf νεαρὸς and νέατος, comparative and superlative. —ἔτι κουφίζουσαν, before it has become hard and soddened again by the rain and sun after ploughing; for in this case the seed would lie on the surface. Probably this failure is alluded to in the Scripture parable of the Sower. The lightening of the crust is also meant by *tenui suspendere sulco*, Virg. Georg. i. 68 —κουφίζουσαν seems intransitively used also by Euripides, Hel. 1555, of the nimble step of animals. —ἄρουραν belongs to κουφίζουσαν, 'while yet light as to its surface.'

464. The exact meaning of this verse is doubtful. It seems to contain a eulogy of the summer-ploughing as the best of the three; it 'averts a curse and is the comforter of children.' If a field did not bear a good crop, it was thought to be bewitched. But the summer crop was (with due precautions) generally a good one, and therefore, incantations against it would not take effect. Again, the earth was κουροτόφος, and so by supplying plenty was said to make children εὐκήλους, quiet and contented. Compare παρευκηλεῖν, 'to tranquillize,' Eur. Here Fur. 99 Hesych. εὐκηλήτειρα· ἡσυχάστρια. So also in v. κηλήτειρα.

466 ἐκτελέα βρίθειν. 'That it may be heavy when full grown.' The gods who send up good things from below the earth, are to be supplicated when first the ploughing begins.—ἱερὸν, lively, vigorous, Sanscrit *ishira* (Max Müller, "Chips," &c., i. p. 136) Cf. 566, Theog 788, where it is an epithet of running water.

467. The ἄκρος ὄρπηξ ἐχέτλης was the upper cross-piece of the plough-handle; Lat *stiva*= *manicula*. Schneemann, with Brunck and Dindorf, reads ὄρπηκι, 'when you come down on their backs with a stick.' Hesych. ὄρπηξ· κλάδος ἐκπεφυκὼς, κάτωθεν ἀναβλαστήσας, ἢ ἀπὸ τῆς ῥίζης τοῦ δένδρου, ὀρθὸς κλάδος. —ἐφικέσθαι νῶτόν τινος, or simply τινός, is to apply the lash or goad. See examples of this idiom quoted on Aesch. Suppl 550. Soph. Oed. R. 803, κἀρα δικλοις κεντροισί μου καθίκετο. As κέντρον is specified in this latter passage it is likely that καθικέσθαι and ἐφικέσθαι were technical terms for applying the goad.

ἔνδρυον ἑλκόντων μεσάβῳ. ὁ δὲ τυτθὸν ὄπισθεν
δμῶος ἔχων μακέλην πόνον ὀρνίθεσσι τιθείη
σπέρμα κατακρύπτων· εὐθημοσύνη γὰρ ἀρίστη

469. μεσάβων (gl. λώρων) A. μεσάβῳ the rest. τυτθὸς all. 471. σπέρμα κατακρύπτων ABCDGHI. σπέρματά τε κρύπτων EF. σπέρματα κακκρύπτων K, Ald. εὐθυμοσύνη EFH, Ald.

Plat. Hipp. Maj. p. 292, A, ἂν τύχῃ βακτηρίαν ἔχων, ἂν μὴ ἐκφύγω φεύγων αὐτὸν, εὖ μάλα μου ἐφικέσθαι πειράσεται. Il. xiii. 613, ἅμα δ' ἀλλήλων ἐφίκοντο. As this verb seems regularly to govern a genitive in the sense of τυγχάνειν, we should perhaps here read νώτου for νῶτον.

469. ἔνδρυον ἑλκόντων, 'drawing the pole by the yoke-strap'—μεσάβων Col. Cmle gloss λώρων), with two or three of Goettling's MSS, and so Schoemann, who (com. crit. p. 48) explains it as a genitive plural of the parts taken hold of, ἔνδρυον being, as he thinks, a peg inserted at the end of the pole. The MSS and scholasts vary between the genitive and the dative. According to Moschopulus and Tzetzes, ἔνδρυον is the pole, and μεσάβουν or μεσάβυν the thong by which the yoke is fastened to the pole, or rather, to a ring on the pole. Compare Apoll. Rhod. iii 1317, μεσσηγὺ δ' ἀείρας χάλκεον ἱστοβοῆα, θοῇ συνάρασσε κορώνῃ ζεύγληθεν. Proclus takes ἔνδρυον to mean the wooden ring of the pole. Hesych. μέσσαβον· ἐξ ὠμοβοείων ἱμάντων, ᾧ τὸν ἱστοβοέα πρὸς μέσον τὸν ζυγὸν προσδεύουσιν, ὅ τινες ἀχέβιον Pollux, i. 252, ὁ πλατὺς ἱμὰς ὁ τῷ ζυγῷ παρακαθαπτόμενος ἀχέβιον ἢ μεσάβιον καλεῖται καταλαμβάνουσι δ' αὐτον, ὅταν περιελίξωσιν, εἰς τὸ τοῦ ζυγοῦ τρύπημα, κερκίδα ξυλίνην ἐμβαλόντες, ἣ καλεῖται ἔνδρυον. We cannot be sure which is the right meaning, or which is the right reading, μεσάβῳ or μεσάβων. The sense however is the same whether we adopt the dative of the instrument or the genitive of the part laid hold of. It is worthy of remark, that in Asia Minor the word is corrupted into μίναδα, and means the yoke itself. (Fellows' *Travels*, p. 52, note.) Proclus quotes Callimachus, who probably used it in the very same sense, μέσσαβα βοῦς ὑποδύς. Gaisford gives μεσάβων, with Gravius and the ed. princeps. Goettling μεσάβῳ, who says, "ἔνδρυον est quod δρυΐ inscritur. In aratro πηκτῷ bura est quernea, ergo ἔνδρυον est timo πηκτοῦ, quia inseritur burae; μεσάβουν vero ipsum est jugum seu lignum transversum, quod boves duos conjungit."

Ibid. τυτθόν. So Schaefer for τυτθὸς, which naturally resulted from the article preceding it. But ὁ is the Homeric demonstrative, 'he, the farm-servant.' Such a work required not a small boy, but a strong man. He was to follow the plough closely and break the clods to cover the seed. Hence τυτθόν, 'at a short interval,' is required by the sense; and such is also the general usage. Cf. Theocr. i. 45, τυτθὸν δ' ὅσσον ἄπωθεν ἀλιτρύτοιο γέροντος. Il. v. 443, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω. Precisely this triple operation of ploughing, sowing, and clod-breaking close behind, (with a plough constructed exactly as Hesiod describes it,) is engraved in vol. ii p. 13 of Wilkinson's "Ancient Egyptians," copied from one of the tombs.—μακέλην, a hoe or mattock. By covering up the seed as fast as it fell, the δμῶος is said 'to cause trouble to the birds' to get at it.—For τιθείη, which stands for an imperative like ἑστω in v. 441, we should perhaps read τιθείῃ, (for τιθέῃ, τιθῇ,) dependent on the ὅταν preceding, and so place only a comma after μεσάβῳ. This lengthened form of the subjunctive was often mistaken by transcribers for the optative. So δωῃ, φανείῃ v. 458, θείῃ for θῃ v. 556 εἴῃ for ἔῃ v. 577, and in Il vii. 340

471. Gaisford and Schoemann give σπέρματα κακκρύπτων, which Goettling says is the reading of a few and inferior MSS. So however the Aldine, and so Van Leunep has edited.—εὐθημοσύνη, an abstract quality, 'good management,' appears to have its particular reference here to the laying down of the seed carefully. Otherwise the γὰρ

θνητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη. (470)
ὧδέ κεν ἀδροσύνῃ στάχυες νεύοιεν ἔραζε,
εἰ τέλος αὐτὸς ὄπισθεν Ὀλύμπιος ἐσθλὸν ὀπάζοι.
ἐκ δ' ἀγγέων ἐλάσειας ἀράχνια· καί σε ἔολπα 475
γηθήσειν βιότου αἱρεύμενον ἔνδον ἐόντος.
εὐοχθέων δ' ἴξεαι πολιὸν ἔαρ, οὐδὲ πρὸς ἄλλους (477)

475. Fέολπα 476. βιότοιο Fερεύμενον? 477. Fέαρ

472. κακοθημοσύνη EFHI, Ald. 476. βιότου ἐρεύμενον Λ. βιότοιο ἐρεύμενον the rest. 477. εἰωχῶν δ' ἤξεις A (with the vulgate in the margin by a later hand). εὐωχθέων δ' ἴξεαι EF. εὐοχέων δ' ἴζηαι D, by correction, and with gloss εὖ ἔχων. εὐοχέων δήξεαι I.

would hardly have been used. In Aesch. Cho. 76, women-servants are called δωμάτων εὐθήμονες.

473. ἀδροσύνῃ, with fulness; with heavy ears. Like γραυδία, ἀδρὸς was properly used of the growth of plants and animals.—εἰ—ὀπάζοι, provided that Zeus sends from heaven a successful end of your care.—ὄπισθεν, 'after your toils,' or as a sequel to your labours. Ruhnken suspected this verse, unreasonably, as Goettling thinks. The growth of the crops was before (v. 465) attributed to Ζεὺς χθόνιος and Δημήτηρ, not to Ζεὺς Ὀλυμπιος. But here the poet meant rain from above, there the favourable condition of the soil beneath.—ὧδε, viz. if you cover the seed carefully, and if further Zeus shall preserve and nourish it.

475. ἐλάσειας is again the optative in an imperative sense, unless (as above, v. 470) this sentence is a continuation of the last. The meaning is proverbially expressed: 'Drive spiders out of your store-vessels' (the large crocks called πίθοι,) i.e. keep them well filled with grain, and do not allow them to remain empty. For ἄγγεα see v. 600. Compare Catullus, xiii. 7, 'cenabis bene, nam tui Catulli plenus sacculus est aranearum,' i.e. inanis est.

476. βιότου αἱρεύμενον, 'taking from time to time of your substance stored up at home.' (Or perhaps, ἔνδον ἀγγέων ἀποκειμένου.) There can be no doubt this is the true reading. Cf. v. 366, ἐσθλὸν μὲν παρεόντος ἑλέσθαι. Most copies, with the old editions, give βιότοιο ἐρείμενον, but Cod. Gale has βιότου ἐρεύμενον. The confusion between αι and ε in MSS is exceedingly common, and αἴρειν is often ἔρειν. In Eur. Herc. 528, only one MSS has the right reading αἴρει for ἔρρει, and in an early inscription found at Olympia Ἔρειν appears to be αἴρειν. The right form is preserved in three or four MSS., and in the Etymol. Mag. p. 38. Tzetzes explains it by μεταλαμβάνοντα.

477. εὐοχθέων, 'abounding in good cheer.' Eur. Ion 1170, εὐόχθου βορᾶς ψυχὴν ἐπλήρουν. There is a reading, but a false one, εὐοχέων. Cod. Gale gives εὐωχῶν δ' ἤξεις, but the common reading is added in the margin, though by a later hand. Photius, εὐόχουν, πλήρη· ἀπὸ τῶν ποταμῶν μετῆκται. It is clear we should read εὔοχθον, as if from ὄχθη. But the true etymology is probably ὀχθέω from ἄχθος. -πολιὸν, an epithet doubtlessly derived from the peculiar aspect of sky or vegetation in Boeotia. 'Grey spring' and 'white spring,' λευκὸν ἔαρ, Theocrit. xviii. 27, do not respond to our notions of that season. But the first shoots of vines and figs, which give the aspect to spring in warmer countries, are covered with silky hairs of a slightly dusky colour. Hence we may explain with more accuracy Virg. Georg. ii. 390, 'Hinc omnis largo pubescit vinea fetu.'—The digamma in ἔαρ will be noticed. It is absent in μητ' ἔαρ inf. v. 492, if the reading be right. —πρὸς ἄλλους αἰγάσεαι, ἤγουν ἐπικουρίας

αὐγάσεαι· σέο δ' ἄλλος ἀνὴρ κεχρημένος ἔσται.
εἰ δέ κεν ἠελίοιο τροπῆς ἀρόῃς χθόνα δῖαν,
ἤμενος ἀμήσεις, ὀλίγον περὶ χειρὸς ἐέργων, 480
ἀντία δεσμεύων κεκονιμένος, οὐ μάλα χαίρων,
οἴσεις δ' ἐν φορμῷ· παῦροι δέ σε θηήσονται. (480)
ἄλλοτε δ' ἀλλοῖος Ζηνὸς νόος αἰγιόχοιο,
ἀργαλέος δ' ἀνδρεσσι κατὰ θνητοῖσι νοῆσαι.

480. χειρὸς ἐέργων

479. τροπῆς ἀρόῳς χθόνα δίαν A. τροπῆς ἀρόῃς the rest.

δεόμενος, Moschopulus. Cf. Georg i. 158, 'Heu magnum alterius frustra spectabis acervum.'

479. ἀρόῳς Cod. Gale. But εἴ κεν better suits the subjunctive. See v. 132. —He is speaking of the winter solstice, or tropic of Capricorn. If the corn be sown then, instead of in the preceding autumn, it will suffer from the dry weather, and the harvest will be protracted to the hot time of the midsummer drought. Xen. Oecon. xvii. 1, ἐπειδὰν ὁ μετοπωρινὸς χρόνος ἔλθῃ, πάντες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὁπότε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπείρειν. Ἐγνώκασι δέ γ' ὅφην ἐγὼ, ὦ Ἰσχόμαχε, καὶ τὸ μὴ ἐν ξηρᾷ σπείρειν ἀκόντες εἶναι πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες. He adds shortly afterwards, πολλοὶ ἤδη διαφέρονται περὶ τοῦ σπορᾶ, πότερον ὁ πρώιμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

480. ἥμενος, stooping down, on account of the lowness of the ears. To judge by the Egyptian paintings of the harvesting operations, (Wilkinson, II pp. 40, 41, 47,) the wheat was reaped by men in an upright posture, because they cut the straw much nearer to the ears than to the ground. Of course, if the straw were very short, the reaper must stoop, and he might prefer to sit, as an easier posture.—περὶ χειρὸς, 'enclosing but little round the hand.' A reaper seizes a handful of corn in his left, while he cuts it with his right. But we should rather have expected either περὶ χερὶ or περὶ χεῖρα, since the corn is confined by the hand being closed round it. Schoemann, p. 48, suggests ὀλίγον περ χείρεσι Φέργον, 'small trouble to the hands.' ὀλίγον, viz. because the stalks are sparsely set.

481 ἀντία δεσμεύων. This seems to be rightly explained by the scholiasts, 'binding them in bundles in opposite directions,' viz. in handfuls laid alternately with the stalks one way and the ears the other way. This was done when the straw was not long enough to lie all in one direction. The process is exactly represented in an engraving in p. 47, vol. ii., of Wilkinson's Egypt. —κεκονιμένος, covered with dust, from the dryness of the field, thus late reaped. —If ἀντία could alone signify 'facing the wind,' the passage would receive a remarkable illustration from Xen. Oecon. xviii. 1, πότερα οὖν τέμνεις, ἔφη, στὰς ἔνθα πνεῖ ἄνεμος, ἢ ἀντίος; Οὐκ ἀντίος ἔγωγε, ἔφην· χαλεπὸν γὰρ οἶμαι καὶ τοῖς δμωσι καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχύρων καὶ ἀθέρων θιρίζειν.

482. ἐν φορμῷ. Moschopulus, ἐν καλαθίσκῳ καὶ οὐκ ἀφ' ἁμάξης, διὰ τὴν ὀλιγότητα. Tzetzes, ἐν σάκκῳ καὶ κοφίνῳ. Like the Roman *corbis*, this was properly used for carrying the ears of corn clipped from the straw. The Egyptians used a rope-net for the same purpose, carried on a pole by two men. It is represented in p. 44, vol. ii., of Wilkinson's Egypt.

483—4. This distich means, that though late sowing is generally bad, still there are exceptional cases where, by the favour of Zeus, it is good.—κατανοῆσαι is to be construed together.

εἰ δέ κεν ὄψ' ἀρόσῃς, τόδε κέν τοι φάρμακον εἴη·
ἦμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλοισι
τοπρῶτον, τέρπει τε βροτοὺς ἐπ' ἀπείρονα γαῖαν,
τῆμος Ζεὺς ὗοι τρίτῳ ἤματι, μηδ' ἀπολήγοι,
μήτ' ἄρ' ὑπερβάλλων βοὸς ὁπλὴν μήτ' ἀπολείπων·
οὕτω κ' ὀψαρότης πρωτηρότῃ ἰσοφαρίζοι.
ἐν θυμῷ δ' εὖ πάντα φυλάσσεο· μηδέ σε λήθοι
ἥμήτ' ἔαρ γιγνόμενον πολιὸν μήθ' ὥριος ὄμβρος.
Πὰρ δ' ἴθι χάλκειον θῶκον καὶ ἐπαλέα λέσχην

486. δρυΓὸς? 489. βοΓὸς 492. μὴ Γέαρ?

485. ἀρόσεις A. ἀρόσῃσ (-σῃς) the rest. ἆψ K. 486. πετάλοισιν DGI. 487. τέρπει δὲ ABCDEFGHI. τέρπει τε Ald. 488. ἴοι D (by correction) K. ὑφὶ I. τρίτῳ ἐπ' ἤματι μήτ' A. 490. προαρηρότῃ ἰσοφαρίζοι A (ταρότῃ superscr. by a later hand). προαρηρότῃ ἰσοφαριζῃ EF. ἰσοφαρίζῃ BCGHI. ἰσοφαρίζει Ald. and D by correction, but gl. ἴσον ἂν φέρωτο. 491. λήθῃ H (as Herm. had conjectured). 493. ἐπαλέα DI, and G by first hand. ἐπ' ἀλέα HK, Ald., and G by correction. ἐπ' ἀλέᾳ ABCEF.

Goettling and Van Lennep give καταθνητοῖσι, after Spitzner, but against the MSS. and Scholiasts.

487. ἐπὶ γαῖαν. See sup. v. 11.

488. τῆμος κ.τ.λ. 'When the cuckoo begins to sing, then on the third day (i.e. for three days) we may wish for rain from heaven, and that it may not cease till the water fills the holes made by the hoofs of the oxen.' He refers to the winter-ploughing, v. 479. If you sow late and in the dry season, instead of in the autumn, rainy weather in early spring will promote the rapid growth of the corn, so as to bring it equally forward with that sown earlier. In Ar. Av. 505, ὁπόθ' ὁ κόκκυξ εἶπει κόκκυ is given as the time for the Phoenicians to reap. Xen. Oecon. xvii. 4, ἀλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἤδη διαφέρονται, περὶ τοῦ σπορᾶς, πότερον ὁ πρωΐμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος. Ἀλλ' ὁ θεός, ἔφην ἐγώ, οὐ τεταγμένως τὸ ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ πρωΐμῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

490. ὀψαρότης. Compare ὀψαμήτης, 'late reaper,' Theocr. x. 7.

492. μήτ' ἔαρ. See on v. 477. Perhaps μὴ Γέαρ (ver), or Γεῖαρ γιγνόμενον κ.τ.λ. Compare εἰαρινὸς, εἶαρι, &c. But the verse is probably spurious, the sense ending well with μηδέ σε λήθῃ, *nec te lateant*.

493. πὰρ δ' ἴθι, go past, do not enter, a smith's shop and a crowded meeting-place. He warns the industrious man not to neglect his farm even in the severest weather, and not to be allured by the gossiping idlers who assemble round the anvil and in the smithy during the cold season.—χάλκειον θῶκον, the same as χαλκήιον δόμον in Od. xviii. 328, a passage justly compared by Proclus.—

οὐδ' ἐθέλεις εἴσδυν χαλκήιον ἐς δόμον ἄλλων,
ἠέ που ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ' ἀγορεύεις.

—ἐπαλέα, from ἀλίζω = ἀθροίζειν (α in Eur. Heracl. 403. Here F 412), not from ἀλέη, 'warmth,' of which the α is short. The reading of the best copies is ἐπ' ἀλέα, which Goettling retains, supposing ἐπὶ could here mean 'prae-

ὥρῃ χειμερίῃ, ὁπότε κρύος ἀνέρα ἔργων
ἰσχάνει, ἔνθα κ' ἄοκνος ἀνὴρ μέγα οἶκον ὀφέλλοι, 495
μή σε κακοῦ χειμῶνος ἀμηχανίη καταμάρψῃ
σὺν πενίῃ, λεπτῇ δὲ παχὺν πόδα χειρὶ πιέζῃς. (495)
πολλὰ δ' ἀεργὸς ἀνὴρ, κενεὴν ἐπὶ ἐλπίδα μίμνων,
χρηΐζων βιότοιο, κακὰ προσελέξατο θυμῷ.
ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει 500

---

494. ἀνέρα Fέργων 495. Foῖκον 498. ἄFεργος Fελπίδα.
500. Fελπὶς

---

494. ἀνέρας ἔργων A. ἀνέρας εἶργον the rest. 495. ἰσχάνῃ—ὀφέλλῃ BC'DEFGHI. ἰσχάνει—ὀφέλλει AK, Ald. μέγαν οἶκον ὀφέλλει K. Ald. 497. πιέζοις AEFK, Ald. A new hand in C as far as v. 750. 498. ἀργὸς G.

---

teren.' But, with ἔθι preceding, it could only mean 'to.' We must therefore acquiesce in the compound ἐναλὴς, 'crowded.' The MS. Cant. had ἐναλέα by the first hand, but the word was divided into ἐν' ἁλέα by a later. Two of the Bodleian also give ἐναλέα. The mistaken idea was, that the object of crowding these workshops was to get warmth. Plaut. Rud 531, 'ut fortunati sunt fabri ferrarii Qui apud carbones adsident; semper calent.'

494. ἀνέρας ἔργων, the common reading, cannot be right: perhaps ἀνέρα, as is stated by Goettling to be found in the Etymol. Mag., though he gives no reference. But there is another reading εἶργον, which seems to have greater authority, though Cod. Gale gives ἔργων. Moschopulus, ὁπόταν τὸ κρύος τοὺς ἄνδρας περιλαμβάνον ἔχῃ.

495. ἔνθα suggests ἀνέρας ἔνδον ἰσχάνει, the clause being parenthetical. Hence ὀφέλλοι, the conjecture of Hermann, is likely to be the true reading, (for ὀφέλλει or —ῃ,) though the epic subjunctive will bear the same meaning; 'when an industrious man (if he cannot work out of doors) may greatly improve his household,' viz. by doing things at leisure which must be done at some time. So Virg. Georg. i. 259, 'Frigidus agricolam si quando continet imber, Multa, forent quae mox caelo properanda sereno, Maturare datur.'

496. μὴ, i. e. παρίθι, παράδραμε ἵνα μή. Cf. v. 408. — ἀμηχανίη χειμῶνος, the want of resources and employment incidental to the winter. — παχὺν πόδα, your swollen foot; a symptom of famine, or rather, of the weakness resulting from it, while the hand becomes emaciated. Schoemann omits this distich, observing that, if genuine, it should follow 492.

498. ἐπὶ μίμνων, awaiting the fulfilment of a vain hope. Perhaps κενεῇ ἐπ' ἐλπίδι, 'on the strength of,' &c. — βιότοιο, see sup. 367. προσελέξατο, 'conjures up,' 'collects for himself.' Gloss. Cod. Gale συνήθροισεν. Moschopulus, ἐνενόησεν. An unusual sense of προσλέξασθαι. Perhaps, 'lays mischief to his heart.' The meaning is, that an idle man who is in want meditates on dishonest schemes for getting money. Moschopulus:— ἐννοεῖ γὰρ ἢ κλέπτης ἢ ἱερόσυλος ἢ πειράτης ἐν θαλάσσῃ ἢ τοιοῦτό τι γενέσθαι.

500. ἐλπὶς οὐκ ἀγαθή. Moschopulus: —ἐλπίζει γὰρ κτήσασθαι βιον ἀπὸ φαύλων τινῶν τρόπων. This verse amplifies the idea expressed in κενεὴν ἐλπίδα above; 'but there no good sort of hope that attends a man when he is in want, sitting idly at a lounge, when he has not enough to live on.' Compare sup. v. 317. αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει. — ἄρκιος may mean βέβαιος, 'sure.' See on v. 370.

ἤμενον ἐν λέσχῃ, τῷ μὴ βίος ἄρκιος εἴη.
δείκνυε δὲ δμώεσσι, θέρευς ἔτι μέσσου ἐόντος,
Οὐκ αἰεὶ θέρος ἐσσεῖται, ποιεῖσθε καλιάς.
μῆνα δὲ Ληναιῶνα, κάκ' ἤματα, βουδόρα πάντα·
τοῦτον ἀλεύασθαι, καὶ πηγάδας, αἴτ' ἐπὶ γαῖαν

---

505. ἀλέϝασθαι

---

503. ποιεῖσθαι DG and H by the first hand. 504. δὲ om. A.

---

502. δείκνυε. See v. 451. Goettling thinks the sense is, 'show them by practical examples,' e.g. of the ant and the bee. But he is wrong in saying 502—3 have no connexion with what precedes. After describing the evils which winter brings to the unprovided, the poet adds, 'Therefore make for yourselves stores in summer.'—Schoemann omits this distich, but thinks it perhaps followed 497. In com. crit. p. 50 he proposes πίμπλασθε for ποιεῖσθε, which seems to indicate that huts were to be built every summer for the slaves. —καλιάς, sup. v. 301. 374. Here it means 'wooden sheds for winter lodging,' οἰκίας, Moschop. Perhaps like the κλίσιον, or slaves' lodging, in Od. xxiv. 208, ἐν τῷ σιτέσκοντο καὶ ἵζανον ἠδὲ ἴαυον δμῶες ἀναγκαῖοι.

504. From this verse down to v. 563, the style changes so remarkably from the didactic to the descriptive, that Goettling is perhaps right in regarding the whole as the interpolation of some Ionic rhapsodist. Schoemann (p. 50) calls this description of winter "a reliqui carminis habitu multum diversa." At all events, some verses have been interwoven, and possibly the original has been remodelled and rearranged, so that its very uniformity makes it the more difficult to separate the genuine from the spurious. The last three lines were, perhaps, added still later as a transition to the next subject. *Lenaeon*, as Plutarch (ap. Proclum) objected, was not the name of a Boeotian month; the period meant, part of December and January, being called by that people βουκάτιος. See Hesych. in v. ληναιών. The account of the storm, and the effects of cold on animal life, though it contains some Hesiodic expressions, is very different from the general ethical and unanimated tone of the poem. Impressions produced by the phenomena of nature excited the susceptible and objective Ionian character; but the Boeotian bard seldom ascends to this height of poetic inspiration. The only similar passages, Theog. 676 seqq. and 836 seqq., bear all the marks of being also the interpolation of a rhapsodist. We might observe too, that so large a proportion of ῥήματα ἅπαξ λεγόμενα savour of an affected imitative style. This is one of the marks by which the non-Hesiodic character of the 'Shield of Hercules' is indicated. Such words in the ensuing description as τένδει, νήριτος, δείκνυ, βραδιον, μυλιᾶν, σκεπα, γλάφυ, νίφα, μέζεα, in themselves, tend to arouse suspicion. The *feebleness* of the writer is shown in so minutely and triflingly describing the exemption from cold of the fleecy flocks and the well-housed maiden, and in the repetition of διάησι four times within six verses; while the allusion to τρίπους βροτὸς, v. 533, the absence of the digamma in οἱ, v. 526, ὃν, v. 524, ἴσοι, v. 533, the Πανέλληνες in v. 528, and the Ionic word μέζεα in v. 512, are indications of a post-Hesiodic school of rhapsodists.

Ibid. The δὲ is omitted in Cod. Gale. —βουδόρα, 'ox-flaying,' i.e. emaciating the cattle so that the hide hangs loose. Some have thought that the poet purposely alluded to Βουκάτιος, 'the ox-killing month,' and preferred the term Ληναιὼν as more generally known to the Greeks.—It seems better to put a colon at πάντα, and to make μῆνα the accusative of time; 'during the month Lenaeon the days are bad,' &c. Commonly, μῆνα is made to depend on ἀλεύασθαι, and only a comma placed after πάντα.

πνεύσαντος Βορέαο δυσηλεγέες τελέθουσιν,
ὅστε διὰ Θρήκης ἱπποτρόφου εὐρεῖι πόντῳ (505)
ἐμπνεύσας ὦρινε· μέμυκε δὲ γαῖα καὶ ὕλη·
πολλὰς δὲ δρῦς ὑψικόμους ἐλάτας τε παχείας
οὔρεος ἐν βήσσῃς πιλνᾷ χθονὶ πουλυβοτείρῃ 510
[ἐμπίπτων, καὶ πᾶσα βοᾷ τότε νήριτος ὕλη.]
θῆρες δὲ φρίσσουσ', οὐρὰς δ' ὑπὸ μέζε' ἔθεντο, (510)
τῶν καὶ λάχνῃ δέρμα κατάσκιον· ἀλλά νυ καὶ τῶν
ψυχρὸς ἐὼν διάησι δασυστέρνων περ ἐόντων.

514. διάῃσι

506. δυσηλεχέες A. τελέθωσι K, Ald. 507. ἅς τε (gl. πηγάδας) A, with γρ. ὅς τε. 512—13. transposed in Ald. 512. ὑπὸ μήρ' I. ἄνθεντο G.

Moschopulus rightly explains, κατὰ τὸν μῆνα δὲ τὸν Ληναιῶνα—καὶ εἰσιν ἡμέραι, αἵτινι πᾶσαι τοῦ ἀποδέρεσθαι τοὺς βόας, ἀντὶ τοῦ, τελευτᾶν.

506. δυσηλεχέες Cod. Gale. The exact meaning and etymology of δυσηλεγής are uncertain. The resemblance to ἄλυχος suggests ἅμα and λεχ or λεγ. In Theogon. 652, we have δυσηλεγέος ἀπὸ δεσμοῦ Theognis v. 739, δυσηλεγέων πολιτῶν. Homer, Il. xx 154, δυσηλεγέος πολέμοιο, and Od. xxiii. 325, θάνατον δυσηλεγέα. Homer has a similar epithet of death, ταυηλεγής. Here the idea of being stretched out in sleep, or of a long sleep, suggests the root λεγ (as in λέχος, λέκτο, and λέξεται inf v 523). So the frost might well be said, 'hard to sleep with.' But this sense suits neither the other passages, nor the explanation of the scholiasts here, κακῶν φροντίδων πάρυχος, and κακὴν φροντίδα τιθεῖσαι, καὶ δυσμέριμνον. The general tenor of the word seems to be ἄπορος, ἀμήχανος, δυσχερής —πηγάδες are here 'frozen clods.'

508. μέμυκε, 'roars,' 're-echoes.' The scholiasts doubted if the word was not from μύω, for συμμέμυκε, συστέλλεται, 'shrinks into itself.' Probably it is an irregular form μύκω Lat *mugio* = μυκάομαι. Aesch. Suppl. 346, ἵν' ἀλκᾷ πίσυνος μέμυκε, φράζουσα βοτῆρι μόχθους (sc. δάμαλις). Hom. Il. xxi. 237, μεμυκὼς ἠύτε ταῦρος (sc. ποταμός).

511. νήριτος, 'vast,' 'boundless.' This word is of doubtful origin. Some derive it from νη and ἔρις. Curtius, Gr. Et. 342, refers it to the root ἀρ, whence also ἀριθμός. According to this, νήριτος is a synonym of ἀνήριθμος, Hesych. πολύς. In Homer, Νήριτον and Νήριτος are proper names, always associated with Ithaca. Od. xiii. 351, τοῦτο δὲ Νήριτόν ἐστιν ὄρος κατατίμενον ὕλῃ. In later writers it meant 'boundless.' Apollon. Rhod. iii. 1288, νήριτα ταύρων ἴχνια μεστεύων. Ibid. iv. 158, νήριτος ὁδμὴ φαρμάκου. Here, perhaps, the verse was added by a late hand It is a repetition of v 508, and encumbers rather than assists the description.

512. μέζεα, an Ionic word for μήδεα in the sense of αἰδοῖα. Goettling refers to Gregory of Corinth, p. 535 Cf. Theog. 180 Od. vi. 129, πτόρθον κλάσε χειρὶ παχείῃ Φύλλων, ὡς βύσαιτο περὶ χροΐ μήδεα φωτός. It seems the same as the Latin, *viri media*, Sanscrit *madhya*; Curtius shews no good reason for doubting this, Gr. Et. 645. The setting up of the hair and putting the tail between the legs is described as common even to animals covered with thick fur, like the bear, which is θὴρ λαχνόγυιος, Eur. Hel. 378.

καί τε διὰ ῥινοῦ βοὸς ἔρχεται, οὐδέ μιν ἴσχει.
καί τε δι' αἶγα ἄησι τανύτριχα, πώεα δ' †οὔτι,
[οὕνεκ' ἐπηεταναὶ τρίχες αὐτῶν, οὐ διάησιν]
ἷς ἀνέμου Βορέου· τροχαλὸν δὲ γέροντα τίθησι.
καὶ διὰ παρθενικῆς ἁπαλόχροος οὐ διάησιν,
ἥτε δόμων ἔντοσθε φίλῃ παρὰ μητέρι μίμνει,
οὔπω ἔργ' εἰδυῖα πολυχρύσου Ἀφροδίτης·
εὖτε λοεσσαμένη τέρενα χρόα καὶ λίπ' ἐλαίῳ
χρισαμένη νυχίη καταλέξεται ἔνδοθι οἴκου.

---

515. βοϝὸς 516. ϝάησι 517. ἐπαιϝεταναὶ 518. ϝὶς
521. ϝέργα ϝίδυῖα? 523. ϝοίκου

---

515. διὰ ῥ ῥινοῦ BCEF and H by the first hand. 518. βορέαο K, Ald., and D by correction. τροχαλόν τε A. 520. μίμνει παρὰ μητέρι κεδνῇ (γρ. φίλῃ) A. ἔντοσθι K, Ald. 523. μυχίη A. (with ν superscribed). ἔνδοθι ADEF. ἔνδοθεν the rest.

---

515. If the λάχνη or fur does not keep off the cold, still less does the thinner hair of the ox and the goat. On καί τε see Theogon. v. 3.

516. οὔτι. The οὐ is very awkwardly repeated in the next verse. (See Soph. Antig. 5, 6.) If that be genuine, we might here read πώεα δ' οἰῶν, as the contracted genitive plural is often used by Homer, e.g. Od. xi. 402, xx. 142. Il. xviii. 588, and we have πῶυ μέγ' οἰῶν ib. xv. 323, πώεα οἰῶν xi. 678. But by omitting v. 517, we obtain an easier correction; καί τε δι' αἶγα ἄησι τανύτριχα, πώεα δ' οὔτι, ἷς ἀνέμου Βορέου. Curtius, Gr. Et. 281, refers both ποιμὴν and πῶυ to the root pā, 'protect.' We might have expected δι' αἰγὸς ἄησι τανύτριχος, which is also the more usual construction, as the scholiasts remark. Or the original line, apart from subsequent additions, may have been καί τε δι' αἶγα ἄησι τανύτριχα ϝὶς ἀνέμοιο.

517. ἐπηεταναί, permanent during the whole year; αἱ δασεῖαι καὶ οὐ διαλείπουσαι, Moschopulus; who seems to combine two interpretations. Perhaps the idea is αὐταρκεῖς, 'sufficient in themselves.' But τρίχες are not well applied to wool, as contrasted with the hair of goats; nor does πῶυ alone distinctively mean a flock of sheep.—On the digamma in ἐπιϝετανὸς see sup. v. 31.

518. τροχαλόν τε Cod. Gale. The scholiasts rightly took this word to mean 'bent,' 'stooping;' but Proclus adds, ἢ ὀξὺν ἐν τῷ δρόμῳ, i.e. stepping briskly to promote warmth. In Eur. Iph. Aul. 146, τροχαλοὶ ὄχοι may mean 'wheeled chariots,' or 'going at a trotting pace.'

520. Cod. Gale μίμνει παρὰ μητέρι κεδνῇ, but γρ. φίλῃ. This is said to be the reading of one or two other MSS. Perhaps, ἥτ' ἔντοσθε δόμων μίμνει παρὰ μητέρι κεδνῇ.

522. εὖτε—καταλέξεται for ὅταν καταλέξηται, an Homeric verb whereof the root λεγ or λεχ is also found in λέγειν, *dicere*. Schoemann with Dindorf gives εὖ τε κ.τ.λ., but the simple future seems inappropriate after μίμνει, though we might take it for the subjunctive, and read μίμνῃ with Hermann.—λίπα κ.τ.λ., literally, 'having greasiness rubbed on oneself with oil.' The expression is Homeric. In Thucyd. i. 6, λίπα μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο, the word stands alone. See Curtius, Gr. Et. 266.

523. μυχίη (*sic*) Cod. Gale. The MSS. and scholiasts vary between the two

ἤματι χειμερίῳ, ὅτ' ἀνόστεος ὃν πόδα τένδει
ἔν τ' ἀπύρῳ οἴκῳ καὶ ἤθεσι λευγαλέοισιν,
†οὐ γάρ οἱ ἠέλιος δείκνυ νομὸν ὁρμηθῆναι·
ἀλλ' ἐπὶ κυανέων ἀνδρῶν δῆμόν τε πόλιν τε
στρωφᾶται, βράδιον δὲ Πανελλήνεσσι φαείνει.
καὶ τότε δὴ κεραοὶ καὶ νήκεροι ὑληκοῖται

524. σϝὸν? 525. ϝοίκῳ ϝήθεσι. 526. οὐδέ ϝοι?

525. καὶ ἐν AGK, Ald. 526. δείκνει EF. νόμον K. 527. ἀνδρῶν om. A, but added by a later hand in margin. Gl. αἰθιόπων. 528. βράδεον δὲ πανέλλησι (γρ. πανελλήνεσσι ἢ παρ' ἕλλησι) A.

readings; and indeed they are commonly confused. So in Theogon 901 we find both μύχιον and νύχιον, and in Aesch. Pers. 870. 931. Eur. Med. 211, it is equally difficult to decide which is genuine. Proclus, εἴσω μυχῶν τοῦ οἴκου παρθενευομένην.—ἔνδοθι Cod. Gale, with some others, rightly. The common reading is ἔνδοθεν, against the digamma in ϝοίκου.

524. ἀνόστεος, the cuttle-fish, a creature whose habits were not unknown to the Greeks, and which probably gave rise to the strange legend of Scylla in the Odyssey. Hesych. ἀνόστεος· ὁ θαλάσσιος πολύπους, σκώληξ. It is called 'the boneless' by a phraseology almost peculiar to Hesiod, and which K. O. Muller (Hist. Gr. Lit. p. 86) calls "oracular and sacerdotal," as φερέοικος for 'a snail,' v. 571, ἡμερόκοιτος for 'a robber,' v. 605, &c.—ὃν πόδα τένδει, 'gnaws its own tentacles.' This was a false notion, but it arose from observing that the tentacles of the captured fish were often broken or torn away.—τένδειν is another form, with the hard for the soft dental, of τένθειν and τενθής. Hesych. τένδει· ἐσθίει, ἢ λιχνεύει. τένθαι γὰρ οἱ λιχνοί. Here, as sup. 131, ὃς suus has no digamma.

525. καὶ ἤθεσι. So some of the MSS. rightly for καὶ ἐν ἤθεσι. For the digamma in this word see v. 222.

526. νομὸν, τόπον νομῆς, Mosch.: 'a feeding-place to swim towards.' This and the two next lines are certainly not Hesiod's, and they may be even later than the presumed Ionic description now before us. The οἱ always has the digamma: perhaps therefore οὐδέ οἱ or οὐδέ γὰρ may be the right reading. The use of δαίνυ as in imperfect in Il. xxiii. 29, suggests the meaning here 'for the sun did not show it where to find food.' But the reading in the two Bodleian MSS. Barocc. 46 and 60, δείκνει, is very notable. Some may have read δεικνύει and pronounced it δείκνει by a synizesis like that by which ἐρινύων sometimes becomes ἐρινῦν.

527. Hesych. κυανέων· Μαύρων, Αἰθιόπων. The notion of the sun visiting the Ethiopians seems borrowed from Od. i. 22, and the Πανέλληνες (though the word is used in the Homeric Catalogue, ii. 530, of undoubtedly later date, and there as coupled with the Ἀχαιοί or Thessalic Argives), in the sense of 'the whole Greek race,' would hardly have been a recognised term in the time of Hesiod. See Thucyd. i. 3.—There is a variant, mentioned by Goettling, παρ' Ἑλλήνεσσι. So Cod. Gale, γρ. παρ' ἕλλησι. Gloss. MS. Cant. πᾶσι τοῖς κατὰ τὸ Βόρειον μέρος.

Ibid. κυανέων ἀνδρῶν. Gloss. Cod. Gale αἰθιόπων. By δῆμός τε πόλις τε no particular settlement, i. e. no real one, is perhaps meant. Goettling thinks that Meroe may be intended, which was called by Herodotus, ii. 29, μητρόπολις τῶν ἄλλων Αἰθιόπων.

529. νήκεροι = νήκερῳ, animals such as boars, &c. opposed to wild goats. The word is compounded of νή for ἀνά as in νήποινος, νηπενθής, νώνυμος (νήδυμα), νήνεμος, &c.—μυλιόωντες, from μυλιᾶν, μύλη, *mola*, 'dismally gnashing their teeth,' perhaps through hunger

λυγρὸν μυλιόωντες ἀνὰ δρία βησσήεντα
φεύγουσιν· καὶ πᾶσιν ἐνὶ φρεσὶ τοῦτο μέμηλεν,
ἦοἱ σκέπα μαιόμενοι πυκινοὺς κευθμῶνας ἔχουσι (530)
καὶ γλάφυ πετρῆεν· τότε δὴ τρίποδι βροτῷ ἶσοι,
οὖτ' ἐπὶ νῶτα ἔαγε, κάρη δ' εἰς οὖδας ὁρᾶται,
τῷ ἴκελοι φοιτῶσιν, ἀλευόμενοι νίφα λευκήν.
καὶ τότε ἔσσασθαι ἔρυμα χροὸς, ὥς σε κελεύω,
χλαϊνάν τε μαλακὴν καὶ τερμιόεντα χιτῶνα· (535)
στήμονι δ' ἐν παύρῳ πολλὴν κρόκα μηρύσασθαι·

534. Fέαγε 535. Fίκελοι—ἁλεFόμενοι 536. Fέσσασθαι Fέρυμα

531. φεύγουσι A. 532. ἔχουσιν DG. 533. ὅτε δὴ I. 534. νῶτ' ἔαγε I (νῶτ' ἐάγη conj. Bentl.). 536. καὶ τότ' ἔσασθαι A. ἔσασθαι G. 537. χλαϊνάν τε AK, Ald. χλαῖναν μὰν the rest. 538. μηρύσασθαι BCH (σ superscr.).

rather than through cold. The υ is properly short, and therefore the λ must be regarded as doubled in pronunciation. Van Lennep gives μυλλιόωντες (μυλλὸς) with the ed. princ. Proclus says that Crates the grammarian read μαλκιόωντες. Cobet, Var. Lect. p. 131, thinks μαλκίοντες the true form. See Aesch. frag. 406, ed. Herm. and Photius in v. μαλκίειν.

531. τοῦτο μέμηλεν, scil. τὸ φεύγειν.—Perhaps ὡς —ἔχωσι, 'that in their search for shelter they may have hiding-places that keep out the cold'—σκέπα, a remarkable plural from σκέπας, like γέρα from γέρας.

533. γλάφυ, the neuter of the obsolete γλαφὺς = γλαφυρὸς, here used for a substantive. We have the verb γλάφει in Scut. H. 431.—Hesych. γλάφυ· σπηλαῖον, ἄντρον. τρίποδι βροτῷ, an old man who walks by the aid of a stick, τριβάμων, Eur. Troad. 275, τρίποδας μὲν ὁδοὺς στείχει, Aesch. Agam. 80. The nominative is θῆρες, which are said φοιτᾶν, to stalk through the forest, with bended body, and as it were shrinking into themselves, like old men. There is an evident allusion to the riddle of the Sphinx, who is mentioned in Theog. 326, as Oedipus was sup. v. 163. Hermann would read βροτοὶ and Goettling so far agrees as to make βροτοι the subject to φοιτῶσιν. The absence of the *F* in ἶσοι throws a doubt on the antiquity of the verse.

534. ἔαγε. The Attics use the genitive of the part, as Ar. Ach. 1180, καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσών. Bentley proposed ἐάγη, which would require κεφαλὴ for κάρη. The α is long by nature, so that ἐάγη would be a synizesis. Cf. Ar. Ach. 928, ἵνα μὴ καταγῇ φερόμενος (al. καταγῇ φορούμενος).

535. νίφα, a word with no nominative (Curtius, 318), seems to be ἅπαξ λεγόμενον. Photius, νιβα· χιόνα. Either he wrote νίφα, or he explained a word belonging to a much later dialect.

536–7. Both ἔρυμα χροὸς (Il iv. 137) and τερμιόεντα χιτῶνα (Od. xix. 242), 'a tunic (or frock) reaching down to the feet,' are Homeric phrases, and therefore add something to the suspicion that this passage is the work of an Ionic rhapsodist.

538. πολλὴν κρόκα. He recommends much weft, or cross-thread, to scanty warp, the erect στήμων suspended from the loom. The common form is κρόκη, not κρόξ. But we have κτὺξ by the side of κτυχή —μηρύσασθαι, *glomerare*, to enwrap or intertwine it by means of the shuttle.

τὴν περιέσσασθαι, ἵνα τοι τρίχες ἀτρεμέωσι,
μηδ' ὀρθαὶ φρίσσωσιν ἀειρόμεναι κατὰ σῶμα. 540
ἀμφὶ δὲ ποσσὶ πέδιλα βοὸς Ἶφι κταμένοιο
ἄρμενα δήσασθαι, πίλοις ἔντοσθε πυκάσσας. (540)
πρωτογόνων δ' ἐρίφων, ὁπότε κρύος ὥριον ἔλθῃ,
δέρματα συρράπτειν νεύρῳ βοός, ὄφρ' ἐπὶ νώτῳ
ὑετοῦ ἀμφιβάλῃ ἀλέην· κεφαλῆφι δ' ὕπερθεν 545
πῖλον ἔχειν ἀσκητὸν, ἵν' οὔατα μὴ καταδεύῃ·
ψυχρὴ γάρ τ' ἠὼς πέλεται Βορέαο πεσόντος· (545)
ἠῷος δ' ἐπὶ γαῖαν ἀπ' οὐρανοῦ ἀστερόεντος

---

539. περιέσσασθαι 540. ἀειρόμεναι 541. βοὸς Ἶφι
544. βοὸς 547. ἠὼς 548. ἠῷος

---

539. περιέσασθαι AD. ἀτρεμέωσιν BCGl. 543. ὁπότε MSS. ὁπόταν Ald. ἔλθοι AEFK, Ald. ἔλθῃ the rest.

---

541. On Ἶφι with the digamma see Scut. II. 53.—κταμένου, slain, sacrificed, ib. 402. The phrase is again Homeric; Il. ii. 375, ἣ οἱ ῥῆξεν ἰμαντα βοὸς Ἶφι κταμένοιο. The meaning is (say the old commentators) that the hide of an ox that has died of disease or old age is not to be used. From the joke of Aristophanes, Ach. 724, about the whip made ἐκ λεπρῶν, 'out of leprous hides,' it would seem that such hides were harder and thicker.

542. πίλοις, 'with felt.' Il. x. 265, κυνέην—μέσσῃ δ' ἐνὶ πῖλος ἀρήρει. Plut. Symp. p. 220, B, καί ποτε ὄντος πάγου οἷου δεινοτάτου, καὶ πάντων—ὑποδεδεμένων καὶ ἐνειλιγμένων τοὺς πόδας εἰς πίλους καὶ ἀρνακίδας, κ.τ.λ.

543. ὁπόταν Gaisford and Goettling, apparently with very slight MS. authority. Good copies give ἔλθοι, which is defensible in the sense of εἴ ποτε ἔλθοι. —κρύος ὥριον, seasonable cold; τὸ συνήθως ἐν τῇ τεταγμένῃ αὐτοῦ ὥρᾳ γινόμενον, Moschop.

544. ἐπὶ νώτῳ, to form a water-proof cape. Similar leathern garments were σισύρα or σισύρνη, διφθέρα, and βαίτη. Robinson follows Grævius in reading ἐπὶ ὤμῳ, merely because Moschopulus happens so to paraphrase ἐπὶ νώτῳ.

546. πῖλον, a cap, κυνέη, made of soft fur, and lined with felt. It is uncertain what is meant by ἀσκητὸν, which Moschopulus explains by τέχνῃ κατεσκευασμένον, but adds, that it may mean, 'made large enough to cover the ears.' It should mean, decorated externally with some kind of ornament; here, perhaps, with ear-flaps. Theocr. i. 33, ἀσκητὰ πέπλῳ τε καὶ ἀμπυκι.—καταδεύῃ, 'that it (the shower) may not drench your ears.'

547. πεσόντος, τουτέστιν ἄνωθεν πνεύσαντος· πνεῖ γὰρ ἀπὸ ὑψηλοτέρων ὁ βορέας, ὃ δηλοῖ τὸ πεσεῖν. *Proclus.* This seems the true explanation, and is preferred by Goettling to another, hardly less obvious but of opposite sense, λήγοντος, κοιμωμένου, as the Romans said *venti accidere*. To this Van Lennep inclines. Homer seems to use πεσεῖν in both senses: thus in Od. xiv. 475, νὺξ ἄρ' ἐπῆλθε κακὴ, βορέαο πεσόντος, πηγυλίς, the meaning is πνεύσαντος, but ib. xix. 202, τῇ τρισκαιδεκάτῃ δ' ἄνεμος πέσε, τοὶ δ' ἀνάγοντο, the context shows the sense to be, 'the wind fell,' 'ceased.' The MS. Cant. here has the gloss ἀντὶ τοῦ πνεύσαντος. Gl. Cod. Gale πνεύσαντος ἢ μετὰ τὸ πνεῦσαι, which recognises both meanings.

548. ἠῷος—ἀήρ. 'In the morning too a mist from heaven, producing good wheat-crops, is spread over the earth

ἀὴρ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις·
ὅστε ἀρυσσάμενος ποταμῶν ἄπο ἀεναόντων,
ὑψοῦ ὑπὲρ γαίης ἀρθεὶς ἀνέμοιο θυέλλῃ,
ἄλλοτε μέν θ' ὕει ποτὶ ἕσπερον, ἄλλοτ' ἄησι
πυκνὰ Θρηϊκίου Βορέου νέφεα κλονέοντος.
τὸν φθάμενος, ἔργον τελέσας, οἶκόνδε νέεσθαι,
μήποτέ σ' οὐρανόθεν σκοτόεν νέφος ἀμφικαλύψῃ,
χρῶτά τε μυδαλέον θείῃ, κατά θ' εἵματα δεύσῃ.

---

549. ἀϝὴρ ϝέργοις 550. ϝαρυσσάμενος ἀεναϝόντων 552. ϝέσπερον, ἄϝησι 554. ϝέργον ϝοἶκόνδε 556. καὶ ϝείματα?

---

549. πυρφόρος C. 550. ἀρυσάμενος AI. 551. ὑψοῦ δ' I. 552. ἄησιν DG. 553. κλονόεντος EFH. 554. φθασάμενος I. ἔργα K, Ald. 555. μήποτ' ἐξ οὐρ. (γρ. μήποτέ γ' οὐρ.) A. σκοτέον H. 556. χρῶτα δὲ ABCDEGI.

---

upon the tilled lands (ἔργα) of the wealthy.' Donaldson (New Cratylus, § 257), while deriving ἕως, ἠώς, from the Sanscrit *ushas*, yet contends that the form αὔως points to the digamma. This is confirmed by the modern name of the river Aous, now *Voiousa* Wordsworth's Greece, p. 93). This use of μάκαρες for ὄλβιοι, ἀφνειοί, εὐδαίμονες, is noticed by the commentators as an indication of post-Hesiodic poetry. Compare however Il. xi. 68, ἀνδρὸς μάκαρος κατ' ἄρουραν, and Od. i 217, ὡς δὴ ἔγωγ' ὄφελον μάκαρος νύ τευ ἐμμέναι υἱὸς ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἐπὶ γῆρας ἔτετμεν. Gaisford encloses 548—553 within brackets, after Ruhnken, who proposed in v. 549 to read μερόπων ἐπὶ ἔργοις. There is, perhaps, an affectation of the Ionic natural philosophy in explaining the theory of mists, which may be thought to indicate a later age—πυροφόρος, Gl. MS. Cant θρεπτικὸς καὶ ζωογόνος τῶν καρπῶν. Gl Cod. Gale σιτοφόρος. Proclus records a variant ὀμβροφόρος. Hermann read πυροφόροις, "probabilissima conjectura,' says Schoemann, p. 51.

550 ἀρυσσάμενος, having drawn watery vapours from ever-flowing rivers. Both ἀρύω and its cognate ἐρύω are digammated words Compare Eur Med 835, τοῦ καλλιναοῦ τ' ἀπὸ Κηφισοῦ ῥοὰς | τὰν Κύπριν κλῄζουσιν ἀφυσσαμέναν | χώραν καταπνεῦσαι μετρίας ἀνέμων | ἡδυπνόους αὔρας. Hippol 209, πῶς ἂν δροσερᾶς ἀπὸ κρηνῖδος | καθαρῶν ὑδάτων πῶμ' ἀρυσαίμαν;—ἀεναέντων, a participial form of ἀέναος, used also in Od xiii 109, ἐν δ' ὕδατ' ἀενάοντα. The root (Curtius, 319) is σνυ or σνεϝ, and it is curious that the σϝ, dropped in νέω and νάω, is retained in our *sicim*.

551 ἀρθείς. The true epic form is ἀερθείς, though αἴρειν occurs once in Homer.

552 ἄησι, 'blows,' i. e. ends in a gale. The notion is, that the mist is raised from the earth to the clouds, where it produces either rain or wind according to circumstances. Hermann thought the next verse came from another recension, in which it represented βορέαο πεσόντος in v. 547. He proposes to read thus, ἀλλότε μέν θ' ὕει ποτὶ ἕσπερον, ἀλλότε δ' εἶσιν Ἠῷός γ' ἐπὶ γαῖαν κ.τ.λ. But this involves a still further change, βορέω δὲ πεσόντος Ἀὴρ πυροφόρος τέταται κ.τ.λ.

554. τὸν φθάμενος κ.τ.λ. 'Anticipating this (ὑετὸς implied in ὕει, cf v. 545, rather than μῆνα Ληναιῶνα, Mosch.), when you have completed your work in the farm, return homewards, lest' &c. He warns those who perceive a mist in the morning to beware of rain at night;

ἀλλ' ὑπαλεύασθαι· μείς γὰρ χαλεπώτατος οὗτος (555)
χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώποις.
τῆμος τῶμισυ βουσὶν, ἐπ' ἀνέρι δὲ πλέον εἴη
ἁρμαλιῆς· μακραὶ γὰρ ἐπίρροθοι εὐφρόναι εἰσί. 560
[ταῦτα φυλασσόμενος τετελεσμένον εἰς ἐνιαυτὸν
ἰσοῦσθαι νύκτας τε καὶ ἤματα, εἰσόκεν αὖτις (560)
γῆ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκῃ.]
Εὖτ' ἂν δ' ἑξήκοντα μετὰ τροπὰς ἠελίοιο

557. ὑπαλέασθαι.

559. τώμισυ βουσίν· ἐπὶ δ' ἀνέρι πλεῖον εἴη A. βουσὶν, ἐπὶ δ' ἀνέρι πλέον εἴη EF. βουσὶν ἐπ' ἀνέρι δὲ πλέον BCDGHI. βουσὶν ἐπὶ δ' ἀνδρὶ τὸ πλέον εἴη K, Ald. ἐπὶ δ' ἀνέρι πλέον εἴη F. 562. ἰσοῦσθαι αὖτις AEF. αὖθις G.

for 'nunquam imprudentibus imber obfuit,' Georg i. 373 Compare inf. v. 570, *τὴν φθάμενος οἶνας περιταμνέμεν.*

557 *μείς* (for *μήνς*, whence *mensis*) is called an Ionic form. It occurs Pind. Nem. v 82. Il xix 117, *ἡ δ' ἑκάτι φίλον υἱὸν, ὁ δ' ἑβδομος ἐστήκει μείς.* The next verse, in which *χαλεπὸς* is twice repeated after *χαλεπώτατος*, may be an interpolation. The sentiment is very similar to Il. xviii 549, *ἡ καὶ χειμῶνος δυσθαλπέος, ὅτε ῥά τε ἔργων ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει.* As before remarked, the whole of this passage about the winter seems to have been tampered with by the rhapsodists. Indeed *μείς οὗτος*, referring back so far as v. 504, is one of the indications that a good deal of the intervening matter is spurious.

559 *τώμισυ* Guelf. with Cod Gale. *θώμισυ* Gaisford with most of the copies. The omission of the aspirate is Ionic and Aeolic, as in *ἀντήλιος*, &c. Gaisford gives *βούσ', ἐπὶ δ' ἀνέρι καὶ πλέον εἴη*, but the *καὶ* seems to have no MS. authority —*ἐπ' ἀνέρι* is, 'but besides (or in addition) for a man,' i. e. for a slave, *ἐργάτῃ*. For *ἁρμαλιὴ* was the *dimensum*, the slaves' allowance of food. It occurs inf. v. 767, *ἁρμαλιὴν δατέασθαι*, but is more common in the Alexandrine poets, e. g. Theocr. xvi 35. Ap. Rhod. i. 393. That man requires more food in cold weather is well known. But the cattle are to be put on half-allowance, because they have little work to do and plenty of rest at night. *εὐφρόνη*, for 'night,' has been thought by some a post-epic usage. — *ἐπίρροθοι, ἤγουν βοηθοί*, Moschop. So Aesch Theb 361, *ἐλπὶς ἐστι νύκτερον τέλοι μολεῖν παγκλαύτων ἀλγέων ἐπίρροθον.*

561—3. These three verses are generally allowed to be spurious, and to have been added by way of closing the subject. Proclus.—*τοῦτον καὶ τοὺς ἑξῆς δύο διαγράφει Πλούταρχος. δηλοῦσι δὲ, χρῆναι διόλου τοῦ ἔτους βλέπειν εἰς τὰς νύκτας καὶ τὰς ἡμέρας, καὶ κρὸς ταύτας ἰσοῦν τὰ ἔργα, ἕως ἂν μετὰ τὸν σπορὸν ἡ ὥρα ἀφίκηται τῆς τῶν καρπῶν συλλογῆς.* 'Observing these precepts till the end of the year' (viz from midsummer till midwinter: or, with Tzetzes, *ἀπὸ θέρους μέχρι καὶ θέρους ἰξίσου*), 'make the nights equal and the days equal,' viz. by proportioning the supply of food, so that the consumption is equal, taking one season with another, both for man and beast, i. e. when more for the one, it is less for the other. On *ἰσοῦσθαι* see Scut. Here. 263.

564 *ἑξήκοντα*. Two months after midwinter, viz towards the close of February, Arcturus becomes visible. Elaborate calculations have been made, founded on this passage, in order to ascertain, by the aid of astronomy, the date of this poem. (See Appendix A.) The reader who is curious on the subject, and capable of understanding it,

χειμέρι' ἐκτελέσῃ Ζεὺς ὄμματα, δή ῥα τότ' ἀστὴρ
Ἀρκτοῦρος προλιπὼν ἱερὸν ῥόον Ὠκεανοῖο
πρῶτον παμφαίνων ἐπιτέλλεται ἀκρονύχιος.
τὸν δὲ μέτ' ὀρθρογόη Πανδιονὶς ὦρτο χελιδὼν
[ἐς φάος ἀνθρώποις, ἔαρος νέον ἱσταμένοιο.]
τὴν φθάμενος οἴνας περιταμνέμεν· ὣς γὰρ ἄμεινον.
ἀλλ' ὁπότ' ἂν φερέοικος ἀπὸ χθονὸς ἅμ φυτὰ βαίνῃ
Πληϊάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων·

569. *Fέαρος* 570. *Foίνας* 571. *φερέFοικος* 572. *Foινέων*

570. περιτεμνέμεν A. 571. ἀμφιτὰ βαίη (γρ. βαίνῃ) A. ἂν φιτὰ βαίνῃ BCGIK, Ald. ἀμφυτὰ βαίνῃ DEF.

will find it discussed in p. xxi—xxxi of Robinson's Preface (ed. Oxon 1737). But his faith in the accuracy of the theory will not be confirmed by finding it carries back the date to B.C. 942. According to Goettling, on the authority of Ideler, not 60, but 57 days intervene between midwinter (Dec. 29) and the rising of Arcturus (Feb. 24).—On the short *as* of the accusative, see inf. v. 675.

567. ἀκρονύχιος. Proclus; αὕτη ἐστὶν ἡ ἑσπερία ἐπιτολὴ τοῦ Ἀρκτούρου, ἐν τῷ ἄκρῳ τοῦ καιροῦ τῆς νυκτὸς ἀνατέλλοντος. Moschopulus;—ἀντὶ τοῦ κατὰ τὸ ἄκρον τῆς νυκτὸς, ἤγουν κατὰ τὴν ἑσπέραν. The *acronych* or true evening rising (the edge of the darkness, as it were) is "the rising of the star at the eastern verge of the horizon at the moment the sun is sinking on the western side. It is of this that Hesiod speaks." Keightley, Preface to Ovid's Fasti, p. viii (ed. 2.)—παμφαίνων, apparently the same as παμφανόων, with the root reduplicated; both forms are Homeric. By *Arcturus* the poet is thought to mean Arctophylax or Bootes, of which Arcturus is the chief star — As for πρῶτον, which Goettling appears to construe with προλιπών, the more obvious and easy sense is τότε δὴ πρῶτον παμφαίνων ἐπιτέλλεται. For ἐπιτολαὶ and ἐπιτέλλειν, properly said of stars, see Aesch. Prom. 100. Eur. Phoen. 1176.

568. ὀρθρογόη, the plaintive songstress of the early morn. Some of the old grammarians read ὀρθρογόη, ἡ μεγάλως καὶ ὀρθίως γοῶσα. Hesych. ὀρθρογόη· ἡ χελιδών. Philomela (according to some accounts Procne) is meant, both being daughters of Pandion, king of Athens. —The next verse, perhaps, was adapted by some rhapsodist from Od. xix. 518, ὡς δ' ὅτε Πανδαρέου κούρη, χλωρηὶς ἀηδών, καλὸν ἀείδῃσιν ἔαρος νέον ἱσταμένοιο. This was more likely to be done, from the close relationship of Procne and Philomela.

570. οἴνας, the vines. The first pruning is in early spring, just before the leaves sprout; the second in the summer, when the too luxuriant shoots and too umbrageous leaves are dressed off, as described in Georgic. ii. 365.

571. φερέοικος, the snail. Hesych. ὁ κοχλίας. See on v. 524. Cicero, De Div. ii. 64, quotes an old poet who called the snail 'terrigenam, herbigradam, domipetam, sanguine cassam.' When the snail leaves the ground and crawls over the plants, seeking a shelter from the Pleiades, in the middle of May (the time of their helical rising), then the operations of pruning and digging or hoeing the vines must be left, and the early harvest must be commenced. Cf. Plaut. Capt. 80, 'quasi cum caletur cochleae in occulto latent.'—σκαφος, (σκαπτειν,) the trench or trenching, viz. digging round the roots to open the soil and admit the air. This process is described in Od. xxiv. 227, 242, under the terms ἀμφιλαχαίνειν and λιστρεύειν φυτόν.

ἀλλ' ἅρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν.
φεύγειν δὲ σκιεροὺς θώκους καὶ ἐπ' ἠῶ κοῖτον
ὥρῃ ἐν ἀμητοῦ, ὅτε τ' ἠέλιος χρόα κάρφει. 575
τημοῦτος σπεύδειν, καὶ οἶκαδε καρπὸν ἀγινεῖν
ὄρθρου ἀνιστάμενος, ἵνα τοι βίος ἄρκιος εἴῃ. (575)
ἠὼς γὰρ ἔργοιο τρίτην ἀπομείρεται αἶσαν.
ἠώς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ †καὶ ἔργου·

574. ἀΓόα 576. Γοίκαδε 578. ἀΓὼς γὰρ Γέργοιο
579. ἀΓὼς δέ τε Γέργου?

574. κοίτην I. 575. ἀμήτου A. ὅτ' ἠέλιος EF. καρφεῖ A. κάρφῃ K, Ald. κάρφει BCDEFGHI. 576. ἀγινεῖν A. ἀγείρειν the rest. 577. εἴῃ G. εἶη the rest. 578. γάρ τ' ἔργοιο MSS. ἀπομείρεται A.

573. ἅρπας χαρασσέμεναι, to sharpen the sickles. See sup. v. 387. Scut. 235. Theog 179.

574. σκιερούς θώκους, seats under trees for your siesta or mid-day nap—ἐπ' ἠῶ κοῖτον, sleep until daybreak, τὴν κατὰ τὸν ὄρθρον ἀναπαυσιν, Moschop. He recommends early rising in the hottest weather, because a third part of a day's work is got through in the morning, v. 578. See Theocr. x 48, 50.

*575. ἀμήτου Gol Gale, for ἀμητοῦ. The Etymol Mag. p. 83 9, quoted by Gaisford, distinguishes ἀμητὸς as the harvest, ἄμητος as the time of the harvest, and this is accepted by both Gaisford and Goettling—κάρφει, see v 7. Archilochus, frag 27, οἰκεῖ' ὁμῶς θάλλει ἀπαλὸν χρόα, κάρφεται γαρ ἤδη

576. τημοῦτος, at that hour of the day. Or simply perhaps, 'at that season' (so Tzetzes) When the sun is hot, says the poet and there is an inducement to indulge listlessness, then be on the alert to get in your crop. Compare τηλικοῦτος. The correlatives ἦμος and τῆμος (nf 582—3 may have been adjectives agreeing with χρόνοι, 'the when time' and 'the then time.' Donaldson, New Crat § 202, compares *dienum*; Curtius, Gr Et 582, says both forms are Sanscrit —ἀγινεῖν Goettling for ἀγείρειν, with Cod. Gale and two others

577 εἴῃ (for ἔῃ or ᾖ) was restored by Hermann for εἴη, and it is so written in MS. Cant. See on v. 470 So θείῃ for θῇ or θέῃ in v. 556. φανείῃ v. 680.—ἄρκιος, secure, safely got in; or perhaps, 'sufficient.' See v. 370.

578. ἀπομείρεται, ἀποτέμνεται, takes to itself a third share of a day's work in the farm. In Theog 801 the verb is used passively for χωρίζεται. In both places there is a variant ἀπαμείρεται (a being here superscribed in Cod. Gale). Hesych. ἀπαμείρεται ἀφαιρεῖται, where perhaps μέρος should be added to the interpretation. Apoll. Rhod has ἀπαμείρομεν, ii. 186.—The τε of the MSS. is a mere metrical insertion in place of the digamma (*Γέργοιο*).

579. προφέρει ὁδοῦ, for πόρρω φέρει, carries you well on your journey and far on your work. Cf Scut H 345. Il. iv 382, οἱ δ' ἐπεὶ οὖν ἵκοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο. Moschopulus, ἐπίδοσιν ποιεῖ τῆς ὁδοῦ, ἤγουν τῆς ὁδοιπορίας Th e ancient reading was perhaps ὁδῷ and ἔργῳ, in which case προφέρει meant προφερής ἐστι, 'is best for,' as διαφέρει is often used for διάφορός ἐστι Cf Scut. H. 260, τῶν γε μὲν ἄλλων προφερὴς τ' ἦν πρεσβυτάτη τε. Thucyd vii. 77, κἀγώ τοι οὐδενὸς ὑμῶν οὔτε βωμῷ προφέρων—οὔτ' εὐτυχίᾳ δοκῶν που ὕστερός του εἶναι. Pind Pyth. ii 86, (157,) ἐν πάντα δὲ νόμων εὐθεγλωσσος ἀνὴρ προφερει. This is confirmed by the comment of Tzetzes, κάλλιστόν ἐστι καὶ τοῖς ἐργαζομένοις καὶ τοῖς ὁδεύουσι, and that of Proclus, φησὶ—τοῖς ὁδεύουσι τὴν ἠὼ

ἠὼς, ἥτε φανεῖσα πολέας ἐπέβησε κελεύθου
ἀνθρώπους, πολλοῖσι δ' ἐπὶ ζυγὰ βουσὶ τίθησιν.
Ἧμος δὲ σκόλυμός τ' ἀνθεῖ, καὶ ἠχέτα τέττιξ (580)
δενδρέῳ ἐφεζόμενος λιγυρὴν καταχεύετ' ἀοιδὴν
πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὥρῃ,
τῆμος πιόταταί τ' αἶγες καὶ οἶνος ἄριστος,
μαχλόταται δὲ γυναῖκες, ἀφαυρότατοι δέ τε ἄνδρες
[εἰσὶν, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει,] (585)

582. Ηχέτα 583. καταχέϝετ' 585. Ϝοῖνος

581. πολλοῖσί τ' A. πολλοῖς δ' EF. 583. ἐπιχεύετ' BCDGHI. 584. πυκνῶν (γρ. πυκνὸν) A. 585. πιότατ' αἶγες εἰσὶ (γρ. πιόταταί τ' αἶγες) A. 586. δέ τοι AEF.

προφέρειν.—For three consecutive verses commencing with the same word, see sup. v. 5—8. 182—4. 317—19. Theog. 832—4. Scut. H. 291—3. — For καὶ ἔργου Bentley proposed προφέρει δέ τε Ἔργου.

580—1. This distich merely amplifies the sense of the preceding, viz. that morning is the best time for every kind of work. So says Xenophon, Oecon. v. 4, καὶ γὰρ ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει ἀεὶ ἐν ὥρᾳ (i.e πρωΐ) αἱ ἐπικαιρότατα πράξεις εἰσί —πολλοῖσι δ', perhaps πολλοῖς δέ τ', as two very good MSS. give πολλοῖς δ', and Cod. Gale has τε for δέ.

582. Having warned the farmer not to waste his time in sleep or mid-day repose when the harvest has to be gathered, the poet proceeds to show that during the extreme heat some little recreation is allowable. Provocatives to festivity are the fat kids, the mellow wine, and the maidens not indisposed to toy with their rustic lovers. This brief episode on permissible rest ends with v 597, after which the subject of farm operations is continued from v 573.

Thist. σκόλυμος, some prickly plant of the thistle family, some say artichoke, others chicory. Proclus and Hesychius call it λαχανον ἄγριον ἀκανθῶδες, and Theophrastus (Hist. Plant. vi. § 4) describes it as having a root edible either raw or cooked, and says that this is best when it flowers, which is περὶ τροπὰς, about the summer solstice.

583. δενδρέῳ. Compare Scut. H. 393, ἠχέτα τέττιξ ὄζῳ ἐφεζόμενος θέρει ἀνθρώποισιν ἀείδειν ἄρχεται. Though the poets speak of the cicada's *song*, (as Il. iii. 150, ἀγορηταὶ Ἐσθλοὶ, τεττιγέσσιν ἐοικότες, οἵ τε καθ' ὕλην δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἰεῖσιν, and Virg. Georg. iii 328, 'et *cantu* tremulae rumpunt arbusta cicadae,') Hesiod at least knew that the sound was produced by the friction or vibration of the wings. Proclus;—ᾄδει δὲ ὑπὸ ταῖς πτερυξὶ τρίβων ἑαυτὸν καὶ τὸν ἦχον ἐκπέμπων· οὕτω γὰρ αὐτὸν ᾄδειν φασὶ —καματώδεος, causing languor, fatiguing, see inf. v 664.

586. ἀφαυρότατοι, not necessarily 'in coitum pigerrimos,' as Pliny, N. H. xxii 22 (quoted by Goettling), supposed, but in a general sense, exhausted and debilitated by the heat and so requiring recreation. Virgil had this passage in view, Georg. i 341, 'Tunc agni pingues, et tunc mollissima vina'

587. This verse is probably spurious, and for these reasons.—In the first place, εἰσὶν stands awkwardly at the beginning of the verse; secondly, ὅτε χρόα Σείριος ἄζει occurs in Scut. H. 397, and may have suggested the repetition here; thirdly, it may have been inserted from the words of Alcaeus, quoted by Moschopulus, νῦν δὲ μιαρώταται γυναῖκες, λεπτοὶ δέ τοι ἄνδρες, ἐπεὶ κεφαλὴν καὶ γόνατα σείριος ἄζει, and this is quite as likely as that Alcaeus should have borrowed the exact words of Hesiod, fourthly, and principally, Cod. Gale

αὐαλέος δέ τε χρὼς ὑπὸ καύματος. ἀλλὰ τότ' ἤδη
[εἴη πετραίη τε σκιὴ, καὶ βίβλινος οἶνος,
μᾶζά τ' ἀμολγαίη, γάλα τ' αἰγῶν σβεννυμενάων,
καὶ βοὸς ὑλοφάγοιο κρέας μήπω τετοκυίης,
πρωτογόνων τ' ἐρίφων· ἐπὶ δ' αἴθοπα πινέμεν οἶνον
ἐν σκιῇ ἑζόμενον, κεκορημένον ἦτορ ἐδωδῆς,
ἀντίον ἀκραέος Ζεφύρου τρέψαντα πρόσωπον,

588. κάϝματος 591. βοϝὸς

588. αὐέλιος A. 589. τε om. AB. βίβλινος ABCG, Ald. βίβλινος D and H by correction. 592. πιέμεν G. 594. εὐκραέος EI. εὐκραέος ἀνέμου K, Ald. πρόσωπα ABCDGHI. From this verse to the end a different hand in D.

has the remarkable reading τῆμος πιότατ' αἶγες εἰσί, (v 585.) which shows that εἰσὶν could not have been in the text when that reading first originated.

589—96. These verses must be condemned as a manifest interpolation. It is true that for the unmetrical πετραίη τε σκιὴ we might read πέτρη τε σκιερὴ, which would be a safer expedient than to justify the prosody by Homer's occasional use of Σκαμανδρος, σκέπαρνον, &c. It is remarkable however that Cod. Gale, with the best Bodleian MS., omits the τε, and it may be added, that the mention of the shade in v. 593 is now a mere tautology. It is further remarkable that the digamma in οἶνος is omitted in 589, 592, 596. Hesiod could not have written these lines, but he might have written either ἀλλὰ τότ' εἴη μᾶζά τ' ἀμολγαίη, γάλα τ' αἰγῶν σβεννυμενάων, (as having already mentioned the kid's flesh and the wine, v. 585,) or, more probably, ἀλλὰ τότ' εἴη δμωσὶν ἐποτρύνειν κ.τ.λ. (v 597.) It may be added, that the use of μήπω in v 591 depending on the preceding optative, is hardly consistent with epic simplicity; and that the best copies agree in πρόσωπα, v 594, which seems a spurious nominative of the epic προσώπατα and προσώπασι, occurring once or twice in the Odyssey. Possibly there was an old form πρόσωπαρ, like πεῖραρ, ἄλκαρ, πῖαρ, &c. Lastly, the mention of the Thracian wine known as *Bybline* was not to be expected in so early a writer as Hesiod. Goettling perceived that v. 591—5 were interpolated, but (though v. 590 is a characteristic verse, and may be genuine, he should have extended the condemnation to v. 589. Hesych. βίμβλινος· εἶδος οἴνου, καὶ γένος ἀμπέλου ἐν Θρᾴκῃ.

590. μᾶζα ἀμολγαίη, bread fermented and risen (Lexil. p. 91). ἄρτος γάλακτι ἐζυμωμένος, gl. MS. Cant. κρατίστη, gl. Cod. Gale. Proclus, κρατίστη, ἀκμαία· τὸ γὰρ ἀμολγὸν ἐπὶ τοῦ ἀκμαίου τίθεται. Curtius, Gr. Et. 183, seems to take it for a cake made with milk. — σβεννυμενάων, not for τοῦ θηλάζειν παυσαμένων (Moschop.), but 'when milked nearly dry.' The last draining of the teats is thought to give the greatest amount of cream, because the lightest and thickest part of the milk comes away from the udder the last.

591. ὑλοφάγοιο, fed in the woodlands, not stall-fed.

592. ἐρίφων, scil. κρέας. Theocr. i. 6, χιμάρω δὲ καλὸν κρέας, ἔς τέ κ' ἀμέλξῃς.

593. ἐδωδῆς. For the genitive see v. 33. — κεκορημένον, cf. Ar. Pac. 1285, ταῦτ' ᾄδε, ταῦθ', ὡς ἥσθιον κεκορημένοι.

594. ἀκραέος, τοῦ ἄκρως φυσῶντος, καλοῦ καὶ ἀμιγοῦς, ἢ ἠρέμα πνεόντος. Proclus. From the analogy of εὐαης, inf. v. 599, it seems that there is here a synizesis. Some copies give εὐκραέος, a form used in Apoll. Rhod. ii. 1228, εὐκραὴς ἄεν οὖρος. But here ἄκρος and

κρήνης τ' ἀενάου καὶ ἀπορρύτου, ἥτ' ἀθόλωτος.
Τρὶς ὕδατος προχέειν, τὸ δὲ τέτρατον ἱέμεν οἴνου.]
Δμωσὶ δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν
δινέμεν, εὖτ' ἂν πρῶτα φανῇ σθένος Ὠρίωνος,
χώρῳ ἐν εὐαεῖ καὶ ἐϋτροχάλῳ ἐν ἀλωῇ.

595. ἀενάϝου 596. προχέϝειν. 599. εὐαϝεῖ

595. ἀεννάου A. 596. τρὶς ὕδατος ABCEFGHIK. τρὶς δ' ὑδ. D. τέταρτον AD, Ald. 599. χάλω I (for χώρῳ).

ἄημι, not εὖ and κεράννυμι, are the components. For Ζεφύρου the early editions and the Corpus Christi MS. give ἀνέμου. The best copies agree in πρόσωπα, on which word see on v. 589.

595. Hesych. ἀεννάου ἀεὶ οὔσης, ἀεὶ ῥεούσης. ἀπορρύτου, gushing from the earth on the spot, not conveyed by pipes or artificial means. ἀθόλωτος, unstirred, not made muddy by cattle drinking at it. Hermann would omit the full stop after ἀθόλωτος, and read τρεῖς ὕδατος προχέειν, 'pour first into the mixer three measures of water from a clear spring.' This is, perhaps, a better way of taking the passage. There was not much point in sitting with the face towards the spring, (unless indeed to enjoy the sight of it,) but the mention of it in connexion with the wine-mixing is most appropriate. Compare Ovid, Fast. i. 403, 'Vina dabat Liber; tulerat sibi quisque coronam, Miscendas large rivus agebat aquas.' Goettling objects, that ὕδατος would be superfluous after κρήνης. But the antithesis between ὕδωρ and οἶνος seems a studied one. τὸ τέτρατον, a very weak mixture, fitted, as Proclus observes, for simple working men, and not for the luxurious, who preferred the τρία καὶ δύο. See Photius in τρία καὶ δύο, who cites the present passage. Some copies, but not the best, give τρὶς δ' ὕδατος.

597. The sense here is continued from v. 576. There the slaves were to carry home the corn; here they are to thrash it, i.e. either by drawing over it the heavy toothed plank (the Roman *tribulum*, as is still done in Asia Minor; see Sir Charles Fellows' Travels, p. 51), or by driving the cattle so as to trample it on the smooth and level threshing floor. Hesiod here uses δίνειν, commonly δινεῖν, to express the circular track; by εὐτροχάλῳ the circular shape seems indicated. But Van Lennep explains it, 'well-rolled,' from Virg. Georg. i. 128. In those parts of Europe which still retain the ancient Roman practice of agriculture, this circular floor may often be seen on some exposed hill-side. Both the treading out and the winnowing are performed on the same spot, and both operations are seen in juxtaposition in a drawing in vol. ii. p. 41, of Wilkinson's Ancient Egyptians. See also Xen. Oecon. xviii. 3–5, οὐκοῦν, ἔφη, τοῦτο μὲν οἶσθα, ὅτι ὑποζυγίῳ ἀλοῶσι τὸν σῖτον.—ὅπως δὲ τὸ δεόμενον κόψουσι καὶ ὁμαλιεῖται ὁ ἀλοητὸς, τίνι τοῦτο, ὦ Σώκρατες, ἔφη. Δῆλον ὅτι, ἔφην ἐγώ, τοῖς ἐπαλωσταῖς, στρέφοντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες τὰ ἄτριπτα ἀεί, δῆλον ὅτι μάλιστα ὁμαλιζοῖεν ἂν τὸν δῖνον, καὶ τάχιστα ἀνυτοῖεν.—Ὠρίωνος κ.τ.λ., scil. before the middle of July.

599. εὐαεῖ, εὐηνέμῳ. Hesych. εὐκράτῳ. See Soph. Phil. 828. This epithet alludes to the use of the ἀλωή for winnowing, or throwing the grain in the air that the chaff may be blown off, as our country people treat their gleanings. Xen. Oecon. xviii. 6, 7, describes it, and Homer alludes to it Il. v. 499, ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ κρίνῃ ἐπειγομένων ἀνέμων καρπόν τε καὶ ἄχνας, αἱ δ' ὑπολευκαίνονται ἀχυρμιαί. Od. v. 368, ὡς δ' ἄνεμος ζαὴς ἠΐων θημῶνα τινάξῃ καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλῃ.

μέτρῳ δ' εὖ κομίσασθαι ἐν ἄγγεσιν· αὐτὰρ ἐπὴν δὴ
πάντα βίον κατάθηαι ἐπάρμενον ἔνδοθι οἴκου,
θῆτά τ' ἄοικον ποιεῖσθαι, καὶ ἄτεκνον ἔριθον
δίζεσθαι κέλομαι· χαλεπὴ δ' ὑπόπορτις ἔριθος·
καὶ κύνα καρχαρόδοντα κομεῖν· μὴ φείδεο σίτου·
μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ' ἕληται.
χόρτον δ' ἐσκομίσαι καὶ συρφετὸν, ὄφρα τοι εἴῃ

601. ϝοίκου. 602. ἀϝοικον.

600. ἐσκομίσασθαι K, εὐκομίσασθαι Ald. 601. ἔνδοθι A. ἔνδοθεν the rest. 602. θῆτά τ' ἄοικον ABCD. θῆτ' ἄοικον EFGHIK, Ald. 606. χόρτον τ' BDHI. εἴῃ EF. εἴη the rest.

600 μέτρῳ, by measure. Having thrashed and winnowed it, ascertain the quantity, and store it away in terra-cotta vessels. Compare sup. v. 350. 475. The reading of one copy ἐσκομίσασθαι, is a good one, 'get it brought into your house.' Compare v. 576

601. ἔνδοθεν vulgo, against the digamma in ϝοίκου. ἔνδοθι is preserved by Cod Gale. See on v. 523.

602. θῆτα, a head-servant; a hired farming-man, or bailiff, especially to keep the stores at home The θῆτες seem to have been farm-servants on pay, as distinct from the domestic slaves or general servants, δμῶες, who merely had their allowance of food, and were probably subordinate to the θῆτες. Homer distinguishes them, Od. iv. 644, θῆτές τε δμῶες τε. Cf. ibid xi. 489, βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ ἀνδρὶ παρ' ἀκλήρῳ. xviii 357, ξεῖν', ἦ ἄρ κ' ἐθέλοις θητευέμεν, εἴ σ' ἀνελοίμην, ἀγροῦ ἐπ' ἐσχατιῆς. Photius, θῆτες. οἱ ἕνεκα τροφῆς δουλεύοντες, ibid. θητεύειν, μισθῷ ἐργάζεσθαι. So Hom Il. xxi. 444, πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν μισθῷ ἐπὶ ῥητῷ.—ποιεῖσθαι, 'to adopt,' i. e. to take into your employ; cf inf. v. 707 He is to be ἄοικος, without a family or household of his own (cf sup. v. 405), that he may attend solely to your interests.—ἔριθον, γυναῖκα ἐργατικὴν, Moschop. Compare again v. 405, οἶκον μὲν πρώτιστα γυναῖκά τε. She too must be childless, for a mother with an infant at the breast is difficult to make use of, χαλεπὴ.—ὑπόπορτις, παῖδα ἔχουσα, Proclus. The term is quaint and characteristic, otherwise we might be inclined to suspect the genuineness of this verse. It is not necessary to the context, and κέλομαι interrupts the series of infinitives used for imperatives. Schoemann indeed rejects 602–605, which may well have been inserted from some other place. Prof. Mahaffy (Hist. Lit. i. p. 108, note) has "no doubt about the meaning of these disputed lines,' and he renders them thus: "When you have brought all your stores into the house, you must turn your man-servant out of it, and look out for a woman servant (who will sleep within who has no child to feed." I however feel great doubt if ἄοικον ποιεῖσθαι can mean ἐξοικίζειν, to dislodge or 'evict' from a homestead.

604. καὶ κύνα, viz. to protect your stores. Virg Georg. iii. 404, 'Nec tibi cura canum fuerit postrema.'—ἡμερόκοιτος ἀνὴρ, Hesych ὁ κλέπτης, a night-prowling thief who sleeps by day; an expression of the same kind as φερέοικος in v. 571. The compound occurs in Eur. Cycl. 58.

606. χορτον κ.τ.λ. Get in not only your corn, but your hay and fodder against the winter,—συρφετὸς being the rubbish consisting of leaves, vine-clippings, weeds, twigs, &c., which (in the Romance countries) are still used for feeding and littering goats and cattle, in default of grass. Photius, συρφετὸς, ἀγυρτώδης ὄχλος ἢ λόγος· ἢ ἡ ἐξ ἀνέμου (f. ἡ ἐξ ἀγροῦ) συλλεγομένη κοπρὸς καὶ

βουσὶ καὶ ἡμιόνοισιν ἐπηετανόν. αὐτὰρ ἔπειτα (605)
δμῶας ἀναψῦξαι ψίλα γούνατα καὶ βόε λῦσαι.
Εὖτ' ἂν δ' Ὠρίων καὶ Σείριος ἐς μέσον ἔλθῃ
οὐρανὸν, Ἀρκτοῦρον δ' ἐσίδῃ ῥοδοδάκτυλος Ἠώς, 610
ὦ Πέρση, τότε πάντας ἀπόδρεπε οἶκαδε βότρυς,
δεῖξαι δ' ἠελίῳ δέκα τ' ἤματα καὶ δέκα νύκτας· (610)
πέντε δὲ συσκιάσαι, ἕκτῳ δ' εἰς ἄγγε' ἀφύσσαι

---

607. ἐπϝετανὸν 608. βόϝε 610. δὲ Ϝίδῃ ἄϝὼς 611. Ϝοίκαδε

---

609. ἔλθῃ A. ἔλθοι EF. ἔλθῃ (—η) the rest. 610. ἐσίδῃ A. ἐσίδοι EF. ἐσίδῃ (—η) the rest. 611. ἀποδρέπειν A. 612. δέκα δ' A. δέκα ἥμ. K, Ald.

φρυγανώδης. (This latter epithet has reference only to fuel.)—εἴη for ἔῃ or ᾖ. See v. 470.

607. ἐπηετανόν. On this word as a quadrisyllable, see v. 31.—This ingathering of fodder is spoken of as a kind of supplement to the harvest operations. Between the conclusion of these and the vintage in the autumn, the slaves are to have an interval of rest, and the cattle, being no longer required, are to be loosed. Moschop. ἔπειτα δὲ τοὺς βούλους ἀνάψυξον, ἤγουν ἀνάπαυσον κατὰ τὰ φίλα γόνατα, ἵνα πάλιν ἀκμαιότεροι ἐν τοῖς πόνοις ὑπουργήσωσι, καὶ τοὺς βόας λῦσον, ἤγουν τοῦ ζυγοῦ ἀπάλλαξον καὶ τῶν ἔργων.

610. Ἀρκτοῦρον. The operations of the vineyard were all regulated by this star; cf. v. 566, 570, where Goettling refers to Plat. Legg. viii. p. 844, D, τὴν ὥραν τὴν τοῦ τρυγᾶν Ἀρκτούρῳ ξύνδρομον. Here the morning rising of Arcturus is meant, after the middle of September. By *Sirius*, according to the scholiasts, is meant, not the star properly so called, but one in the constellation of Canis. So also he seems rather to refer to the star in Virgo, called by the Greeks προτρυγητὸς (or —ής), by the Romans *Vindemitor* (Ovid, Fast. iii. 407), than to Arcturus.

611. ἀπόδρεπε οἶκαδε, a singular ellipse for ἀποδρέπων κόμιζε εἰς τὸν οἶκον (Moschop.). Cf. v. 632, ἵν' οἶκαδε κέρδος ἄρηαι. The Cod. Gale gives ἀποδρεπεῖν, which arose, like so many other mistakes, from ignorance of the digamma. Probably the Doric infinitive, ἀποδρέπειν, was the alteration in the first instance.

612. δεῖξαι ἠελίῳ. The process of drying the gathered grapes in the sun seems to have been regularly adopted by the ancients, at least in the manufacture of the more rich and sweet wines, the *vinum passum*, like our Malmsey Madeira. The modern practice is, to allow the grapes to hang as long as possible upon the vines. Goettling illustrates the drying of the grapes both from Pliny, N. H. xiv. 8, and Columella, xii. 39. The drying-ground is specially mentioned in Homer, Od. vii. 123, τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἔνι χώρῳ τέρσεται ἠελίῳ. Proclus here has a very good note, which it may be as well to present to the reader in English:—'Having cut off the bunches, they laid them under the sun in order to dry out of them, by the exposure to his rays, the thin and watery part that does not keep well; and they called this θειλοποιδεύειν. After this, they again disposed them in the shade, to ensure the contraction of the grape after the sunning, and to cure the tendency to ferment by a counteracting coolness. The third process was to tread and squeeze out the wine, which they considered now settled and properly tempered.'

613. εἰς ἄγγε' ἀφύσσαι, rack off into vats or open vessels, viz. to ferment, before finally storing it in the terra-cotta πίθοι or jars. Of this process the poet speaks not. How they were finally laid up in the houses of the heroic times

[δῶρα Διωνύσου πολυγηθέος. αὐτὰρ ἐπὴν δὴ
Πληϊάδες θ' Ὑάδες τε τό τε σθένος Ὠρίωνος
δύνωσιν, τότ' ἔπειτ' ἀρότου μεμνημένος εἶναι
ὡραίου· πλειὼν δὲ κατὰ χθονὸς ἄρμενος εἴη.] (615)

Εἰ δέ σε ναυτιλίης δυσπεμφέλου ἵμερος αἱρεῖ,
εὖτ' ἂν Πληϊάδες σθένος ὄμβριμον Ὠρίωνος

614. διονύσου EFH. Ald. αἱρεῖ the rest. 616. ἀρότρου GHI, Ald. 618. αἱρῇ K, the rest. 619. ὄμβριμον DEGHIK, Ald. ὄβριμον

we know from Od. ii. 340, ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο ἵσταντο, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες, ἐξείης ποτὶ τοῖχον ἀμηρότες. Gloss. Cod. Gale ἀντλήσων.

614. Proclus:—οὐκ οἶδεν ὁ Ὅμηρος δῶρον Διονύσου τὸν οἶνον This and the next three verses are in all probability a later addition. It was enough to have given directions about pouring off the wine: what is added about ploughing interrupts the prescribed series of the annual farm operations. That subject had been fully discussed and dismissed, sup. v. 492. Moreover, v. 615 is taken from Il. xviii. 485, ἐν δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται, Πληϊάδας θ' Ὑάδας τε τό τε σθένος Ὠρίωνος. The final verse alone is rejected by Goettling, on the ground that πλειών, 'a year,' is an Alexandrine word. Whether it occurs elsewhere than in Callim. Hymn. Jov. 89, we know not. It is said to be from πλέος or πλεῖος, 'full,' meaning the completed circle of the seasons. Hesych. πλειών· ὁ ἐνιαυτός. ἀπὸ τοῦ πάντας τοὺς καρποὺς τῆς γῆς συμπληροῦσθαι. Compare δέκα πλείους ἐνιαυτούς, Theog. 636. 'As the poet began with ploughing and the setting of the Pleiades (v. 384), so now,' says Proclus, 'he comes back to the same subjects, and closes with the remark, that so the year will have a fitting conclusion of farming operations.' It is, however, impossible to extract this meaning from the verse. Van Lennep translates, 'annus in operibus terra obeundis recte dispositus fuerit.' Moschopulus explains κατὰ χθονὸς by ἀντὶ τοῦ ἐπὶ τῶν τῆς γῆς ἔργων. But this is equally untenable. Probably the writer intended κατὰ χθονὸς εἴη to mean, 'let it go beneath the earth,' i. e. be numbered among things past, as in Eur. Alcest. 618, δέχου δὲ κόσμον τόνδε καὶ κατὰ χθονὸς ἴτω. And Goettling seems to think that εἴη must come from εἶμι, though he is unable to defend the word by examples or analogy. Possibly the sense 'on the earth' may be justified by Theog. 498, τὸν μὲν (λίθον) Ζεὺς στήριξε κατὰ χθονός. Schoemann reads κατὰ χρέος, "ut omnis annus ad necessitatem (cuiusque operis) commodus et opportunus sit."

618. He now passes to the subject of navigation. Some precepts on so important a branch of industrial enterprise were required in a didactic poem of this scope; though the poet avows that the sea is not a congenial element to himself, v. 649.

Ibid. δυσπεμφέλου, 'stormy.' Hesiod uses this word as an epithet of the sea, Theog. 440, and of a churlish person inf. v. 722. The etymology is uncertain, as also whether πεμφελος is distinct from, or another form of, πέμπελος. Homer applies δυσπέμφελος to a stormy sea, Il. xvi. 748, and Aeschylus has μοῖραν οὐκ εὐπέμπελον of the Furies, Eum. 454, who are said to be δύσπεμποι ἔξω, Ag. 1161. Moschopulus here explains the word by τῆς κακῶς παρακεκμούσης. The gloss in Cod. Gale is δυσκόλου. Perhaps it is from πέμφις, which Plutius renders πνοή. Compare πομφολυξ, ποίφυγμα, and ποῖον or ποῖφ (our word *puff*). Hence, applied to the sea, it would mean 'frothy and bubbling,' to a man, 'swelling with anger,' 'pettish,' 'ill-tempered.'

619. On the setting of the Pleiades,

φεύγουσαι πίπτωσιν ἐς ἠεροειδέα πόντον,
δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται·
καὶ τότε μηκέτι νῆας ἔχειν ἐνὶ οἴνοπι πόντῳ,
[γῆν δ' ἐργάζεσθαι μεμνημένος, ὥς σε κελεύω.]
νῆα δ' ἐπ' ἠπείρου ἐρύσαι, πυκάσαι τε λίθοισι
πάντοθεν, ὄφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν ἀέντων,
χείμαρον ἐξερύσας, ἵνα μὴ πύθῃ Διὸς ὄμβρος.
ὅπλα δ' ἐπάρμενα πάντα τεῷ ἐνικάθεο οἴκῳ,

620. ἠεροϝειδέα 621. ἀϝῆται 622. ϝοίνοπι 624. ϝερύσαι 625. ἀϝέντων 626. ἐκϝερύσας 627. ϝοίκῳ

621. θύουσιν γρ. θύνουσιν A. 622. ἐπὶ οἴνοπι EF. 625. ἀύντων DGI. 626. χείμαρρον G. 627. ὅπλα τ' BCDGH. ἐνὶ κάθεο BCGK. ἐνικάθεο DEFHI. ἐγκατάθεο A.

as the end of the sailing season, see sup. v. 383. Goettling here has a good note.—"Magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis, magni Graecorum Nimrodi, ita repraesentare putabant, ut Orio cum Sirio cane ἄρκτον, πελειάδας, (πληϊάδας, columbas,) ὑάδας, (suculas,) πτωκάδα cet persequeretur Hinc illud φεύγουσαι Ὠρίωνα. Iones vero plaustri (ἁμάξης) imaginem cum bubulco Boote in iisdem siderum sedibus videre sibi videbantur" Virgil has a similar figure of Canis retreating before the advance of Taurus, Georg. i 217.

621. θύουσιν, 'rush forth,' σφοδρῶς κινοῦνται, Moschop., gl. Col. Gale πνέουσιν, ὁρμῶνται. Photius, θύειν· τὸ ὁρμᾶν. In Scut. H. 156 and elsewhere θυνέω is used.

623. Goettling thinks this verse spurious, and with some reason. The digamma in ἐργάζεσθαι is violated by the addition of δέ, though this might be omitted if γῆν is pronounced with emphasis, as contrasted with πόντῳ. The old commentators recognise it: but Tzetzes seems to place it after v. 628. Van Lennep objects that νῆα could not so closely follow νῆας.

624. πυκάσαι λίθοισι. Make a breakwater of stones to keep off the force of the waves. By ἀνέμων μένος he means generally the effects of wind the rain-bringing wind, Notos) in making the waves lash the shore. Tzetzes, μή πως ὁ σάλος αὐτὴν ἀναρπάξῃ. Goettling seems to think the λίθοι here are the same as the large stones used as anchors, and called ἑύναι and ἕρματα in the Homeric poems, accordingly as they served to moor the ship at sea or prop it upright on shore. But πυκάσαι and παντόθεν clearly imply a number of stones collected and packed round the ship. A somewhat similar expedient saved a great ship for the whole winter, when stranded some years ago on the Irish coast. Homer appears to refer to this practice in Il. xiv. 410, χερμαδίῳ, τά ῥα πολλὰ, θοάων ἕλκεα νηῶν, πὰρ ποσὶ μαρναμένων ἐκυλίνδετο, — στήθος βεβλήκει. Which passage further proves that the stones were of no great magnitude.

626. χείμαρον, the plug; ὁ ὑπὸ τὴν τρύπαν πάσσαλος, οὗ ἐξαιρουμένου, ὅταν ᾖσῃ, τὸ ὕδωρ προχωρεῖ. Proclus. This is still done in ships' boats suspended on the davits. Hence the term χείμαρος = χειμάρρους, from the torrent of water that gushed through the hole. —πύθῃ, ἤγουν σήψῃ, Mosch.

627. ὅπλα, the tackle; πάντα ὧν δεῖται ἡ ναῦς, τὸν ἱστὸν, τὰ ἱστία, τὰς διφθέρας, τοὺς κάλους, τὰ πηδάλια, Proclus. It was the custom to remove these from the stranded ship, and deposit them in the house of the owner during the winter. They were brought into the

εὐκόσμως στολίσας νηὸς πτερὰ ποντοπόροιο·
πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι.
αὐτὸς δ' ὡραῖον μίμνειν πλόον, εἰσόκεν ἔλθῃ·
καὶ τότε νῆα θοὴν ἅλαδ' ἑλκέμεν, ἐν δέ τε φόρτον
ἅρμενον ἐντύνασθαι, ἵν' οἴκαδε κέρδος ἄρηαι,
ὥσπερ ἐμός τε πατὴρ καὶ σός, μέγα νήπιε Πέρση,
πλωίζεσκ' ἐν νηυσὶ βίου κεχρημένος ἐσθλοῦ·
ὅς ποτε καὶ τῇδ' ἦλθε πολὺν διὰ πόντον ἀνύσσας,
Κύμην Αἰολίδα προλιπών, ἐν νηῒ μελαίνῃ·

---

629. εὐεργὲς 632. ἐντύνασθ', ἵνα ϝοίκαδε?

---

629. δ' om. C. 630. μίμνειν καιρὸν A. 632. ἐντείνασθαι G. 633. ἐμὸς πατήρ τε H. ἐμὸς πατὴρ καὶ I. 634. πλωίζεσκ' ἐν AD, and G by correction. πλωίζεσκε νηυσὶ IK, Ald. 635. ἀνύσας ACG.

---

vessel again when required for service. Hence Od. xi 3, *ἐν δ' ἱστὸν τιθέμεσθα καὶ ἱστία νηὶ μελαίνῃ* —*ἁρμενα*, packed, fitted together, or placed one above the other. Compare sup. v. 601. *στολίσας πτερὰ*, folding up the sails. To furl the sail was *στέλλειν*, the folds or tucks were *στολμοί* (Aesch. Suppl. 695) or *στολίδες*, the latter term, like *συστολίσαι* and *ἐστολισμένος*, being used by Euripides for the tucks of garments, Bacch. 936. Hel. 1359.

629. *ὑπὲρ καπνοῦ*. Sup. v. 45, *αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο*. Ar. Ach. 279, *ἡ δ' ἀσπὶς ἐν τῷ φεψάλῳ κρεμήσεται*.

632. *ἅρμενον, κ.τ.λ.*, have a proper and suitable cargo packed into it. We must read (on account of the digamma) either *ἐντύνασθ', ἵνα κ.τ.λ.*, or *ἐντύνειν, ἵνα*.—The meaning is, that by overlooking the ship from desire of great gains, you may lose everything. Hence it is not improbable that v. 643—5, which Lehrs perceived to be out of place as they now stand, should follow next. This would greatly improve the sense of v. 646, as directly following v. 642, especially if we read *εἴ κεν ἐν' ἐμπορίην κ.τ.λ.*; and *ὥσπερ ἐμός τε πατὴρ κ.τ.λ.* would very well mean, 'This is just what our father did when he took to the sea,' &c. The whole passage about a moderate freight might thus be compared with Aesch. Ag. 978, *τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλὼν σφενδόνας ἀπ' εὐμέτρου, οὐκ ἄν πρύμνας δόμος πτημονᾶς γέμων ἄγαν, οὐδ' ἐπόντισε σκάφος* —*οἴκαδε ἄρηαι*, gain profit for the voyage home. Compare v. 611, *ἀπόδρητε οἴκαδε βότρυς*.

633—42. Goettling contends that these verses were added by some one who wished to make out that Hesiod himself was born in Boeotia, and not at Cyme in Aeolis, as some later accounts stated. K. O Muller (Gr. Lit. p. 80) says, "There is no reason to doubt the testimony of the author, that his father came from Cyme in Aeolis to Ascra. The motive which brought him thither was doubtless the recollection of the ancient affinity between the Aeolic settlers and this race of the mother country." The verses certainly have the impress of genuineness. The strongly expressed disparagement of the soil and climate of Ascra indicates a mind longing for a return to his mother country, a land so much more congenial to poetry. He may also have been embittered against it by his experience of injustice in the local tribunals.

635. *τῇδ' ἦλθε*, came to this country: for it was at Orchomenus that the poet is believed to have resided, because after his death the people of that town

οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον, (635)
ἀλλὰ κακὴν πενίην, τὴν Ζεὺς ἄνδρεσσι δίδωσι.
νάσσατο δ' ἄγχ' Ἑλικῶνος ὀϊζυρῇ ἐνὶ κώμῃ,
Ἄσκρῃ, χεῖμα κακῇ, θέρει ἀργαλέῃ, οὐδέ ποτ' ἐσθλῇ. 640
Τύνη δ', ὦ Πέρση, ἔργων μεμνημένος εἶναι
ὡραίων πάντων, περὶ ναυτιλίης δὲ μάλιστα. (640)
νῆ' ὀλίγην αἰνεῖν, μεγάλῃ δ' ἐνὶ φορτία θέσθαι,—
μείζων μὲν φόρτος, μεῖζον δ' ἐπὶ κέρδεϊ κέρδος
ἔσσεται, εἴ κ' ἄνεμοί γε κακὰς ἀπέχωσιν ἀήτας,— 645

641. *Ἔργων* 645. *ἀΐητας*

637. *ἄφενον* GI. *τε* om. G. 638. *πενίαν* CI. *δίδωσιν* G.
640. *θέρει δ'* K, Ald. *οὔποτ' ἐσθλῇ* A. 643. *ἐν φορτία* BCGHI.

are said to have removed thither his relics. Proclus says, the father of Hesiod was reputed to be fifty years old when he came to Boeotia. If so, the poet may have been born long before, and have retained vivid recollections of Asia Minor. This will account for the fact, that in Theogon. 338 seqq., he enumerates many more Asiatic than European rivers.

637. *ἄφενος*. See on v. 24. Theog. 112. The meaning is, that if he had possessed a farm there he would not have left it. Perhaps there is an ironical allusion to the wealth and prosperity so often promised to emigrants; or the poet may mean that his father came to Aeolis not as an exile, but as an adventurer. We need not suppose, with the scholiast, that the poet here used three mere synonyms: *ὄλβος* is 'prosperity,' of which *πλοῦτος*, 'riches,' is only a part, and *ἄφενος*, 'landed property,' or produce from it, is only an accident.

639 *νάσσατο*, see v. 168. Hesych. *κατῴκησεν, ἔθλιψεν (ἔτριψεν)*. — *ὀϊζυρῇ*, 'beggarly,' 'comfortless,' 'wretched'— *ἀργαλέῃ*, a syncresis, as in *χρύσεος, κυάνεος*, &c. This is better than to suppose a crasis of *η* with *οὐ*. For the character here given to Ascra, compare Ovid, Epist. ex Pont. iv. 31, 32: 'Esset perpetuo sua quam vitabilis Ascra, Ausa est agricolae Musa docere senis.'—For *οὐδέποτ'* there seems to have been an ancient (and perhaps better) reading *οὔποτε δ'*. This accounts for *οὔποτ' ἐσθλῇ* of Col. Gale, and *θέρει δ' ἀργαλέῃ* of the Corp. Christ MS.

641. *τύνη*, sup. v. 10.—*μάλιστα*, viz. because more risks and greater losses attend the sailing out of season than the farming out of season. Cf. 621. The sense then is, 'Whatever you do, choose the right time of doing it, but especially in sailing.'

643—5. On the probable disarrangement of these verses in their present place, see v. 632.—*αἰνεῖν*, decline, have nothing to do with, a small ship. Properly, 'say what you please in favour of it, but don't make use of it.' More commonly *ἐπαινεῖν* is used in this sense. The scholiasts explain it by *χαίρειν ἐᾶν* and *παραιτεῖσθαι*. So Virgil uses *laudare* (inverting however the relations of size), Georg. ii. 412: 'laudato ingentia rura, Exiguum colito.' Aratus, Phaen. 153, *ὁ δὲ πλόος οὐκέτι κάπτει ὥριος· εὐρεῖαι μοι ἀρέσκοιεν τότε νῆες*, where the Schol. compares the present passage.

644. *ἐπὶ κέρδεϊ*, Moschop., *ἐπὶ τῷ καὶ ἐν ἀσφαλεστέρῳ εἶναι*. So Aesch. Theb. 432, *καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται*, viz. *πρὸς τῷ ὑπερφρον σῆμα ἔχειν, καὶ τὸ ὑπερφρονα γλώσσῃ κομπάζειν*.

εἶτ' ἂν ἐπ' ἐμπορίην τρέψῃς ἀεσίφρονα θυμὸν,
βούληαι δὲ χρέα τε προφυγεῖν καὶ ἀτερπέα λιμόν. (645)
δείξω δή τοι μέτρα πολυφλοίσβοιο θαλάσσης,
οὔτε τι ναυτιλίης σεσοφισμένος οὔτε τι νηῶν.
οὐ γὰρ πώποτε νηΐ γ' ἐπέπλων εὐρέα πόντον,
εἰ μὴ εἰς Εὔβοιαν ἀπ' Αὐλίδος, ἦ ποτ' Ἀχαιοὶ
μείναντες χειμῶνα πολὺν σὺν λαὸν ἄγειραν (650)
Ἑλλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.

649. *ναΐων* 652. *λαΐών*

646—75. om. I, from loss of a leaf. *τρέψας* K, and edd. vett. 647. *βουλέαι δὲ χρέα τε προφυγεῖν καὶ λιμὸν ἀτερπῆ* A, Ald. (with *βούληαι*). *χρεῖά τε φυγεῖν καὶ ἀτερπέα λιμὸν* BC. *χρέα τε προφυγεῖν καὶ ἀτερπῆ λιμὸν* EF. *βούληαι δὴ χρέα τε φυγεῖν καὶ ἀτερπέα λιμὸν* DG (with *δέ*). 648. *δείξω δέ* K. 649. *σεσοφισμένος* A, (corrected to *σεσοφιμένος*, but the erased *σ* restored by a later hand.) 651. *εἰσ εὔοιαν* A. *εἰς* EF, Ald. *ἐξ Αὐλίδος* the MSS.

646 It seems best to place a comma after *θέσθαι* and *ἀήτας*, and a full stop at *λιμόν*. The meaning is thus connected:—'Put your goods in a large ship (for the profit will be greater, if you can but escape storms) when you turn your mind to trade, and desire to avoid debts. I will show you then the distances to the different marts, though no great sailor myself.' Perhaps *μείζων γὰρ φόρτος* was the old reading, *μὲν* being superscribed on account of *μείζον δὲ* following. Schoemann places a full stop after *θέσθαι* and *ἀήτας*, and reads *εἰ δ' ἂν ἐπ' ἐμπορίην κ τ.λ.*, as the protasis to *δείξω δή*. But the sentiment, 'or, if you turn your mind to commerce,' &c., should have been preceded by some advice different from *περὶ ναυτιλίης δὲ μάλιστα* in 642.

647. The reading of some good MSS., *χρέα τε φυγεῖν*, arose from not perceiving that *βούληαι* was a dissyllable by *synizesis*. Gaisford and Van Lennep edit *τρέψας—βούληαι χρέα τε προφυγεῖν κ τ.λ.*, omitting the *δὲ* on conjecture. If a full stop is placed after *ἀήτας*, and a comma after *λιμὸν* (or *ἀτερπῆ*), we must make *δείξω δή* the apodosis, 'when you are disposed to become a merchant, then I will show you,' &c. So also Proclus and Tzetzes understand the context, the comment of Moschopulus is obscure, and perhaps corrupt. But what a sentiment is this, especially when the poet adds, 'though I know little about sailing, and have never made a voyage.' Besides, as remarked on v. 635, it is probable that Hesiod and Perses came with their father from Cyme. Goettling regards the whole passage from v. 646 to v. 662 as spurious. His reasons are, that Plutarch (ap. Procl.) did not recognise as genuine the verses on the tripod, 654—62; Pausanias, ix. 31, 3, speaks of Hesiod having gained a tripod at Chalcis, not as related by himself, but merely as the tradition of the place; and lastly, that v. 650 seems contradicted by 683, in which he thinks he finds an indication that Hesiod was an experienced sailor.

651. *ἀν'* for *ἐξ* seems a necessary metrical correction. Otherwise *Εὔβοιαν* or *Εὔβοιάν γ'* must be read. Perhaps, *εἰ μή γ' εἰς Εὔβοιαν*. The sense is, 'I never sailed on the wide sea, though I did once sail across the narrow channel to Euboea.'

652. *μείναντες χειμῶνα*, awaiting the (cessation of the) adverse winds. Or perhaps, 'staying there during the stormy weather.'

653. *καλλιγύναικα* occurs in Il. ii 683 and xi. 770 as an epithet of Hellas and Achaia.

ἔνθα δ' ἐγὼν ἐπ' ἄεθλα δαΐφρονος Ἀμφιδάμαντος
Χαλκίδα τ' εἰσεπέρησα· τὰ δὲ προπεφραδμένα πολλὰ
ἆθλ' ἔθεσαν παῖδες μεγαλήτορες· ἔνθα μέ φημι
ὕμνῳ νικήσαντα φέρειν τρίποδ' ὠτώεντα.
τὸν μὲν ἐγὼ Μούσαις Ἑλικωνιάδεσσ' ἀνέθηκα,
ἔνθα με τοπρῶτον λιγυρῆς ἐπέβησαν ἀοιδῆς.
τόσσον τοι νηῶν γε πεπείρημαι πολυγόμφων·
ἀλλὰ καὶ ὣς ἐρέω Ζηνὸς νόον αἰγιόχοιο·
Μοῦσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον ἀείδειν.
Ἤματα πεντήκοντα μετὰ τροπὰς ἠελίοιο,

658. Ἑλικωνιάδεσσι 661. Ἑρέω

656. μεγαλήτορος A. 658. μούσῃς AC. μούσαις BDEGH. μούσῃσι K. 660. νηῶν πεπείραμαι BC. νηῶν πειπείρημαι EF, and with τῶν νηῶν H. πεπείραμαι A. πεπείρημαι D. πεπείραμαι Ald.

655. προπεφραδμένα, 'previously announced.' Cf. Apoll. Rhod. iii. 1315, δὴ γάρ σφι πάλαι προπεφραδμένον ἦεν.

656 ἆθλα, prizes for games at the funeral of Amphidamas.—The Cod. Gale has the remarkable reading μεγαλήτορος, with the gloss οἱ υἱοὶ τοῦ μεγάλου Ἀμφιδάμαντος. This leads to the inference, as Hermann remarks, that the older reading was παῖδες μεγαλήτορος Ἀμφιδάμαντος, the verses about Hesiod's victory being a still later interpolation. There was another reading, preserved by Proclus, of v. 657, ὕμνῳ νικήσαντ' ἐν Χαλκίδι θεῖον Ὅμηρον. Such a boast as this could not, of course, be really attributed to Hesiod himself. We may be assured that frag. xxxiv. (ed. Guisf.) is also spurious; ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὅμηρος ἀοιδοὶ Μέλπομεν ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν, Φοῖβον Ἀπόλλωνα χρυσάορον, ὃν τέκε Λητώ. But it is curious as preserving an old tradition, which made the two great poets contemporaries. The reading of Proclus would require the present verse to be retained and emended somehow thus, ἔνθα με φημ' οἰκόνδε φέρειν τρίποδ' ὠτώεντα, and this again falls in with the old reading indicated in the Cod. Gale, μεγαλήτορος [Ἀμφιδάμαντος].

659. ἔνθα, 'on the spot where—,' viz. in their temple on Mount Helicon. This event is described in Theog. 22.—ἐπέβησαν, 'they put me up to singing in clear tones.'

660. τόσσον, 'thus much and no more.' Cf. v. 649.—πεπείρημαι, *expertus sum*. This seems hardly a form of the old epic; in Soph. Trach 581, καὶ πεπείρανται τάδε, the verb is probably πειράνω. It is remarkable that very good MSS. omit the γε, and two at least give πεπείρημαι to preserve the metre.—καὶ ὣς, viz. καίπερ οὐ σεσοφισμένος ναυτιλίης. As a poet, and so an interpreter of the divine will, he professes to be able to lay down correct rules as to the times for navigating.

663. τροπάς. On the short a see below, v. 675. The poet distinguishes two sailing seasons; one, which is the most favourable for merchants, between midsummer and autumn; the other, εἰαρινὸς πλόος v. 678, after the rising of the Pleiades in spring. See v. 383. Apollonius Rhodius, ii. 523, speaks of *forty* days after the rising of the dog-star, as the period during which the Etesian winds, unfavourable for sailing, prevailed; ἱερά τ' ἐὸ ῥέξειν ἐν οὔρεσιν ἀστέρι κείνῳ Σειρίῳ, αὐτῷ τε

ἐς τέλος ἐλθόντος θέρεος, καματώδεος ὥρης,
ὡραῖος πέλεται θνητοῖς πλόος· οὔτε κε νῆα
καυάξαις οὔτ' ἄνδρας ἀποφθίσειε θάλασσα,
εἰ δὴ μὴ πρόφρων γε Ποσειδάων ἐνοσίχθων
ἢ Ζεὺς ἀθανάτων βασιλεὺς ἐθέλησιν ὀλέσσαι·
ἐν τοῖς γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε·
τῆμος δ' εὐκρινέες τ' αὖραι καὶ πόντος ἀπήμων·
εὔκηλος τότε νῆα θοὴν ἀνέμοισι πιθήσας
ἑλκέμεν ἐς πόντον, φόρτον τ' εὖ πάντα τίθεσθαι,
σπεύδειν δ' ὅ ττι τάχιστα πάλιν οἶκόνδε νέεσθαι·
μηδὲ μένειν οἴνόν τε νέον καὶ ὀπωρινὸν ὄμβρον,

666. καϝάξαις 671. ἐϝκηλος 673. ϝοικόνδε 674. ϝοῖνον

665. θνητοῖσι A. 667. εἰ μὴ δὴ G, Ald. 672. εἰς πόντον AH. φόρτον δ' G, Ald. 673. γενέσθαι G.

Κρονίδη Διΐ, τοῖο ἕκητι Γαῖαν ἐπιψύχουσιν ἐτησίαι ἐκ Διὸς αὖραι Ἥματα τεσσαράκοντα. Hesiod however dates not from the rising of Sirius, but from the summer solstice a little before it.

664 καματώδεος, see v 584. Moschopulus, τῆς βορείας καὶ ἐκλυούσης τὰ σώματα.

666. καυάξαις i e. καϝάξαις. Inf. v. 693. Hesych. καυάξαι· συντρίψαι. If this passage is referred to, he seems to have taken θάλασσα as the subject of both verbs. The comment of Tzetzes on the digamma is interesting: οἱ Αἰολεῖς μετὰ ἄλφα, ἂν ᾖ φωνῆεν, προστιθασιν τὸ ϝ, οἷον, ἀὴρ αὔηρ, ἀὼς αὔως, ϝᾶγιος ἀϝγιος, (ϝέλιος αὔλιος Scaliger,) ϝάτην τὴν βλαβην καὶ τὴν ἀκόριστον αὐάταν καὶ τα ὅμοια συμφώνου δ' ὄντος μεταξὺ, οὐκέτι. He goes on to notice other not less remarkable Aeolicisms; but it is singular that of the initial digamma he seems to have had no knowledge.

667 πρόφρων, for ἑκών, deliberately, intentionally. Under ordinary circumstances, he says, the voyage is then safe. There seems an allusion to the anger of Poseidon against Ulysses.

670 εὐκρινέες, clear and steady, glossa Cod. Gale εὔκρατοι εἰσὶν. Mosch. καθαροὶ καὶ διακεκριμένοι. This seems the earliest passage where the word occurs, and it may be compared with the Homeric πρίν τινα κεκριμένον καταβημέναι ἐκ Διὸς οὖρον, Il. xix 19, some decided and definite not capricious nor transient breeze. In later writers it was used as a medical term, for one who had well-marked symptoms in the crisis of illness. See Sent. 55, Photius in v., who adds the gloss εὐκρινές· εὔχερές.

671 εὔκηλος, at your leisure, free from apprehension, and not compelled to snatch a favourable hour, as in the πλοῦς ἁρπακτὸς, v. 684. In the MSS. and editions generally ἀπήμων εὔκηλος were construed with πόντος, and so Moschop. ἀβλαβὴς, ἡσυχος. Etymologically ϝέκηλος, ἐϝκηλος εὔκηλος, are connected with ἑκών, ϝέκων, and so are more properly applied to persons than to things. See on ἀθελημοί, sup. v. 118. Cf. Il. xvii. 340, μήδ' οἵ γε ϝέκηλοι κ τ λ., but ibid. v. 371, εὔκηλοι (ἐϝκηλοι) πολεμιζον ὑπ' αἰθέρι.

672. εὖ τίθεσθαι, εὖθετα ποιεῖσθαι, to store away carefully. Or perhaps, ἐν πάντα τίθεσθαι. Cf. v 643 689.

674 ὄμβρον, the rainy season following the rising of Arcturus. See v. 610-11. The farmer, having taken a cargo to the Aegean isles or coast of Asia, might

καὶ χειμῶν' ἐπιόντα, †Νότοιό τε δεινὰς ἀήτας,
ὅστ' ὤρινε θάλασσαν ὁμαρτήσας Διὸς ὄμβρῳ
πολλῷ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔθηκεν.
[ἄλλος δ' εἰαρινὸς πελεται πλόος ἀνθρώποισιν.]
ἦμος δὴ τοπρῶτον, ὅσον τ' ἐπιβᾶσα κορώνη
ἴχνος ἐποίησεν, τόσσον πέταλ' ἀνδρὶ φανείῃ
ἐν κράδῃ ἀκροτάτῃ, τότε δ' ἄμβατός ἐστι θάλασσα·

675. ἀΐήτας 678. ἄλλος ϝειαρινὸς πέλεται πλόος

677. χαλεπὸν πόντον δέ τ' ἔθηκεν I. 678. πλόος δ' A. 680. ἐποίησε A. πέτηλ' A. πέταλλ' G.

be disposed to wait for a return-cargo of the new wine. But then he would wait longer than would be safe.

675 δεινὰς ἀήτας. Though Hesiod sometimes makes the ας of the accusative plural short (as do the Doric poets, who also use —ος for ους, as τὼς λύκος, &c.), it is not clear that the licence extended to adjectives. Moreover, ἀήτης is usually the masculine form, though κακὰς ἀήτας occurs sup. 645, and Hesych has ἀήτη πνοή, θίμα, and ἀήτης, ἄνεμος, ἀρσενικῶς (where M. Schmidt refers the adverb to Il. xv. 626, ἀνεμοιό τε δεινὸς ἀήτης ἴσταῖ ἐμβρεμεται). Here we should perhaps read δεινοῦ for δεινάς. It is probable that v. 675—7 are interpolated, especially as ὀπωρινῷ (i. e. ὀπωρινῳ̃), though used by Homer, does not well follow so closely after ὀπωρινόν.—In v. 564 we have μετὰ τροπὰς ἠελίοιο, and the principle is this.—As the old accusative plural was τροπαν—ς, like λύκον—ς, &c., by converting the ν into α, as in οἴχνιντο for οἰχνίατο, πατέρα for πατερν (*patrem*), &c., τροπαας became τροπάς, as λύκοας became λύκους. But by dropping the ν altogether, we get τροπάς, λυκῶς. Compare Scut. H. 302, τοὶ δ' ὠκύποδας λαγὼς ἧρεν. Theocritus even has τὰς καλὰς αἶγας, vii. 87. See, on this dialectic peculiarity of Hesiod, K. Müller, Gr. Lit. p. 81.

678. As εἰαρινὸς takes the digamma, and Cod. Gale gives πλόος δ', this verse has probably been inserted by rhapsodists or grammarians.

679. ἦμος δή. See on v. 414. When first, i. e. when in mid-spring, the leaves begin to unfold on the topmost boughs of the fig-tree to about the size of a crow's foot. Hence, perhaps, (rather than from its supposed dark colour,) a species of fig was called κορώνεως, Ar. Pac. 628. We retain the comparison in the popular name of some species of the ranunculus, 'crowfoot.' In its native places the fig-tree is the first to put out its leaves, even before the vines. Probably they do not unfold or expand till warm weather has commenced. Hence in St. Mark, chap. xiii. 28, ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν. Where ἐκφυῃ means, 'is fully expanding (*explicet*)'—ἐπιβᾶσα, 'setting its foot on the ground,' 'alighting on the earth.'

680 As Cod. Gale gives πέτηλα, (a form used in Scut. H. 289, though we have δρυὸς ἐν πετάλοισι sup. v. 486,) we should perhaps read τόσσον ἀνδρὶ πετήλα φανείῃ. The old copies give φανειη, which Gaisford retains, and it is defensible as an epic usage. But φανείῃ (for φανέῃ or φανῇ, see on v. 577) is given by Goett. ing after Spohn, and can scarcely be called an alteration.

681. ἄμβατος, δυναμενη πλεισθαι Moschop. It is more properly said of ships which receive their crew, but is transferred to the sea, on which ships are said to ride.

εἰαρινὸς δ' οὗτος πέλεται πλόος. οὔ μιν ἔγωγε (680)
αἴνημ'· οὐ γὰρ ἐμῷ θυμῷ κεχαρισμένος ἐστὶν,
ἁρπακτός· χαλεπῶς κε φύγοις κακόν· ἀλλά νυ καὶ τὰ
ἄνθρωποι ῥέζουσιν ἀϊδρείῃσι νόοιο·
χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι.
δεινὸν δ' ἐστὶ θανεῖν μετὰ κύμασιν· ἀλλά σ' ἄνωγα (685)
φράζεσθαι τάδε πάντα μετὰ φρεσὶν, ὡς ἀγορεύω.
μηδ' ἐνὶ νηυσὶν ἅπαντα βίον κοίλῃσι τίθεσθαι·
ἀλλὰ πλέω λείπειν, τὰ δὲ μείονα φορτίζεσθαι.
δεινὸν γὰρ πόντου μετὰ κύμασι πήματι κῦρσαι,
δεινόν τ', εἴ κ' ἐφ' ἅμαξαν ὑπέρβιον ἄχθος ἀείρας (690)

---

682. οὗτος ἐαρινὸς? 685. ἀϊδρείῃσι 692. ἄειρας

---

682. οὐ μὲν EF. 683. αἴνημι· οὐ (γρ. αἴνημ'· οὐ) A. 684. γε φύγῃς A. 686. βροτοῖσιν DG. 687. κατὰ κύμασιν (γρ. μετὰ) A. 688. ὡς σ' ἀγορεύω BC'DEFG, Ald. ὡς ἀγορεύω AHI, and K corrected to ὅσσ'. 692. δεινὸν δ' K. δεινόν γ' the rest. ἐπ' ἅμαξαν BCDEGHI, Ald.

682-3 This distich, as Hermann first remarked, seems like a different recension of v 678 But the context requires both that verse, as an introduction to the three following and these two here, unless we condemn, together with them, the three verses on the love of gain (684—6) which are inseparable from them. It seems to have been Hesiod's way to repeat the same sentiment in nearly similar terms Compare v 687 with 691. Here perhaps we should read οὗτος ἐαρινὸς, as the δὲ injures the sense, and was likely to have been added from ignorance of the digamma.—ἁρπακτὸς, only available (as it were) by snatches; 'to be caught when you can.' Unless we regard the words οὔ μιν—ἐστὶν as a parenthesis, the reading of two good Bolleian MSS., οὐ μὲν ἔγωγε, i. e. οὐ μήν, is worth attention.

686. χρήματα γὰρ, κ τ λ. 'For money is life to wretched mortals,' i. e. is valued as much as their very life. Stobaeus quotes this verse (vol. iii. p. 175 Teubner) and Euripides imitates it, Orest. 637, οὐ χρήματ' εἶπον· χρήματ', ἣν ψυχὴν ἐμὴν σώσῃς, ἅπερ μοι φίλτατ' ἐστὶ τῶν ἐμῶν. Pind. Isthm. ii 17, χρήματα, χρήματ' ἀνήρ.

690. τὰ μείονα. This is not opposed to v 643, but is a warning not to risk your all in one adventure

691. Commonly, a full stop is placed after κύρσαι, and this probably led to the reading of nearly all the MSS., δεινόν γ'. But one verse is a correlative of the other, and so this verse is not a vain repetition of v. 687. The δὲ is given by Proclus and Moschopulus 'As it is a hard fate to lose life and property (from overloading) amidst the waves, so it is sad to have your waggon break down from being over-weighted.' — κανάξαις, see v. 666. — ἀμαυρωθείη, trampled in the dirt, lost, annihilated. ἀφανισθῇ καὶ ἐλαττωθῇ, Proclus Schoemann excludes 692-3 as "aliunde additos." The sense however seems simple enough: 'No man of sense would overload his cart; why should he do this to a ship?'

ἄξονα κανάξαις, τὰ δὲ φορτί' ἀμαυρωθείη.
μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.
Ὡραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι,
μήτε τριήκοντα ἐτέων μάλα πόλλ' ἀπολείπων
μήτ' ἐπιθεὶς μάλα πολλά· γάμος δέ τοι ὥριος οὗτος·
ἡ δὲ γυνὴ τέτορ' ἡβώοι, πέμπτῳ δὲ γαμοῖτο.

693. καταξάις 695. foῖκον 696. fετέων

693. καὶ φορτί' A. 695. ἐπὶ οἶκον ACEF. 696. τριηκόντων (γρ. τριήκοντα) A. τριηκόντων the rest. 698. ἡβώη DIK, Ald. ἡβώοι ABCEFGH. γαμείσθω A. γαμεῖτο (οι supersor.) I.

694. μέτρα κ.τ.λ. 'Observe due proportions; and the fitting time in all things is the best.' Compare sup. v. 642. He distinguishes the law he had just laid down, not to overload a ship or a cart, from the time or opportunity, as illustrated by the proper sailing-seasons. The two limitations of measure and time are elsewhere combined as Aesch. Suppl 1041, μετριόν νυν ἔπος εἶχον.—Τίνα καιρόν με διδάσκεις; Pind. Ol. xiii. 67, ἕπεται δὲ ἑκάστῳ μέτρον· νοῆσαι δὲ καιρὸς ἄριστος. Here μέτρα, not μετρον, is used, because not one thing, but many things are meant, to which the rule is to apply; and measures differ, since what is too much for one thing may not be enough for another. Cf. v. 648. Pind Isthm. v. 71, μετρα μὲν γνώμᾳ διώκων, μετρα δὲ καὶ κατέχων.

695—705. Before entering upon the ethical conclusion of the Ἔργα properly so called (the Ἡμέραι or Calendar commencing at v. 765), the poet subjoins certain precepts on the subject of marriage. It has been plausibly suggested by K O. Muller (Hist Gr. Lit. p. 84) that these verses should come after v 375, so that the whole subject of domestic relations might be disposed of before entering on agriculture and economy. In favour of this view is the fact, that these verses seem naturally to form apophthegms of two and three lines each, like the string of maxims in the former place Van Leeuwen supposes this advice about marriage to be specially addressed to Perses.

695. ὡραῖος, in due season; at the right age. ἁρμοδίῳ χρόνῳ, Tzetzes: ἐγκαίρως, κατὰ τὸν προσήκοντα χρόνον, Moschopulus.

696 The true reading of this verse is undoubtedly that preserved as a variant in Cod. Gale, τριήκοντα ἐτέων (i. e. Fετέων), which is said to be found in other MSS The common reading is τριηκόντων, which must be regarded as one of the many instances in this poem where the loss of the digamma has led to corruptions of the text Stobaeus, quoting vv. 695—8 (Flor. οβ' 6), agrees in τριηκόντων, but there is no ordinal τριήκοντος, though there is τριηκοστός. Tzetzes rightly says, μὴ γράφῃς Τριηκόντων, εἴτε Ἡσιόδου εἴτε μεταγραφικὸν τὸ πταῖσμα τυγχάνει, ἀλλὰ Τριήκοντα. Πᾶσα γὰρ φωνὴ τὰ τρία γένη σημαίνοντα ἐν μιᾷ λέξει ἀκλιτός ἐστιν· οἷον τριακοντα, πεντήκοντα, καὶ πάντες οἱ ἀριθμοί Hence in Aesch. Prom. 872, the true reading is πεντηκοντάκαιτις, not πεντηκοντοπαις.

698 τέτορ' ἡβώοι, 'be of marriageable age for four years.' Proclus, τετορε γὰρ σημαίνει δ'. Tzetzes, τέτορε γὰρ σημαίνει τεσσαρας. Both grammarians therefore agree as to the termination Theocritus has τετόρων ἐτέων, xiv 16. The Aeolians were said to use πίσυρες, which occurs in Od. v 70 As the child-bearing age was fourteen (Proclus seems to fix it at twelve), the poet recommends marriage four years later, or at eighteen. Xenophon, Oecon. vii 5, speaks of the wife of Ischomachus as having been married ἔτη οὔπω πεντεκαίδεκα γεγονυῖα. It may seem surprising that so late a marriage should here be recommended, but Goettling confirms the statement here given by Plat. Rep. v.

παρθενικὴν δὲ γαμεῖν, ἵνα ἤθεα κεδνὰ διδάξῃς.
τὴν δὲ μάλιστα γαμεῖν, ἥτις σέθεν ἐγγύθι ναίει,
πάντα μάλ' ἀμφὶς ἰδὼν, μὴ γείτοσι χάρματα γήμῃς.
οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζετ' ἄμεινον
τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ῥίγιον ἄλλο,
δειπνολόχης· ἥτ' ἄνδρα καὶ ἴφθιμόν περ ἐόντα
εὖει ἄτερ δαλοῦ καὶ †ὠμῷ γήραϊ δῶκεν.

699. ϝήθεα 701. ἀμφὶ ϝιδὼν

699. ὣς κ' ἤθεα MSS. and Ald. 701. γήμαις K. 705. θῆκεν A. δῶκεν the rest.

p. 460, E, ἆρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσι ἔτη γυναικὶ, ἀνδρὶ δὲ τὰ τριάκοντα, and Aristotle, Polit. vii. 14, τὰς μὲν ἁρμόττει περὶ τὴν ὀκτωκαίδεκα ἐτῶν ἡλικίαν συζευγνυναι, τοὺς δ' ἑπτὰ καὶ τριάκοντα ἢ μικρὸν (qu. τοὺς δ' ἔτη τριάκοντα ἢ μικρῷ πλεον?). We may add the like advice of Solon, frag. xiv., πέμπτῃ δ' (sc. ἐτῶν ἑβδομάδι, viz. at 35) ὥριον ἄνδρα γάμου μεμνημένον εἶναι.

Ibid. ἡβώοι. So the best copies, others giving ἡβώη, with Plutarch, Amat. § 8. Gaisford edits ἡβῷοι, but the *iota subscriptum* has no legitimate place, as it would have in ἡβῷη for ἡβαοιη, or ἡβῷῳ for ἡβαοι with the ω reduplicated. Theognis has ἡβώοις, v. 1229, with the variant ἡβάοις, and Homer εἴθ' ὡς ἡβώοιμι, which comes from an uncontracted present ἡβωω, a secondary form of ἡβόω for ἡβώ (compare καρηκομόωντες with ἡμερὶς ἡβώωσα, Od. v. 69).—For γαμοῖτο Cod. Gale has γαμείσθω.

700. Euripides has a similar sentiment on the necessity of knowing birth and parentage before choosing a partner for life. ἐς καινὰ δ' ἤθη καὶ δόμους ἀφιγμένην Δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν Ὅτῳ μάλιστα χρήσεται ξυνευνετῃ. Stobaeus, O' 8, quotes v. 699 and 701, omitting the intervening verse.

701. ἀμφὶς ἰδὼν. The true reading is doubtless ἀμφὶ ϝιδὼν, 'looking at every thing on each side of you.'—χάρματα is here *ludibrium*.

702. ληΐζεται, carries off as a prize. The word is borrowed from the custom of forcibly abducting young women, who were called ληΐς, Aesch. Theb. 320. These two verses are taken almost verbatim by the pseudo-Simonides in his diatribe on women; γυναικὸς οὐδὲν χρῆμ' ἀνὴρ ληΐζεται ἐσθλῆς ἄμεινον οὐδὲ ῥίγιον κακῆς. For the regular or post-epic use of the article in τῆς κακῆς, see on v. 193.

704. δειπνολόχης, besetting the dinner-table: ambitious to take a seat at it; whereas women used to live retired in their own apartments. τῆς συνδειπνούσης καὶ λοχώσης τὸν ὁμόκοιτον πρὸς τὸ δρᾶσαι τὶ κακὸν, Moschop. and Tzetzes. τῆς καθημένης καὶ ἀσωτευομένης καὶ παρεδρευομένης τῷ δείπνῳ, Proclus. The feminine form is defended by πολυφόρβη in Theogon. 912. Gaisford compares Ἄρτεμι θηροφόνη from Theognis v. 11. Stobaeus read δειπνολόχου, Flor. lxvii.

705. ἄτερ δαλοῦ, 'without a brand,' viz. not literally, but figuratively. Hence Euripides is thought to have borrowed his expressive verse, Orest. 613, ἕως ὑφῆψε δῶμ' ἀνηφαίστῳ πυρι.—ὠμῷ γήραϊ, 'unripe,' premature old age; or perhaps 'green,' as Homer uses ὠμογέροντες.—δῶκεν Gaisford and Goettling, and all the MSS. which I have collated, except Cod. Gale. Stobaeus and Plutarch also give θῆκεν, which Robinson preferred. Proclus explains it by τὴν ὠμὸν τὸ γῆρας τῷ ἀνδρὶ τιθεῖσαν, and Tzetzes by παρ' ἡλικίαν τιθείσης γηραιὸν καὶ ἀφήλικα, whence it has been assumed that both read θῆκεν, not δῶκεν. The verse seems in some way corrupt, as ὠμὸς is not a digammated word. We might read either ἄτερ δαλοῖο or ἄτερ δαλοῦ τε. But as Moschopulus has καὶ ἀώρῳ γήρᾳ

Εὖ δ' ὄπιν ἀθανάτων μακάρων πεφυλαγμένος εἶναι.
Μηδὲ κασιγνήτῳ ἶσον ποιεῖσθαι ἑταῖρον·
εἰ δέ κε ποιήσῃς, μή μιν πρότερος κακὸν ἔρξῃς,
μηδὲ ψεύδεσθαι γλώσσης χάριν· εἰ δὲ σέ γ' ἄρχῃ
ἤ τι ἔπος εἰπὼν ἀποθύμιον ἠὲ καὶ ἔρξας,
δὶς τόσα τίνυσθαι μεμνημένος· εἰ δέ κεν αὖτις

707. Ϝίσον 710. Ϝέπος Ϝειπὼν

708. εἰ δέ κεν ποιήσεις (η) AI. κεν BC. ποιήσης φίλον H. πρότερον (σ) A. πρότερος GK, Ald. πρότερον DEF. 709. εἰ δέ σε γ' A. εἰ δέ κεν the rest. 711. τίνυσθαι DGHI. τίννυσθαι the rest.

δίδωσιν αὐτὸν, perhaps he found καὶ ἀώρῳ γήραϊ δῶκεν. Or, if θῆκεν be admitted, it would be easy to read καὶ ἐν ὠμῷ γήραϊ θῆκεν. (Thus Schoemann edits.) So Hom. Od xv. 356, ἢ ἑ μάλιστα ἤκαχ' ἀποφθιμένη καὶ ἐν ὠμῷ γήραϊ θῆκεν. Plutarch, De Cup. Div. § 7, gives αὔει ἄτερ δαλοῖο καὶ ὠμῷ γήραϊ θῆκε.

706. ὄπιν. Tzetzes, ἐπιστροφὴν καὶ φροντίδα. See on v 187. This verse appropriately introduces the maxims which follow, since they relate principally to religious observances or to acts of justice and injustice —πεφυλαγμένος εἶναι, for φυλάσσου. Cf. inf. v. 765. Hom. Il. xxiii. 343, ἀλλὰ, φίλος, φρονέων πεφυλαγμένος εἶναι.

707—16. Precepts on friendship, and on the duties of friends.—Be not on too familiar terms (or cherish too affectionate relations) with a friend; do not begin a wrong, but resent it if offered; be willing however to make peace again; be constant, be sincere, not too profusely hospitable nor meanly stingy —ποιεῖσθαι, 'adopt;' cf. v. 602, θῆτά τ' ἄοικον ποιεῖσθαι. Inf. v. 714. Theognis, v. 113, μήποτε τὸν κακὸν ἄνδρα φίλον ποιεῖσθαι ἑταῖρον. So ποιεῖσθαι ἄκοιτιν in Theogon 948, and ποιεῖσθαί τινι ἡγεμόνα, Il xvi But in the next verse he uses ποιήσῃς, not ποιήσῃ, and Moschopulus carefully distinguishes between the active and the middle; οὐ λέγει, ἐὰν δὲ ποιήσῃς (fort. ποιήσῃ) φίλον ἐν ἴσῃ μοίρᾳ τοῦ ἀδελφοῦ, (τοῦτο γὰρ ἀπηγόρευσε, καὶ οὐκέτι πάλιν δοκεῖ ἐνδοῦναι αὐτῷ, ἀλλὰ πρὸς τὸν φίλον αὐτῷ ὁ λόγος ἁπλῶς ἀφορᾷ, ἤγουν, ἐὰν δὲ ποιήσῃς φίλον, μὴ πρότερος ποιήσῃς αὐτὸν κακόν.—κασιγνήτῳ ἶσον, viz. because the ties of relationship should ever be held superior to and more sacred than those of friendship. The poet by this means, that there are cases in which friends should agree to part, or in which it may be right and expedient for one to separate from the other. Euripides very beautifully expresses this sentiment, Hippol. 253, χρῆν γὰρ μετρίας εἰς ἀλλήλους | φιλίας θνητοὺς ἀνακιρνασθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, | εὔλυτα δ' εἶναι στέργηθρα φρενῶν | ἀπό τ' ὤσασθαι καὶ ξυντεῖναι.

709. γλώσσης χάριν, for gossip's sake, and without any provocation, διὰ περιττὴν καὶ ἀνόνητον τῆς γλώττης ὁρμην, Proclus. So Aesch. Cho. 258, γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε πρὸς τοὺς τεκόντας. Eur. Orest. 1514, δειλίᾳ γλώσσῃ χαριζει. The sense is, Do not tell falsehoods about him (or to him) even for the sake of amusement and without guile —εἰ δέ κεν ἄρχῃ Gaisford, with most MSS. Cod Gale and the lemma of Proclus have εἰ δέ σέ γ', and so Goettling. Hermann proposed εἰ δέ σ' ὅγ' ἄρχῃ. Perhaps, εἰ δέ κέ σ' ἄρχῃ κ.τ.λ.

710. ἔπος, in allusion to ψεύδεσθαι, as ἔρξας refers to ἔρξῃς above 'Don't wrong him by word or deed first; but if he wrongs you in either of these ways, requite him doubly, duly mindful of what he has done to you as the aggressor.' According to the doctrine of the heroic ages, to be behind in revenge implied a want of spirit. On the ῑ in τίνυσθαι see v. 247.

ἡγεῖτ' ἐς φιλότητα, δίκην δ' ἐθέλησι παρασχεῖν, (710)
δέξασθαι· δειλός τοι ἀνὴρ φίλον ἄλλοτε ἄλλον
ποιεῖται, σὲ δὲ μή τι νόον †κατελεγχέτω εἶδος.
μηδὲ πολύξεινον μηδ' ἄξεινον καλέεσθαι,
μηδὲ κακῶν ἔταρον μηδ' ἐσθλῶν νεικεστῆρα.
Μηδέ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ (715)
τέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἐόντων.
Γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος
φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης. 720
εἰ δὲ κακὸν εἴπῃς, τάχα κ' αὐτὸς μεῖζον ἀκούσαις.

721. *Εἴπῃς*

712. ἡγεῖτ' ADEFI. 713. ἄλλοτε τ' A. 716. νεικητῆρα A. 721. κακὸν εἴπῃς A. κακὸν εἴποις K, Ald. κακὸν κ' εἴπῃς BCDEFGHI. ἀκούσεἰσ (the last σ perhaps subsequently added) A.

712. *δίκην παρασχεῖν.* For his willingness to afford satisfaction is a virtual confession of his fault.

713. *δειλὸς ἀνὴρ κ.τ.λ.* He is a worthless or contemptible character who prefers making a new friend to taking back an old one with whom he has had a quarrel. Here *δειλὸς* is for *φαῦλος, ἄβουλος*, as sup. v. 369, *δειλὴ δ' ἐνὶ πυθμένι φειδώ*.—Perhaps (to avoid the hiatus) *ἄλλοτ' ἐπ' ἄλλον*.

714. This verse seems corrupt, for *εἶδος* certainly took the digamma in Hesiod's time. See on v. 68. Nor is the meaning at all clear, 'But for yourself, let not your looks belie your thoughts' Schoemann reads *καταθελγέτω*, 'don't you be deceived by appearances.' There must have been another reading, *σὲ δὲ μή τι νόος κατελεγχέτω εἶδος*, for Proclus gives one explanation thus, *εἰς σὲ δὲ μὴ ὁ νοῦς ἄφιλος ὢν καὶ ὁ λογισμὸς ἐλεγχέτω τὴν ἰδέαν τοῦ προσώπου*, and again, *εἰς σὲ μὴ τὸ συνειδὸς ἐλεγχέτω τὴν ἰδέαν*. This would mean, 'Let not your conscience betray itself by your countenance.' The verse appears to have been in some way altered from the loss of the digamma in *Fεῖδος*. Perhaps the original reading was *σὺ δὲ μή τι νόον κατελέγχεο εἴδει*, 'But do you not be convicted in your thoughts by your look.' This would mean, that a man should show by an honest and cheerful look that his professions of renewed friendship are sincere.

716. *νεικεστῆρα, ὀνειδιστῆρα, νεῖκος ἐπιφέροντα*, 'a taunter of the good.' The form of the word arises from the crude form *νεικες-* (as in *ἐκεσβόλος, στήθεσφι*, &c.). But the reading of Cod. Gale and two or three others, *νεικητῆρα*, is perhaps better. The variant *νεικετῆρα* in two of Goettling's MSS. will account for the insertion of *σ*.

717. This admirable and feeling precept, 'not to taunt a man with poverty which is not caused by his own fault, but sent him by the inscrutable will of the gods,' has been compared with Theognis v. 155, *μήποτέ τοι πενίην θυμοφθόρον ἀνδρὶ χολωθεὶς Μηδ' ἀχρημοσύνην οὐλομένην πρόφερε*. The reservation, *μακάρων δόσιν*, distinguishing the inevitable from the culpable, could not well have been omitted by Hesiod, who has so often taunted his brother with begging, e.g. sup. v. 393—404. Stobaeus quotes these two verses, Flor. vol. III. p. 205 (ed. Teubner).—The imperative *μὴ τετλαθι* may be compared with *μὴ δείδιθι* Od. XVII. 63.

719. *γλώσσης θησαυρὸς*, a reserved stock of conversation, which is not put forward without judgment on all occasions.

721. As in v. 710 there is a reading *ἔποτ' εἰπὼν*, so here many good MSS.

Μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εἶναι· (720)
ἐκ κοινοῦ πλείστη τε χάρις δαπάνη τ' ὀλιγίστη.
Μηδέ ποτ' ἐξ ἠοῦς Διὶ λείβειν αἴθοπα οἶνον
χερσὶν ἀνίπτοισιν μηδ' ἄλλοις ἀθανάτοισιν. 725
οὐ γὰρ τοίγε κλύουσιν, ἀποπτύουσι δέ τ' ἀράς.
Μηδ' ἀντ' ἠελίου τετραμμένος ὀρθὸς ὀμιχεῖν· (725)

724. *Foῖνον*

723. δὲ πλείστη χάρις I. πλείστη δὲ the rest. 725. ἀνίπτοισι A. 726. οὐ γάρ θ' A. 727. ἠελίου—ὀρθῶς A. ἠελίοιο the rest.

---

give κακόν κ' εἴπῃς, both from the loss of the digamma. Goettling therefore is mistaken in his note: "Nescio an κ', quod post κακὸν intruserunt editores, in ullo codice reperiatur." As Cod. Gale has ἀκούσεις (originally, as it seems, ἀκούσει), the future may be the true reading, in which case κ' αὐτὸς stands for καὶ αὐτὸς, or rather, should be written καὐτός. Tzetzes also has this comment: εἰ δὲ λάλος ὢν ὑβρίσεις, μεῖζον ἀκούσεις — This verse illustrates the old proverb, ὄνειδος ἀντ' ὀνείδους Aesch Ag 1397, ἐχθρὰ γλῶσσα ἀντὶ ἐχθρᾶς γλώσσης Cho. 301. Cf. Eur Alcest. 704, εἰ δ' ἡμᾶς κακῶς ἐρεῖς, ἀκούσει πολλὰ κοὐ ψευδῆ κακά. Hom Il xx. 250 (quoted by Proclus), ὁπποῖόν κ' εἴκησθα ἔπος, τοῖόν κ' ἐπακούσαις.

722. δυσπέμφελος, rough, churlish. See on v. 618. Gloss Cod. Gale δυσάρεστος. Proclus, μὴ εἶναι δυσπρόσιτον καὶ δύσκολον. Gaisford, Van Lennep, Schoemann, and Goettling retain the common punctuation, δυσπέμφελος εἶναι ἐκ κοινοῦ· πλείστη δὲ χάρις κ.τ.λ. The scholasts give two explanations, one of which combines δαιτὸς ἐκ κοινοῦ, and is referred to an ἔρανος or club-feast of many members; the other, which seems better, makes πλείστη χάρις ἐκ κοινοῦ, to mean, 'there is the greatest pleasure and the smallest cost in a common banquet.' So distinctly Moschopulus, ἐκ τῆς ἑνώσεως γὰρ καὶ τοῦ ἀθροίσματος τῶν πλειόνων πλείστη χάρις ἐστίν. This is the punctuation in MS. Cant. In Barocc. 46 there is the following gloss: ἐκ τοῦ κοινοῦ γάρ, συναθροισματος δηλονότι, πλείστη ἐστὶν ἡ χαρις, ἡ δὲ δαπάνη ὀλιγωτάτη. The reading of one of the Bodleian MSS. (D'Or. x. I. 3, 13) ἐκ κοινοῦ δὲ πλείστη χάρις may point to what would certainly seem an improvement, ἐκ κοινοῦ δὲ χάρις πλείστη. But it seems obvious to read ἐκ κοινοῦ πλείστη τε χάρις κ.τ.λ. Theognis has a similar sentiment, v. 495, ἐς τὸ μέσον φωνεῦντες ὁμῶς ἐνὶ καὶ σὺν ἅπασι, χοὔτως συμπόσιον γίγνεται οὐκ ἄχαρι.

721 seqq. Hesiod now proceeds to give precepts of a purely ceremonial nature, and such as pertain to the worship of the gods. This forms the most curious part of the whole poem. The excessive δεισιδαιμονία implied in the most trivial matters of offence is hardly to be equalled in the wide field of human superstitions. Some of these precepts savour of Pythagorean and even of Judaic obligations. See Muller, Hist. Gr Lit. p. 85.—ἐξ ἠοῦς after morning, ἑωθεν, in the morning, like ἐκ νυκτῶν, by night, ἐξ ὕπνου, in sleep, &c. Compare v. 388, ἠμὲν ὅτ' εὐνάζῃ καὶ ὅταν φαος ἱερὸν ἔλθῃ. The ceremonial washing of hands is often mentioned by Homer. Il vi 266, χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον ἄζομαι. ibid ix. 171, φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κέλεσθε, ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ'. Again, lib xvi. 230, νίψατο δ' αἴσθε χεῖρας, ἀφύσσατο δ' αἴθοπα οἶνον· εὔχετ' ἔπειτα στὰς μεσσ' ἔρκει, λείβε δὲ οἶνον.

726. ἀρας, for εἰχας, in a good sense, as in Eur. Orest. 1138, κεδν' ἀρώμενοι τυχεῖν. Aesch. Cho. 138, ταῦτ' ἐν μέσῳ τίθημι τῆς καλῆς ἀρᾶς (where the MSS. give τῆς κακῆς, but against the context). The first a is made long as in Il. ix. 456 Od. iv. 767

727. ἠελιον. So Cod. Gale. Gaisford

αὐτὰρ ἐπεί κε δύῃ, μεμνημένος, ἔς τ' ἀνιόντα,
μήτ' ἐν ὁδῷ μήτ' ἐκτὸς ὁδοῦ προβάδην οὐρήσῃς,
μηδ' ἀπογυμνωθῇς· μακάρων τοι νύκτες ἔασιν· 730
ἑζόμενος δ' ὅγε θεῖος ἀνὴρ, πεπνυμένα εἰδὼς,
ἢ ὅγε πρὸς τοῖχον πελάσας εὐερκέος αὐλῆς. (730)
Μηδ' αἰδοῖα γονῇ πεπαλαγμένος ἔνδοθι οἴκου
ἑστίῃ ἐμπελαδὸν παραφαινέμεν, ἀλλ' ἀλέασθαι.

---

731. *Faιδὼς* 733. *Foίκου* 734. *Fεστίῃ ἀλέFασθαι*

---

728. *ἐπεί κε* AK and D by correction. *ἐπήν κε* the rest. *ἀνιόντος* AD. *ἀνιόντα* the rest. 730. *ἀπογυμνωθῇς* ADF and (perhaps by correction) E. *ἀπογυμνωθεὶς* the rest. 732. *εὐεργέος* A. 733. *πεπαλαγμένον* A. *ἔνδοθεν* all except A.

---

retains the common reading *ἀντ' ἠελίοιο*. But see on Theogon. 160. This precept is easily explained from the custom of sun-worship. 'When the sun is up, do not offend him by standing opposite with your person exposed; during the night, privacy should equally be sought, for the gods may see you, if you cannot see them in the dark.' Goettling cites nearly the same words from the sayings of Pythagoras, Laert. viii. 1, 19, *πρὸς ἥλιον τετραμμένον μὴ ὀμιχεῖν* Hesych. *ὀμιχεῖν· οὐρεῖν* Proclus, *μήτ' ἀπεναντίας ἡλίου μήτ' ἀνιόντος, ὅ ἐστι πρὸ μεσημβρίας, μήτε εἰς δύσιν ἰόντος, ὅ ἐστι μετὰ μεσημβρίαν, οὐρεῖν*. It is clear from his note that he regarded 727–8 as forming one sentence; and he would seem to have read *μήδ' ἅρ' ἐπεί κε κ.τ λ.* The whole passage, 727–32, might be arranged in three distichs. In this case, *αὐτὰρ* in 728 would mean, 'but you may do this standing towards the east when the sun is not in the sky.' It appears however that *νύκτες* in 730 must have reference to the sentence 'after sun-set to sun-rise. There is a difficulty in *ἔς τ' ἀνιόντα*, for which Cod. Gale and other good MSS give *ἔς τ' ἀνιόντος*. Hermann thinks the genitive came from a reading *ἀντ' ἀνιόντος*, 'but at sunset turn to the east,' and so set your back to the sun. As the MSS. vary between *ἐπήν κε* and *ἐπεί κε δύῃ*, we should probably read *ἐπεί τε δυῃ— ἔς τ' ἀνιόντα*, 'after sunset till sunrise.' Goettling proposed *μεμνημένος ἔσσ' ἀνιόντος*, but the imperative *ἔσο* or *ἔσσο* (for *ἔσθι*) belongs only to the debased Greek.

729. *προβάδην*, as you walk; *κινούμενον*, Proclus and Moschopulus.

730 *ἀπογυμνωθῇς*. So Cod. Gale and other MSS for *ἀπογυμνωθεὶς*. Hermann rightly prefers the verb to the participle; 'do not expose yourself in or by a public road for any purpose of nature.'

731. *ἑζόμενος*, scil. *τοῦτο πράσσει*, opposed to *προβάδην* and *ὀρθὸς*, as *πρὸς τοῖχον* is opposed to *ἐν ὁδῷ*. Herod. ii. 35, *οὐρέουσι αἱ μὲν γυναῖκες ὀρθαὶ, οἱ δὲ ἄνδρες κατήμενοι.—ὅ γε θεῖος ἀνὴρ*, 'he who is instructed in divine things;' *ὁ θεοῦ ἔννοιαν ἔχων*, Mosch. Cf. Plat. Symp. p. 203, A, *καὶ ὁ μὲν περὶ τὰ τοιαῦτα σοφὸς δαιμόνιος ἀνὴρ, ὁ δὲ ἄλλο τι σοφὸς ὢν ἢ περὶ τέχνας ἢ χειρουργίας τινὰς βάναυσος*. There can be no doubt that *ὁ θεῖος ἀνὴρ* is the subject, though Goettling makes *ὅγε* the subject and *θεῖος ἀνὴρ* the predicate; "qui vero sedens hoc negotio defungitur, is homo est *θεῖος ἀνὴρ κ.τ.λ.*"

734. *ἑστίῃ ἐμπελαδὸν*, near the central altar of the house; either because it was sacred as an altar, or because fire was regarded with veneration.—*παραφαίνειν, ἀμυδρῶς δεικνύναι*, 'partially to expose;' which is the best of several explanations given by Moschopulus.

Μηδ' ἀπὸ δυσφήμοιο τάφου ἀπονοστήσαντα 735
σπερμαίνειν γενεὴν, ἀλλ' ἀθανάτων ἀπὸ δαιτός.
Μηδέ ποτ' ἀενάων ποταμῶν καλλίρροον ὕδωρ (735)
ποσσὶ περᾶν, πρίν γ' εὔξῃ ἰδὼν ἐς καλὰ ῥέεθρα,
χεῖρας νιψάμενος πολυηράτῳ ὕδατι λευκῷ.
ὃς ποταμὸν διαβῇ, κακότητι δὲ χεῖρας ἄνιπτος, 740
τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄλγεα δῶκαν ὀπίσσω.
Μηδ' ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλείῃ (740)

736. After this v. AIDEFI insert v. 758. 737. ἀεννάων A. καλλίροον I. 740. κακότητ' ἰδὲ DEFG. κακότητ' ἠδὲ I.

735. ἀπὸ τάφου. Either because the child was thought to inherit the disposition which the father had at the time of begetting, viz cheerful or gloomy; or because the doctrine of keeping joy distinct from grief (Aesch Agam. 620. 1045) was held of paramount importance.—ἀθανάτων δαιτός, any festive banquet in honour of the gods, especially such as was held after a sacrifice.

737—9.—These three verses seem spurious; or at least, they were another version of the distich following, 740—1. The omission of the digamma in ἰδών is an indication of lateness. Perhaps the lines stood thus; ἀενάων δὲ περᾶν ποταμῶν καλλίρροον ὕδωρ χεῖρας νιψάμενος κ.τ.λ. A foolish attempt to contrast ποσσὶ with χεῖρας perhaps led to the interpolation.

740. κακότητι, 'through perverseness,' διὰ κακίαν Proclus says that Aristarchus rejected this verse, and Goettling is disposed to agree with him. It must be admitted that it fills up the couplet, and without it τῷ δὲ would be a harsh ellipse for τῷ μὴ δράσαντι τοῦτο In some copies κακότητι δὲ had passed into κακότητ' ἰδὲ (or ἴδε), which was absurdly interpreted 'he sees calamity. It was intended to mean κακότητι κ . ἄνιπτος κ.τ.λ. This ἰδὲ, further corrupted to ἠδὲ, is found in several of the Bolleian MSS. But another reading was κακότητ' ἔπι, as must be inferred from the obscure comment of Proclus, ἄλλοι γράφουσι Κακότητα· ἐπὶ κακότητα εἶδεν. ἀντὶ τοῦ ἐκακώθη. Here we should not read εἶπεν for εἶδεν, with Goettling, but κακότητ' ἴδε, τουτέστι κακότητα εἶδεν. Proclus adds, ἄλλοι κακότητα ἔπι, οἱονεὶ ἐπὶ κακῷ ἑαυτόν (Read, κακότητ' ἔπι, οἱονεὶ ἐπὶ κακῷ ἑαυτοῦ) The Patagonian savages, it is said, burn the parings from nails, lest they should be used for sorcery.

742 πεντόζοιο, the hand. An expression of the same kind as φερέοικος for 'a snail,' sup v. 571. A slang term for the fist, in use among pugilists, is "bunch of fives."—θεῶν ἐν δαιτὶ, see on v. 736.—αὖον κ.τ.λ., 'to cut the dry from the quick' Proclus, χλωρὸν, τὸ σαρκῶδες τῶν ὀνύχων,—αὖον δὲ, τὸ ἄκρον τοῦ ὄνυχος, ὃ δὴ καὶ ἄζον (ἄζων) ἐστὶ καὶ ἀναίσθητον He adds as a reason for this singular injunction, καὶ γὰρ τρόπον τινὰ νέκρωσίς ἐστι τῶν ἐν ἡμῖν μορίων τοῦτο, ἀφαιροῦντος αὐτὰ τοῦ σώματος, ὡς συμπεφυκότα τούτῳ καὶ συνυπάρχοντα ᾧ τρέφεται. Not to cut the nails at a banquet after a sacrifice was also a precept of Pythagoras, παρὰ θυσίαν μὴ ὀνυχίζον. Plutarch, De Isid. et Osir. § 4, who quotes this and the next verse, gives as an explanation ὅτι δεῖ καθαροὺς τῶν τοιούτων γενομένους ἑορτάζειν, καὶ οὐκ ἐν αὐταῖς ταῖς ἱερουργίαις χρῆσθαι καθάρσει καὶ ἀφαιρέσει τῶν περιττωμάτων Compare Ovid, Fast vi 230, where the wife of the Flamen Dialis says, that until the refuse of the sacrifices has been carried from the temple of Vesta, 'non mihi detonsae crines depectere buxo, Non ungues ferro subsecuisse licet.' Schoemann reads κακότητί γε, with Bentley, 'that is, provided he is so through perverseness,' not from accident or necessity.

αὖον ἀπὸ χλωροῦ τάμνειν αἴθωνι σιδήρῳ.
Μηδέ ποτ' οἰνοχόην τιθέμεν κρητῆρος ὕπερθεν
πινόντων· ὁλοὴ γὰρ ἐπ' αὐτῷ μοῖρα τέτυκται. 745
Μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν,
μή τοι ἐφεζομένη κρώζῃ λακέρυζα κορώνη. (745)
Μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα

743. αἴθοπι A. 744. κρατῆρος A. 747. μήτι EIK. κράζῃ (γρ. κρώζῃ) A. κρώξῃ BDGHI. κρώζῃ CK, Ald. 748. ἀνεπῠρέκτων E.

744. Two explanations of this obscure verse may be given. (1) Material or actual, 'Do not lay the ladle across the bowl;' which is like a modern superstition about putting a knife and fork cross-wise on a plate. (2) Ethical, 'Do not prefer the ladle which fills your own cup to the bowl which is common to all;' i. e. do not be so selfish as to prefer private interests to public weal; *μὴ ἐπιπροσθεν ἄγειν τοῦ κοινοῦ τὸ ἴδιον.* The latter is that given by Proclus and Moschopulus. Proclus adds a third, *ἄλλοι δὲ λέγουσι, μηδέποτ' ἐν δείπνῳ πρόσκεισο τῷ πίνειν*, which is nearly that given by Goettling, 'Do not set the wine-flask above the wine-mixer when men are drinking; for a baneful consequence is caused by it' (or follows after it, viz. drunkenness). "Nili majoris aestimare merum quam vinum cum aqua mixtum." The scholiasts take *οἰνοχόη* to mean either the ladle, *κύαθος, οἰκήρυσις*, or the goblet, *ποτήριον*. Hesych. *τὴν κατάχυσιν, τὸ ἀγγεῖον*. Certainly, *τιθέναι ὕπερθεν* more naturally means *superponere* than *praeferre*; but the maxim is one of those called *συμβολικά*, or containing a moral under a material precept, like several other sayings of Pythagorus, quoted by Proclus. — Plutarch twice cites this verse, Symp. § 13, and De Audiend. Poet § 9.

746—7. Of this distich also two explanations are given by the scholiasts; (1, literal, 'Do not leave your house unfinished till the winter' (which the croaking of the crow or raven was thought to portend); and (2) symbolical, 'Leave no work undone, lest some envious chatterer should have cause to blame you.' Goettling has a fancy that *ἀνεπίξεστον* here and *ἀνεπίρρεκτον* below should change places, because Proclus says *ἔνιοι δὲ ἀνεπίρρεκτον γράφουσι, τουτέστιν ἀθυμίατον*. He would then explain the passage thus; 'Don't leave a house unconsecrated, (i. e. without offering a sacrifice at the *ἑστία*,) lest perchance a crow should light on it and bring misfortune.' A better sense seems to be this, 'Do not when making a house (or temple?) leave it rough and unfinished, lest a crow should light on it and croak.' The dislike of the early Greeks to have houses, statues, or temples, befouled with the dirt of birds, has been pointed out in the note on Aesch. Suppl 635, *δίον ἐπιδόμενοι πράκτορ' ἀνίσκοπον | δυσπολέμητον, ὃν τίς ἂν δόμος ἔχοι | ἐκ' ὀρόφων μιαίνοντα; βαρὺς δ' ἐφίζει.* Hence came the *μηνίσκος* or metallic plate (*nimbus*) on the heads of statues in the open air. See Ar. Av. 1114—7. In Eur. Ion 177, the birds are driven away from the Delphic shrine, *ὡς ἀναθήματα μὴ βλάπτηται ναοί θ' οἱ Φοίβου*. By *ξεστοὶ λίθοι* the Greeks meant squared and cut stones. Shakespeare, Hen. VI. (third part, v. 6,) 'the raven rooked her on the chimney's top, And chattering pies in dismal discords sung.' It is curious that the American Indians have the same superstition. Hesiod says nothing specifically about the lighting on the roof. — For *κρώζῃ* (al. *κράζῃ, κρώξῃ*) it has been suggested on Aesch Suppl (ut sup.) to read *χρώζῃ*, 'defile it. — *λακέρυζα*, 'croaking' Ar. Av. 609, *οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζώει λακέρυζα κορώνη*; Hesych *κράκτρια, λοίδορος, φλύαρος· μεγάλα κράζουσα κορώνη, ἢ λάλος.*

748. *ἀνεπιρρέκτων, ἀθύτων, ἐφ' ὧν θυσίαν οὐκ ἐποίησας*, Proclus. The *χυ-*

ἔσθειν μηδὲ λόεσθαι· ἐπεὶ καὶ τοῖς ἔνι ποινή.
Μηδ' ἐπ' ἀκινήτοισι καθίζειν, οὐ γὰρ ἄμεινον,
παῖδα δυωδεκαταῖον, ὃ τ' ἀνέρ' ἀνήνορα ποιεῖ,
[μηδὲ δυωδεκάμηνον· ἴσον καὶ τοῦτο τέτυκται.]
Μηδὲ γυναικείῳ λουτρῷ χρόα φαιδρύνεσθαι

752. ἴσον γὰρ καὶ A.

τρόποδες seem to have been portable braziers, or rather, stewing-pans placed on an iron tripod, and used in preparing a common banquet (much after the fashion now employed by gipsies). Out of these pans the food is not to be taken before the ἀπαρχαί have been offered to the gods, and similarly even bath-water is not to be used until a part of it has been poured out as a libation. —Goettling, having adopted ἀνεπίρρεκτον in the verse above, is constrained to read ἀνεπιξέστων in this, and he suggests the following as the meaning,—'Don't take either food or water out of a kettle without obliterating the mark left by it in the ashes.' In confirmation of this he cites a precept of Pythagoras, Laert. viii. 1, 9, χύτρας ἴχνος συγχεῖν ἐν τῇ τέφρᾳ. The same is given in slightly different words by Plutarch, Conviv. Disp. viii. § 7, χύτρας τύπον ἀρθείσης ἐν σποδῷ μὴ ἀπολείπειν, ἀλλὰ συγχεῖν. Goettling hence infers that χυτρόποδες were the marks or vestiges left by the pot or cauldron placed over the hot embers; and that these should be done away with lest others should be jealous of what is going on in your kitchen. The more simple sense however is that given above, which is that of the scholiasts and also of Plutarch, Symp. vii. § 4, ὀρθῶς Ἡσίοδος οὐδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἐᾷ παρατίθεσθαι σῖτον ἢ ὄψον, ἀλλ' ἀπαρχὰς τῷ πυρὶ καὶ γέρα τῆς διακονίας ἀποδιδόντας. Compare Od. xiv. 432–6, βάλλον δ' εἰν ἐλεοῖσιν ἀολλέα· ἂν δὲ συβώτης Ἵστατο δαιτρεύσων. πέρι γὰρ φρεσὶν αἴσιμα ᾔδη. Καὶ τὰ μὲν ἔπταχα πάντα διεμοιρᾶτο δαΐζων· Τὴν μὲν ἴαν νύμφῃσι καὶ Ἑρμῇ Μαιάδος υἱεῖ Θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νεῖμεν ἑκάστῳ.

750. Goettling follows Plutarch (ap. Proel.) in explaining this precept, which is certainly not less obscure than the three preceding;—'Do not let a boy or even an infant be sedentary, for this makes him effeminate.' He supposes there is an allusion to gymnastic exercises; but it is stretching the sense very far to include an infant of twelve months old in exercises of any kind. The common interpretation is, 'Do not set a boy of twelve days old upon a tomb, which (ὅ τε for ὅπερ), unmans him in adult years, nor yet an infant of twelve months old, which is just the same thing.' This seems a better way, for the number twelve is thus spoken of merely as an ominous number. Some superstitious notion of affecting the manly powers (virility) is alluded to. Cf. Od. x. 301, μή σ' ἀπογυμνώθεντα κακὸν καὶ ἀνήνορα ποιῇ (sc. Κίρκη). Tombs were called τὰ ἀκίνητα by a kind of euphemism. So a gloss in Cod. Gale, μνήμασι. Hesych. ἐπ' ἀκινήτοισιν· ἢ τάφος (τάφοις) ἢ λίθος. Schoemann, com. crit. p. 56, thinks boundary-stones are included in the precept. Gaisford cites Etym. M. p. 48, 36, ἀκίνητα· μηδ' ἐπ' ἀκινήτοισι καθίζειν· σημαίνει ὡς ἐνταῦθα τὸν τάφον· νόμος γὰρ παρὰ Ῥωμαίοις τάφον μὴ κινεῖν, τουτέστιν ὀρύττειν. For the expression καθίζειν ἐπί τινι cf. Theocr. i. 51, τὸ παιδίον οὐ πρὶν ἀνήσειν φατί, πρὶν ἢ ἀκράτιστον ἐπὶ ξηροῖσι καθίξῃ, 'before he sets him down to a dry (or scanty) meal for his breakfast.'—οὐ γὰρ ἄμεινον, 'for it is better not.' Compare τὸ γὰρ οὗτοι λώϊόν ἐστιν, inf. v. 759.

752. The reading of Cod. Gale, ἴσον γὰρ καὶ τοῦτο, suggests a variant ἴσον γὰρ καὶ τὸ τέτυκται. Cf. v. 754–6=9. But this verse is perhaps spurious, as ἴσος should take the digamma, and is commonly ἶσος, for ϝίσϝος. Both this and the preceding are ejected by Schoemann. See on v. 737. It will be observed, that the maxims preceding have been mainly in distichs, or couplets.

753. φαιδρύνεσθαι, to make his skin bright by ablution and rubbing, and perhaps by oiling it. This verb was

ἀνέρα· λευγαλέη γὰρ ἐπὶ χρόνον ἔστ' ἐπὶ καὶ τῷ
ποινή. μηδ' ἱεροῖσιν ἐπ' αἰθομένοισι κυρήσας
μωμεύειν ἀΐδηλα· θεός τοι καὶ τὰ νεμεσσᾷ.
Μηδέ ποτ' ἐν προχοῇ ποταμῶν ἄλαδε προρεόντων, (755)
μηδ' ἐπὶ κρηνάων οὐρεῖν, μάλα δ' ἐξαλέασθαι·
μηδ' ἐναποψύχειν· τὸ γὰρ οὔτοι λώϊόν ἐστιν.

---

756. αϊδηλα 758. ἐξαλέασθαι

---

756. θεός τοι BCDGHIK. θεὸς νύ τοι AEF. 759. λόγιον H. οὔτι λώιον AI.

---

properly used of the bath, e. g. Aesch. Agam. 1077, τὸν δμῳδεμνιον πόσιν λουτροῖσι φαιδρύνασα. Eur Hel 676, ὦμοι ἐγὼ—λουτρῶν ἵνα θεαὶ μορφὰν ἐφαίδρυναν. Apoll. Rhod. iii. 300, αὐτοί τε λιαροῖσιν ἐφαιδρύναντο λοετροῖς. Moschus, iii. 31, ἢ ὅτε φαιδρύνοιτο χρόα προχοαῖσιν Ἀναύρου. Goettling says, "γυναικεῖα λουτρὰ sunt λουτρὰ θερμά, quae corpus effeminant." But warm baths were offered to men, as Clytemnestra specially says to Orestes and Pylades, Aesch. Cho. 657, that they shall have καὶ θερμὰ λουτρὰ καὶ πόνων θελκτήρια στρωμνή. Compare also the following passages: Il xxii. 444. Od. x. 360 viii. 249 426. It would rather seem that motives of propriety were the grounds of the precept, and that λευγαλέη ποινὴ has the same allusion as ἀνήνορα ποιεῖ above. The scholiasts add another meaning; that a man must not dress himself with the care and attention to personal graces which are becoming a woman — ἐπὶ χρόνον, 'for a time,' viz. a temporary affection is incurred. Cf Od. xiv 193, εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἰδωδὴ ἠδὲ μάθυ γλυκερόν. Apoll. Rhod. i. 793, ξεῖνε, τίη μίμνοντες ἐπὶ χρόνον ἔκτοθι πύργων ἧσθ' αὖτως; The phrase is more common with a limiting epithet, as sup. v. 326, παῦρον δέ τ' ἐπὶ χρονον ὄλβος ὀπηδεῖ.

755. ἐπικυρήσας, ἐντυγχάνων, τύχῃ παρών, 'when you chance to meet with sacrifices burning.'— μωμεύειν ἀΐδηλα, 'cavil at unseen things,' i e. to be curious to know the mysteries of divination Proclus, μηδὲ ἐὰν συμβῇ σοι ἐν ἱεροῖς εὑρεθῆναι, μεμψῃ τὰ μυστήρια· ταῦτα γὰρ ὁ θεὸς πάνυ μέμφεται. On ἀΐδηλος (a and ἰδεῖν), see Buttmann's Lexilogus, p. 49. Curtius, Gr. Et. 644. By interchange of the long vowels came ἄϊδελος, frag. xcvi.

757. ἐν προχοῇ, in the estuary. Od. v. 453, τὸν δ' ἐσάωσαν ἐς ποταμοῦ προχοάς. The polluting of the pure sea, ἡ ἁμίαντος, Aesch. Pers. 580, as one of the primary elements, was regarded as profane if intentionally done. Proclus says that Plutarch rejected this distich, ὡς εὐτελῆ καὶ ἀνάξια παιδευτικῆς μούσης. But Plutarch elsewhere praised these very verses, De Stoic. Repugn. § 22, καλῶς μὲν ἀπαγορεύειν τὸν Ἡσίοδον, εἰς ποταμοὺς καὶ κρήνας οὐρεῖν As running water was used in ceremonial purification from guilt (Aesch Cho. 63. Eum. 430), it was deemed essential that it should not itself be defiled Compare Herod. i. 138, who says of the Persians, ἐς ποταμὸν δὲ οὔτε ἐνουρέουσι οὔτε ἐμπτύουσι, οὐ χεῖρας ἐναπονίζονται, οὐδὲ ἄλλον οὐδένα περιορέωσι, ἀλλὰ σέβονται ποταμοὺς μάλιστα. There was another reason why the Greeks held rivers to be ἱεροί, and that was because they venerated them as κουροτρόφοι, nurturers of the young.

759 ἐναποψύχειν. The traditional explanation which has the most authority is ἀποπατεῖν, ἀφοδεύειν. But some took it to mean 'to cool yourself by standing in a river.' The most natural sense would be 'to die in a river,' but, as this was not a matter over which men could control themselves (in case of drowning, &c.), it must be limited to the preventing animals being drowned therein. Plutarch (ut sup.) seems in favour of this interpretation, μήτε συγ-

ὣδ' ἔρδειν· δεινὴν δὲ βροτῶν ὑπαλεύεο φήμην. 760
φήμη γάρ τε κακὴ πέλεται κούφη μὲν ἀεῖραι
ῥεῖα μάλ', ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι. (760)
φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἥντινα πολλοὶ
λαοὶ φημίξωσι· θεός νύ τίς ἐστι καὶ αὐτή.

Ἤματα δ' ἐκ Διόθεν πεφυλαγμένος εὖ κατὰ μοῖραν 765
πεφραδέμεν δμώεσσι· τριηκάδα μηνὸς ἀρίστην
ἔργα τ' ἐποπτεύειν ἠδ' ἁρμαλιὴν δατέασθαι, (765

---

760. ὑπαλέεο 761. ἀεῖραι 764. λαοί 767. ἔργα

---

760. With this verse A ends. the rest. θεὸς νύ τοι EF. 764. φημίξουσι BCDG. φημίζουσι 766. τριακάδα H. 767. δατέεσθαι D.

γιγόμενα (ζῷα) μήτε γεννῶντα μήτ' ἀναποθνήσκοντα ἐν τοῖς ἱεροῖς μαίνειν τὸ θεῖον. Thucydides uses ἀναποθνήσκειν, ii 52, and iii. 104, and ἀποφύχειν for ἀποθνήσκειν in i. 134.

760–4 Goettling thinks these verses were a later addition. Aristotle however recognises the two last, Eth. Nic. vii. 14. Van Lennep believes them genuine.

761 κούφη ἀεῖραι, 'light to take up,' a metaphor from a burden, like φέρειν to carry and ἀποθέσθαι to lay it aside. Cf Il. iii. 89, τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ. ib. v. 492, κρατερὴν ἀποθέσθαι ἐνιπήν. Eur. Iph A. 557, καὶ μετέχοιμι τᾶς Ἀφροδίτας, πολλὰν δ' ἀποθείμαν. Pind. Ol. x. 39, νεῖκος δὲ κρισσόνων ἀποθεσθ' ἄπορον For the digamma in ἀείρειν (stem ἀϝερ) see Curtius, Gr. Et. 356 The sentiment is this; 'an evil report is more easily fixed upon a person than it is shaken off.' 'No report,' he adds in conclusion, 'is entirely got rid of, when numbers have conspired to spread it.' He hints that inattention to the ceremonial observances given above may bring upon a person a charge of habitual irreligion that it may be hard to get rid of.—ἀπόλλυται, 'comes to nothing,' 'proves to be an idle rumour.' So θνήσκειν and ἀπολέσθαι are used of mere groundless reports, Aesch. Agam. 471. Cho. 831.

765 *ad fin.* The ἡμέραι, or calendar. Like the Attics of after times, Hesiod divided the month of thirty days into decads, μὴν ἱστάμενος, μεσῶν, and φθίνων. The same appears to have been known to the author of the Odyssey, xix. 307, ἐλεύσεται ἐνθάδ' Ὀδυσσεύς, τοῦ μὲν φθίνοντος μηνὸς τοῦ δ' ἱσταμένοιο. From the expression in v. 780, μηνὸς ἱσταμένου τρισκαιδεκάτην, some have thought that the term ἱστάμενος included the first half, φθίνων the second. On the other hand we have ἕκτη μέσση and τετρὰς μέσση (for μεσοῦντος, vv. 782, 819), so that the poet seems to have used ἱσταμένου laxly for the earlier half of the month, and because τρισκαιδεκάτην could not be ambiguous.—ἐκ Διόθεν, as appointed by Zeus. Διὸς πάρα inf. v. 769. —πεφυλαγμένος, 'observing;' cf. πεφύλαξο δὲ θυμῷ inf. v. 797. εὖ δ' ὅπιν ἀθανάτων πεφυλαγμένος εἶναι, sup. v. 706. —εὖ, 'duly,' and according to order, κατὰ μοῖραν. Moschopulus, τὰς ἡμέρας δὲ τὰς ἀπὸ τοῦ Διός, τουτέστι τὰς ἀγαθὰς (cf v. 769), παρατηρῶν καλῶς κατὰ τὸ πρέπον, ἐντέλλου τοῖς δούλοις σου.—For πεφραδέμεν, 'to declare,' 'make known' (perhaps by setting up a marked calendar), see on Sept H. 228. So ἄθλα προπεφραδμένα, 'advertised,' sup. v. 665. Goettling would place the comma after πεφραδέμεν, so as to construe δμώεσσιν ἀρίστην But this is unnecessary. The accusative τριηκάδα depends rather on the notion of μέμνησο implied in πεφυ-

αἵδε γὰρ ἡμέραι εἰσὶ Διὸς πάρα μητιόεντος, 769
εὖτ' ἂν ἀληθείην λαοὶ κρίνοντες ἄγωσιν. 768
πρῶτον ἔνη τετράς τε καὶ ἑβδόμη ἱερὸν ἦμαρ· 770
τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ.
ὀγδοάτῃ τ' ἐνάτῃ τε· δύω γε μὲν ἤματα μηνὸς (770)
ἔξοχ' ἀεξομένοιο βροτήσια ἔργα πένεσθαι·

773. *Ἔργα*

---

770. ἔνη many MSS. 772. ὀγδοάτῃ τ' ἐνάτῃ τε E. γε μὴν DEF. 773. ἀεξαμένοιο K.

λαγμένος, than on τεφραδέμεν. 'Mark the days yourself, and let your slaves know them too, that the thirtieth is the best for overlooking the farm-work they have done, and for allotting the rations (cf. v. 560) for the ensuing month.'

768. With Proclus, who is followed by Lennep and Schoemann, it seems necessary to transpose the order of 768, 769. The sense is, 'for these sacred days (viz. ἤματα ἐκ Διόθεν) come from a wise and prudent god, when people keep them rightly, distinguishing the true from the false computation.' In the unsettled and uncertain state of a lunar calendar, mistakes would often arise from intercalations, &c. And so the scholiasts explained ἀληθείην κ.τ.λ. to mean, 'when the people are keeping it, distinguishing the true conjunction of the moon (σύνοδον) from the false one,' viz the 29th of the κοῖλοι μῆνες, which went by the same name of τριακάς. See Ar. Nub. 616 seqq. Van Lennep, "ubi populi, verum discernentes, tricesimum mensis diem agunt, justum sic dierum numerum mensi tribuentes."

769. αἵδε, the following days, viz. the first, fourth, seventh, &c. A full stop is commonly placed after μητιόεντος.

770 ἔνη. See on v. 410. Proclus, οὕτως καλεῖ τὴν νουμηνίαν παρὰ τὸ ἵν. Moschopulus, ἤγουν ἡ πρώτη τοῦ μηνός, ἡ καὶ νουμηνία. Goettling denies that the word can have meant 'the first,' and regards it as the same as τριηκάς. But, however difficult the explanation may be, it seems certain that Hesiod is commencing (πρῶτον) his enumeration of sacred days with the new month. For he takes the series of days in their order regularly down to v. 798, after which he makes some merely supplementary observations on the fitness and unfitness of certain other days. Thus we have the 1st, 4th, 7th, 8th, 9th, 11th, 12th, 13th, 16th, 18th, 20th, 24th, mentioned successively. It is incredible that the poet should have omitted the *first*, the νουμηνία, most festive of all monthly feasts, which he would have done, if ἔνη means τριηκάς. Besides, he had but just specified that very day; and the reason why he mentioned the last first, was because it was the day (so to speak) on which old scores were cleared off, and the new month was introduced in its entirety, without deducting its first day for such merely extra duties as are specified in v 767.

771. τῇ γὰρ κ.τ.λ. Cf Aesch. Theb. 797, τὰς δ' ἑβδόμας δ σεμνὸς ἑβδομαγέτης ἄναξ Ἀπόλλων εἶλεν: where the Schol. Med has ἐν ἑβδόμῃ γεννηθείς, so that he seems to have read ἑβδομαγενής. The first day also was sacred to Apollo, Herod vi. 57. Proclus, on the authority of Philochorus, adds that the fourth day was sacred to Hercules and Hermes.

772. ὀγδοάτῃ κ.τ.λ., παρὰ Διὸς εἰσί.—γε μὲν, 'but (although sacred) they are the best days in the first part of the month for attending to human concerns.' Such seems the best way of explaining γε μὲν, which (for γε μὴν) has always an objective sense. Compare v. 774, ἄμφω γε μὲν ἐσθλαί, 'yet both these are

ἑνδεκάτη τε δυωδεκάτη τ'· ἄμφω γε μὲν ἐσθλαὶ,
ἡ μὲν ὄϊς πείκειν, ἡ δ' εὔφρονα καρπὸν ἀμᾶσθαι·
ἡ δὲ δυωδεκάτη τῆς ἑνδεκάτης μέγ' ἀμείνων.
τῇ γάρ τοι νεῖ νήματ' ἀερσιπότητος ἀράχνης
ἤματος ἐκ πλείου, ὅτε ἴδρις σωρὸν ἀμᾶται.
τῇ δ' ἱστὸν στήσαιτο γυνὴ, προβάλοιτό τε ἔργον.
μηνὸς δ' ἱσταμένου τρισκαιδεκάτην ἀλέασθαι
σπέρματος ἄρξασθαι· φυτὰ δ' ἐνθρέψασθαι ἀρίστη.

775. οϝις 778. ὅτε ϝιδρις 779. ϝέργον 780. ἀλέϝασθαι

778. ὅτε τ' MSS. 780. With this verse I ends. 781. ἐκθρέψασθαι D (by correction) EF.

good,' &c. Others, as Gaisford, place only a comma at ἐνάτη τε, 'but the eighth and ninth,' &c.—ἔξοχα, ἐξαίρετα, ἄριστα ἐς τὸ πενεσθαι. The doctrine seems to be that alluded to by Virgil, Georg. i. 268, 'Quippe etiam festis quaedam exercere diebus Fas et jura sinunt, rivos deducere nulla Religio vetuit, segeti praetendere sepem,' &c. Hesiod therefore says that they are sacred days, but yet that secular works are permissible on them. Proclus had a notion that these were 'perfect' days, as being for the most part the squares or cubes of numbers, 2, 3, 4, &c.

775. ὄϊς πείκειν, to clip sheep. Ar. Nub. 1356, ἆσαι Σιμωνίδου μέλος, τὸν Κρῖον, ὡς ἐπέχθη. Theocr. v. 98, ὁππόκα πεξῶ τὰν οἶν τὰν πέλλαν, Κρατίδᾳ δωρήσομαι αὐτός.—ἀμᾶσθαι, 'to get in,' 'to collect or gather the blithe crops.' See on v. 392.—εὔφρονα is explained by Proclus εὐφραίνοντα. Perhaps 'kindly' may be the true sense, though Virgil has 'laetas segetes,' Georg. i. 1.

777. τῇ γάρ τοι. The twelfth day is better than the eleventh for shearing sheep, because Nature has made it a spinning day for the spider, and so has pointed out the use to which wool should be applied. For the same reason it is a better day to get in corn, because then the ant heaps up its store. — ἀερσιπότητος, 'high-flying.' The gossamer-spider appears to be meant, and its habits are correctly described. Schoemann however (com. crit. p. 59) remarks on the palpable absurdity of fixing the twelfth day of an unnamed month for special operations of ants and spiders, and he concludes "hos versus ab inepto aliquo interpolatore insertos esse."—The form ἀερσιπότης occurs in Scut. H. 316, κύκνοι ἀερσιπόται μεγάλ' ἤπυον — ἤματος ἐκ πλείου, (πλέως, πλεῖος,) 'on the longest day,' viz. midsummer. See v. 792. Proclus explained, 'on the full moon,' which however would not fall on the twelfth.—With ἴδρις, 'the knowing one,' compare ἡμερόκοιτος v. 605, φερέοικος v. 571. As this word took the digamma, the τε must be regarded as an intrusion.

779. στήσαιτο, get her warp set to the upright loom. — προβάλοιτο, lay the foundations of it, i. e. commence the actual weaving of the web. Hom. Il. xxiii. 255, τορνώσαντο δὲ σῆμα, θεμείλιά τε προβάλοντο ἀμφὶ πυρήν.

780. ἱσταμένου. See on v. 765.

781. σπέρματος, the sowing of corn.—φυτὰ, the vine, olive, and fig plants. The two things are carefully to be distinguished here and elsewhere, e. g. ἀρόμμεναι ἠδὲ φυτεύειν, sup. v. 22. Od. ix. 108, οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν, and Il. xii. 313, τέμενος φυταλιῆς καὶ ἀρούρης. Literally, ἐνθρέψασθαι means, 'to have them grown on' (i. e. on the 13th). So ἐνδυστυχῆσαι, 'to be unlucky in,' Eur. Bacch. 508. Some copies give ἐκθρέψασθαι, a variant

ἕκτη δ' ἡ μέσση μάλ' ἀσύμφορός ἐστι φυτοῖσιν.
ἀνδρογόνος δ' ἀγαθή· κούρῃ δ' οὐ σύμφορός ἐστιν,
οὔτε γενέσθαι πρῶτ' οὔτ' ἂρ γάμου ἀντιβολῆσαι.
οὐδὲ μὲν ἡ πρώτη ἕκτη κούρῃσι γενέσθαι
ἄρμενος, ἀλλ' ἐρίφους τάμνειν καὶ πώεα μήλων,
σηκόν τ' ἀμφιβαλεῖν ποιμνήϊον ἤπιον ἦμαρ·
ἐσθλὴ δ' ἀνδρογόνος· φιλέει δέ τε κέρτομα βάζειν,
ψεύδεά θ' αἱμυλίους τε λόγους κρυφίους τ' ὀαρισμούς.
μηνὸς δ' ὀγδοάτῃ κάπρον καὶ βοῦν ἐρίμυκον
ταμνέμεν, οὐρῆας δὲ δυωδεκάτῃ ταλαεργούς.
εἰκάδι δ' ἐν μεγάλῃ, πλέῳ ἤματι, ἴστορα φῶτα

792. ϝεικάδι ϝίστορα

782. δὲ μέσση C. φυτοῖσι EFK, Ald. 785. κούρῃ τε BCDEF GHK, Ald.

not to be hastily rejected. Perhaps the day was good for planting because it was sacred to Athena (so Philochorus ap. Procl.), the patroness of the olive.—Virgil rendered this passage, or rather borrowed from it, Georg. i. 284, 'septima post decimam felix et ponere vitem, Et prensos domitare boves (inf. v. 797), et licia telae Addere.'

782. ἕκτη ἡ μέσση, i. e. μεσοῦντος, the sixteenth day. This is 'bad for planting, but good for begetting male children,' on the same analogy as the last mentioned, and the sixth of the first decad (ἡ πρώτη) next below, which is good for begetting males, but bad for the birth and marriage of females, probably because it was the birthday of the virgin goddess Artemis (Proclus), her brother having been born the day after (v. 771).

784. οὔτ' ἄρ. Gaisford proposes οὔτ' αὖ.

786. τάμνειν, to castrate; cf. v. 790.—πώεα μήλων, generally for ποίμνας, here for ἄρνας in particular. The same reason for this appears to have been held valid as for maidens not marrying, viz. that it was not a day suitable for generation, except only for men.

787. σηκὸν ποιμνήϊον, a sheep-fold, viz. a temporary fence. Perhaps this suggested Virgil's 'segeti praetendere sepem, Georg. i. 270.

788. φιλέει, scil. ὀγεννηθείς.—κέρτομα, perhaps 'crafty,' (ὑβριστικὰ, Moschop.,) as in Eur. Alc. 1125, ἢ κερτόμος με θεοῦ τις ἐκπλήσσει χαρά. In Od. xxiv. 240, Ulysses resolves to try the aged Laertes with deceptive words, κερομέοις ἐπέεσσιν πειρηθῆναι, and accordingly he begins by praising and flattering him. Here it seems nearly a synonym with ψεύδεα. The Greeks regarded cunning and deception as a virtue and an accomplishment.—αἱμυλίους λόγους, see v. 374.—ὀαρισμοὺς, 'whispered words,' i. e. the soft sayings of lovers, ὁμιλίας μετὰ γυναικῶν, Moschop.

790. ὀγδοάτῃ, viz. of the second decad, or the eighteenth.

791. ταμνέμεν, 'to castrate,' see v. 786. The οὐρεὺς may have meant the male as opposed to ἡμίονος, the female; or it may have been the offspring of the ass by the horse (*hinnus*), the ἡμίονος being the offspring of the mare, as is clear from Il. xxiii. 265, ἵππον—ἕξετε' ἀδμήτην, βρέφος ἡμίονον κυέουσαν. It is said that mules like other hybrids, are capable of procreation with one of their parents.

792. The μεγάλη εἰκὰς, called also πλέα by epexegesis, (as Moschop. ob-

γείνασθαι· μάλα γάρ τε νόον πεπυκασμένος ἐστίν.
ἐσθλὴ δ' ἀνδρογόνος δεκάτη, [κούρῃ δέ τε τετρὰς
μέσση. τῇ δέ τε μῆλα καὶ εἰλίποδας ἕλικας βοῦς, 795
καὶ κύνα καρχαρόδοντα καὶ οὐρῆας ταλαεργοὺς
πρηῦνειν ἐπὶ χεῖρα τιθείς.] πεφύλαξο δὲ θυμῷ (795)

795. ἕλικας 796. ταλαέργους

793. γείνεσθαι (γεννᾶσθαι superscr.) EF. 794. δεκάτῃ Ald.

serves,) probably means the twentieth of the month, when the day was longest; cf. v 778. Goettling thinks it means also the month which occurred in the long year, i.e. when the intercalary month, *μὴν ἐμβολιμαῖος*, was added. The scholiasts were evidently at a loss for any reasonable explanation, and so referred *μεγάλη* to the day when the double decad, or two-thirds of the month, had passed.—*ἴστορα φῶτα* seems the subject to *γείνασθαι*, not the object; 'on the long twentieth a knowing man should beget a son; for he is (i. e. will prove) very subtle in mind.' Some take the sense to be, 'for a clever child to be born;' others, 'to beget a clever child.' And *γείνασθαι* is capable of either meaning. But the real meaning probably is, that the benefits attaching to procreation on this particular day are known only to the few and sagacious, *οἱ ἴστορες, οἱ εἰδότες*. Cf. inf. v. 818. 824.—*ἐστὶν*, sc. *ὁ γεννηθείς*. Cf. v. 788. But perhaps *ἔσται*.—Like *ἴσασιν* (v. 824), *ἴστωρ* takes the digamma here and in Il. xviii 501, *ἄμφω δ' ἴεσθην ἐπὶ Fίστορι πείραρ ἁλέσθαι*.

794. *δεκάτη*. This must mean the tenth of the *first* decad, i. e. the tenth of the month. For, if we take *μέσση* to belong to *δεκάτῃ* as well as to *τετρὰς*, then it becomes the same as the *εἰκὰς* just mentioned. If it means the tenth of the *last* decad, it becomes the *τριηκάς*. One peculiarity in Hesiod's calendar is this;—when he has named a day in the regular order, as adapted for some particular purpose, he sometimes goes back, and adds that the corresponding day of another decad is also a fit one for the same end. Compare v. 785 with v. 782, and v. 810—11. Thus here, having stated that the twentieth is a good day for procreating, he adds, that the tenth is also a good one for a man, and the fourteenth for a woman. He appears to have omitted the mention of the fourteenth at v. 781, because he was then speaking of plants (*φυτὰ*), and so passed from the thirteenth to the sixteenth.

795 *εἰλίποδας ἕλικας βοῦς*. Moschop. *ἑλικοειδῶς τοὺς πόδας κινοῦντας*. Whatever be the exact meaning of this phrase, (which appears to refer to the swinging and slouching step of oxen under the yoke, caused by their peculiar manner of bending the instep), it is scarcely credible that both Homer and Hesiod should have used it, though *ἕλικας βοῦς* occurred sup. v 452. It had occurred to the present editor, that from *κούρῃ* to *τιθείς* was probably an interpolation of the rhapsodists, and this without being aware that Proclus had inferred, from Plutarch having no word of comment on the four lines, that in his time they were not found in the copies. It may be remarked that *κύνα καρχαρόδοντα* seems borrowed from v 604, and *οὐρῆας ταλαεργοὺς* from v. 791, compared with v. 46.

797 *ἐπὶ χεῖρα τιθείς, ἐπιτιθεὶς αὐτοῖς τὴν χεῖρα, καταψῶν αὐτοὺς δηλονότι*, Moseh.—*πεφύλαξο, φυλάσσου, εὐλαβήθητι*, cf *πεφυλαγμένος* sup. v 765. 'But be careful in your mind to avoid the fourth both of the ending and the beginning month (i.e. fourth and twenty-fourth) to brood over cares' (or perhaps 'for cares to prey on your mind'). Proclus, from Plutarch, has this comment, *ἐν ἱεραῖς ταύταις μάλιστα τὰς λυπηρὰς ἀνασκευάζεσθαι* (qu. *ἀποσκεδάζεσθαι*?) *ἐνεργείας, ἃς εἰ καὶ ἄλλοτε*

τετράδ' ἀλεύασθαι φθίνοντός θ' ἱσταμένου τε
ἄλγεα θυμοβορεῖν· μάλα τοι τετελεσμένον ἦμαρ.
ἐν δὲ τετάρτῃ μηνὸς ἄγεσθ' εἰς οἶκον ἄκοιτιν,
οἰωνοὺς κρίνας οἳ ἔργματι τούτῳ ἄριστοι·
πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί.
ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεύειν
Ὅρκον ἠγεινόμενον, τὸν Ἔρις τέκε πῆμ' ἐπιόρκοις.
μέσσῃ δ' ἑβδομάτῃ Δημήτερος ἱερὸν ἀκτὴν

800. Foῖκον 801. Fέργματι 798. 802. ἐξαλέασθαι

800. ἄγεσθαι εἰς DEFG. ἄγεσθαι δ' ἐς K, Ald. 801. οἳ K. ἐπ' ἔργματι the MSS. ἐπὶ ἔργματι E. 803. ἐμπέμπτῃ H. φησιν C. 804. τινυμένας BCDGH. τινυμένας the rest.

δεῖ ὡς ἀναγκαίας αἱρεῖσθαι, ἐν ταύταις οὐ βίον. Gaisford only confuses the sentence by telling us that the poet meant πεφύλαξο δὲ θυμῷ τὴν τετράδα φθίνοντος καὶ ἱσταμένου, καὶ ἀλεύασθαι, μὴ ἐν αὐτῇ ἄλγεά σε θυμοβορεῖ. Schoemann rejects as spurious v 798, and would read πεφύλαξο δὲ θυμῷ ἄλγεα θυμοβόρα. Plotius, θυμοβόρος· ἡ τὴν γῆν (l. ἡ ψυχὴν) διαφθείρουσα. Aesch. Ag. 103, τὴν θυμοβόρον φρένα λύπην.

799 τετελεσμένον, τέλειον, ἱερὸν, a very perfect or lucky day.

800 ἄγεσθαι ἄκοιτιν. Joy, not grief, was suitable to the fourth day Proclus gives as a reason for its being chosen as a wedding day, that it was sacred to Aphrodite and Hermes.—οἰωνοὺς κρίνας, having duly consulted the seers and chosen such birds as are best for that business; viz. having first ascertained that the omens are favourable. Probably the birds were chosen as being sacred to the gods who preside over marriage Compare ὄρνιθας κρινων, v 828.—The ἐπι is doubtless an interpolation, consequent on the loss of the digamma in Fέργματι.

802 πέμπτας, the fifth days of each decad.—ἐξαλέασθαι, viz. for contracting marriage, since they are both unlucky days and of dread import, because on the fifth of the first decad Horcus was taken care of by the Erinyes at his birth.—ἀμφιπολεύειν, 'attended upon.' The infinitive seems to represent the imperfect tense. The poet might indeed have written ἐν πέμπτῃ γάρ, φασιν, Ἐρινύες ἀμφιπόλευον κ.τ.λ. Others make the sense to be, ἀμφίβολοι ἴσι εἰσὶν Ὅρκῳ, τότε γειναμένῳ (γενομένῳ); that the Furies attend Horcus on this day, which was ἡμέρα δικαστική, according to the fancy of Proclus. Cf. Soph. Oed. Col. 680, θείαις ἀμφικολῶν τιθήναις. Ibid. v. 1767, χὠ πάντ' ἄϊων Διὸς Ὅρκος. This *Horcus*, the genius that punishes the perjured, (see Theog 400), is obviously different (if not in etymology, since both may come from εἴργειν, at least in mythology) from the Roman *Orcus*; and Virgil's mistake in rendering this passage is curious. Georg i. 277, 'Quintam fuge; pallidus Orcus Eumenidesque satae;' for *pallidus* shows that he must have meant Hades. The Italian *Orcus* is thought to be *Voragus*, the devouring demon.—γεινόμενον, 'when born on that day.' This reading seems doubtful, the great majority of MSS. (including all I have collated) give Ὅρκον τινυμένας, and so Moschopulus read, τινυμένας, ἤγουν ἀναιτουσας, ζητούσας. On the other hand, Proclus seems to have found γεινόμενον, for he explains it by τὰς τιμωροὺς δαίμονας τὴν γένεσιν αὐτοῦ πενταδικὴν οὖσαν περιέπειν. Virgil too seems to translate γεινόμενον in the above version. Buttmann, Lexil. p.

εὖ μάλ' ὀπιπεύοντας ἐϋτροχάλῳ ἐν ἀλωῇ
βάλλεω. ὑλοτόμον τε ταμεῖν θαλαμήϊα δοῦρα, (805)
μήϊά τε ξύλα πολλὰ, τάτ' ἄρμενα νηυσὶ πέλονται.
τετράδι δ' ἄρχεσθαι νῆας πήγνυσθαι ἀραιάς.
εἰνὰς δ' ἡ μέσση ἐπὶ δείελα λώϊον ἦμαρ. 810
πρωτίστη δ' εἰνὰς παναπήμων ἀνθρώποισιν·
ἐσθλὴ μὲν γάρ θ' ἥδε φυτευέμεν ἠδὲ γενέσθαι (810)
ἀνέρι τ' ἠδὲ γυναικί· καὶ οὔποτε πάγκακον ἦμαρ.

---

806. ὀπιπτεύοντά γε εὐτρ. (γε inserted by the same hand) E. In F σε εὐτρ., but σε in an erasure. ὀπιπτεύοντα ἐϋτρ. the rest. 812. γάρ τ' ἠδὲ φυτεύειν BCDEFGH, Ald. γὰρ ἐπ' ἠδὲ φυτεύειν K. φυτευέμεν A.

435—6, prefers γεινόμενον to τιννυμένας. 'The Furies' (he says) 'attended on the new-born child, and consequently protect and avenge injury offered to him.' Gaisford reads Ὅρκον τιννυμένας. Schoemann gives τινύμενον, 'exacting punishment, viz. from the perjured, the Erinyes attending Horcus as his ministers of vengeance.

806. ὀπιπεύοντας. Vulgo ὀπιπτεύοντας. See on v. 29. The mention of the seventeenth day for threshing corn is explained by O. Muller (Gr Lit p 85), as having reference to the same day of the month Boedromion, which was consecrated to the worship of Demeter and Cora at Athens.

807. θαλαμήια δοῦρα, ἤγουν τὰ ξύλα τὰ τῶν οἰκιῶν, τουτέστι τὰ εἰς ὀροφὴν καὶ ἑτέραν χρείαν οἰκιῶν συντελέσοντα, Moschopulus. This may however mean (on account of the two following lines) 'timbers for a ship's hulk.' For the hold was technically called θαλαμος. See Dr Donaldson's Essay on the Greek Trireme, p 7. Hence a suspicion arises, that v. 808 is an interpolation, especially as τάτ' ἄρμενα νηυσὶ πέλονται is an Homeric phrase. Il. iii. 61, ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ νήϊον ἐκτάμνησιν. The meaning of θαλαμήια would then have been determined by the verse next following, νῆας πήγνυσθαι κ.τ λ.—ξύλα πολλὰ, cf. v. 427, πόλλ' ἔπι καμπύλα κᾶλα, and v. 456, ἑκατὸν δέ τε δουρὰθ' ἁμάξης.

809. ἀραιὰς, pointed at the prow; narrow, taper, as opposed to the rounder build of the ὁλκάδες. Proclus, τὰς στενὰς καὶ περιμήκεις. Compare the Homeric θοαὶ νῆες, 'pointed ships,' and therefore, though in a secondary sense, 'swift.'—πήγνυσθαι, like ποιεῖσθαι, ναυπηγήσασθαι, to have them built, viz. by the hands of the shipwright.

810. εἰνὰς ἡ μέσση, the nineteenth. This, he says, is a better day towards the afternoon, viz. better than in the morning; a sort of *dies intercisus* or *nefastus parte*. Proclus, on the authority of Philochorus, states that the 18th and 19th were days on which the Athenians performed expiatory rites, but his comment is corrupt, and Athenian practices did not much concern Hesiod.—The most probable explanation of δείλη and δείελος is, that they are forms of δῆλος (δεελος), 'visible,' and meant that part of the day which just preceded the close of evening. To derive it from εἶδη, with Buttmann, (on the analogy of δαίμων, αἴων, διώκω, ἰάκω,) seems very far-fetched. See Curtius, Gr. Et. 235—6.

811. πρωτίστη εἰνὰς, as contrasted with μέσση εἰνὰς above, means εἰνὰς ἱσταμένου.—παναπήμων, viz both in the morning and in the afternoon, unlike the other εἰνάς. If however (as suggested on 819) this verse was followed by 821, the sense will be, 'the ninth is wholly free from harm in the morning: it is not so good in the afternoon; but it is never altogether a bad day.'—φυτευεμεν κ τ λ., apparently for γεινὰν, 'to beget.' Compare v. 783. 788. But it may mean 'to plant;' cf. v. 781—2.

παῦροι δ' αὖτε ἴσασι τρισεινάδα μηνὸς ἀρίστην
[ἄρξασθαί τε πίθου, καὶ ἐπὶ ζυγὸν αὐχένα θεῖναι
βουσὶ καὶ ἡμιόνοισι καὶ ἵπποις ὠκυπόδεσσι,]
νῆα πολυκλήϊδα θοὴν εἰς οἴνοπα πόντον
εἰρύμεναι· παῦροι δέ τ' ἀληθέα κικλήσκουσι.
τετράδι δ' οἶγε πίθον· περὶ πάντων ἱερὸν ἦμαρ
†μέσση· παῦροι δ' αὖτε μετ' εἰκάδα μηνὸς ἀρίστην
ἠοῦς γεινομένης· ἐπὶ δείελα δ' ἐστὶ χερείων.
αἵδε μὲν ἡμέραι εἰσὶν ἐπιχθονίοις μέγ' ὄνειαρ,
αἱ δ' ἄλλαι μετάδουποι, ἀκήριοι, οὔ τι φέρουσαι.

814. ϝίσασι 817. θόϝην ϝοίνοπα 818. ϝερύμεναι 820. αὖ μετὰ ϝεικάδα? 821. ἀϝοῦς δέϝελα

816. ὠκυπόδεσσιν GH. 818. κικλήσκουσιν BGK, Ald. 820. μέσσῃ BF. 821. γινομένης G, Ald.

814. τρισεινάδα, (probably) the twenty-seventh (three times ninth), but others take it to mean the twenty-ninth, because the ninth of the two first decads had just been mentioned. The next two verses, according to Goettling, resulted from a different recension, and were meant to take the place of v. 817—8. The opening of the wine-jars is referred to the τετρὰς just below. Perhaps however we should read νῆα πολυκλήϊδα θοὴν τ' κ.τ.λ., or (with Van Lennep) νεα τε π.

818. εἰρύμεναι. In Scut. H. 138 we have ἥτ' εἴρυτο κάρη. The quantity of the word is discussed by Buttmann in the *Lexilogus*. — ἀληθέα, scil. ὀνόματα. Few call it by its right name of ἀρίστη, v. 814. Proclus explains it thus, 'Few call the real twenty-ninth (so he explains τρισεινάδα, v. 814) by the name of twenty-ninth,' viz. because some, as the Athenians, counted the days of the last decad backwards, and so made the "ninth" of that decad what was really the second. See also on v. 768. Graevius gives another explanation, "pauci veracem dicunt," and thinks that hence Virgil took his maxim, 'nona fugae melior, contraria furtis.' Probably the poet meant, that this was one of those days which were known only to the οἱ εἰδότες. See on v. 792.

819. τετράδι. As ἄρξασθαι πίθου in v. 815 seems the same as πιθοιγία, but is there referred to the 27th day, Schoemann (p. 62) suggests the transposition of 819—21 to follow v. 809, or even 801. It is more probable that 821 should follow 811, where it would come very appropriately, and that 820, which has no intelligible syntax, was a various reading of 814, παῦροι δ' αὖτε ἴσασι μετ' εἰκάδα μηνὸς ἀρίστην.

820. μέσση, i.e. τετρὰς μέσση, the fourteenth. — μετ' εἰκάδα, few call the fourth after the twentieth ἀρίστη, as they ought to do, in the morning, though it gets worse in the afternoon. Cf. 810. Moschopulus supplies τὴν μετ' εἰκάδα (τετάρτην) ἀρίστην (οὖσαν ἴσασι).

823. μετάδουποι, falling in heavily between, as it were merely to fill up, περισσαὶ καὶ ἀνενέργητοι, Moschop. — ἀκήριοι, 'fateless, without any special import or destiny.' In the Iliad the word means 'heartless.' — οὔ τι φέρουσαι is a mere epexegesis. Cf. Theocr. xv. 105, βαρδίσται μακάρων Ὧραι φίλαι, ἀλλὰ πόθειναι ἔρχονται, πάντεσσι βροτοῖς αἰεί τι φέρουσαι.

ἄλλος δ' ἀλλοίην αἰνεῖ, παῦροι δὲ ἴσασιν.
ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ·
τάων εὐδαίμων τε καὶ ὄλβιος ὃς τάδε πάντα
εἰδὼς ἐργάζηται ἀναίτιος ἀθανάτοισιν,
ὄρνιθας κρίνων καὶ ὑπερβασίας ἀλεείνων.

824. δὲ Fίσασιν 827. Fειδὼς Fεργάζηται

824. δέ τ' ἴσασιν the MSS. 825. ἡμέρα E. 827. ἐργάζεται CD.

824. ἄλλος ἀλλοίην. 'Some praise a day of one kind, others a day of another kind,' viz. lucky or unlucky. For Orpheus, as Proclus tells us, had written certain injunctions about good and bad days, and the Athenians had their own peculiar rules on the subject. ἀλλοίην, ἀντὶ τοῦ ἄλλην, Proclus. But the word may well bear its usual sense of 'different in kind.'

825 ἡμέρη κ.τ.λ. 'At one time a day is a step-mother, at another time a mother' Proclus, ἐπειδὴ ἡ μήτηρ ἤπιος, ἡ δὲ μητρυιὰ κακή, εἶπεν, Αἱ μὲν τῶν ἡμερῶν εἰσὶ μητέρες, ὡς ἂν ἀγαθαί, αἱ δὲ μητρυιαί, ὡς ἂν κακαί.

826. τάων κ.τ.λ. Moschopulus; τούτων τῶν ἡμερῶν ὃς ἂν τάδε πάντα εἰδώς, ἤγουν ταύτας τὰς διαφορὰς καὶ τὰς δυνάμεις πάσας, ἐργάζηται, τὰ εἰρημένα δηλονότι ἔργα, ἀναίτιος τοῖς ἀθανάτοις—εὐδαίμων ἐστὶ καὶ ὄλβιος. Thus τάων is the genitive after τάδε πάντα.—ἐργάζηται, goes on farming, or performing the various duties of agriculture.

828 This verse may possibly have been added by those who (as Proclus tells us) appended in direct continuation of this poem another which some attributed to Hesiod, the ὀρνιθομαντεία. Plato possibly may allude to this, (and if so, he thought it genuine,) Ion, p 531, ʙ, περὶ μαντικῆς λέγει τι Ὅμηρός τε καὶ Ἡσίοδος. On the other hand, O. Müller (Hist Gr. Lit p 86,) admits the genuineness of this final verse, and thinks that it even suggested the spurious addition of the ὀρνιθομαντεία, just as the Cyclic *Troica* were arranged to form a sequel to the Iliad, and as the Κατάλογος γυναικῶν followed the Theogony of our author, according to the recension of some critics. Goettling says, "Mihi totus aliunde huc rejectus esse videtur, nam omni cum antecedentibus conjunctione caret." As a termination to the subject of the calendar, it is appropriate and significant enough. To ascertain the will of the gods in matters obscure to human knowledge, and to avoid offending the gods by unintentional transgressions of their festivals, were among the surest ways to realise the εὐδαιμονία of which the poet is speaking, viz. general prosperity in his farming operations. By ὄρνιθας κρίνων he means 'distinguishing bad from good omens,' so as to avoid doing any work under unfavourable auspices. Cf. v. 801, οἰωνοὺς κρίνας, οἳ ἐπ' ἔργματι τούτῳ ἄριστοι. Ar. Av. 719, ὄρνιν τε νομίζετε πάντ' ὅσαπερ περὶ μαντείας διακρίνει. Lucian, in the Dialogue (p 240 seqq.) with Hesiod, asks the poet why he has nowhere made use of the gift of the Muses (Theog. 32), the faculty of prophecy?

ΑΣΠΙΣ ΗΡΑΚΛΕΟΥΣ.

THE

SHIELD OF HERCULES.

The poem known as the Shield of Hercules is, in all probability, the work of a much later writer than Hesiod. Composed manifestly in imitation of the eighteenth book of the Iliad, wherein the shield of Achilles is so elaborately and graphically described, it seems to have been the effort of some rhapsodist of the Hesiodean school, and to have originated in the ancient tradition, that Homer and Hesiod had a personal contest in the poetic art. Independently of mere probabilities, the style is very different from that of the other two larger extant poems of Hesiod. In this respect, indeed, it savours rather strongly of the Ionic school, and it probably is of about the same age as the earlier of the so-called Homeric Hymns. That the Shield of Hercules, or at least the main part of it, really claims this respectable antiquity, can hardly be doubted. The careful use of the digamma throughout is remarkable; indeed, it is much more accurately observed than in the Homeric hymns generally. From the nature of the description, considered artistically, Müller (Hist. Gr. Lit. p. 99) considers that it cannot be placed later than Ol. 40; and he founds his opinion principally on the fact, that Hercules is here represented armed and equipped like any other hero; whereas, about this date, the poets began to introduce, as his peculiar costume, the club and the lion's skin.

There are many remarkable words and inflections in this poem (which will be noticed as they occur) more resembling the late phraseology and the imitative style of the Alexandrine poets. It would however be unfair to form any positive opinion from single words or verses, which may possibly be interpolations, or may result from varieties introduced by local rhapsodists of different ages and countries. Goettling is of opinion that from v. 141 to v. 317 is the work of an Alexandrine poet. Schoemann (p. 68)

pronounces the whole poem, made up as it is of two parts, the work "recentioris cuiusdam versificatoris, haud magni aestimandum, et vix iterata lectione, nedum diligentiore tractatione et critica cura satis dignum." It is certainly remarkable that not a single verse of the "Shield" is cited by any ancient author; whereas the citations from both the "Works" and the "Theogony" are frequent, but especially from the former. Only here and there a scholiast or one of the later grammarians refers to the poem. Stobaeus does not give any extracts from the "Shield;" Athenaeus once or twice alludes to it.

Another suspicious circumstance is, that to a considerable extent the Shield is a cento of Homeric phrases and expressions; more so even than of Hesiodic. This is precisely what we should expect from an Ionic rhapsodist.

The silence of the ancients generally about the now famous "Shield of Achilles" in the xviii. book of the Iliad, combined with some words and phrases not strictly archaic in character, throws a doubt even on that poem, as possibly a post-Periclean compilation from earlier sources. Even Plato, the first author who cites our Homer definitely, nowhere quotes from the "Shield of Achilles." Nor can it be altogether the same poem as that known to Euripides, Iph. A. 1067 seqq., because there Achilles is said to have brought ὅπλα Ἡφαιστότευκτα, ἐκ θεᾶς μητρὸς δωρήματ' ἔχων, when he first came to Troy with his myrmidons. The old materials from which both the Hesiodic and the Homeric descriptions were derived, were possibly the same, and this supposition will account for the many coincidences between the two. But to suppose that "Hesiod," B.C. 700, copied "Homer," B.C. 850, is, to my mind, simply absurd.

The MSS. of the Shield are very few. I have only been able to collate two, and these are recent, and very corruptly written. The only scholia existing are the paraphrase of John the Deacon (who lived as late as the end of the fourteenth century) and the comments of Tzetzes. Of the three Hesiodic poems this alone has any Greek argument prefixed.

ΥΠΟΘΕΣΕΙΣ ΤΗΣ ΑΣΠΙΔΟΣ.

A.

Τάφιοι στρατεύσαντες ἐπὶ τὰς Ἠλεκτρύωνος βοῦς ἀνεῖλον τοὺς τῆς Ἀλκμήνης ἀδελφοὺς τῶν θρεμμάτων ὑπεραγωνιζομένους. τοῦ δὲ Ἀμφιτρύωνος βουλομένου αὐτῇ[1] συνελθεῖν, οὐ πρότερον αὐτῷ[2] ὑπέσχετο, πρὶν ἢ παρὰ τῶν ἀδελφοκτόνων εἰσπράξηται τιμωρίαν.[3] ὁ δὲ ἐπιστρατεύσας ἀνεῖλεν αὐτούς. κατὰ δὲ τὴν αὐτὴν νύκτα συνέρχονται[4] αὐτῇ ἀμφότεροι, ὅ τε Ζεὺς καὶ ὁ Ἀμφιτρύων, ὁ μὲν ἐκ[5] τοῦ πολέμου ὑποστρέψας, Ζεὺς δὲ βουληθεὶς τοῖς[6] ἀνθρώποις βοηθὸν γεννῆσαι. ἡ δὲ κύει ἐκ μὲν Ἀμφιτρύωνος Ἰφικλέα, ἐκ δὲ Διὸς Ἡρακλέα. ὃς καὶ[7] ἐπὶ Κύκνον Ἄρεος υἱὸν ἡνίοχον ἔχων Ἰόλαον στρατεύεται, ὃς τοὺς τὰς δεκάδας[8] ἄγοντας εἰς Πυθὼ περιεσύλα.[9] σκεπασθεὶς οὖν ἡφαιστοτεύκτῳ ἀσπίδι πρόσεισιν[10] εἰς Τραχῖνα πρὸς Κήϋκα. συμβαλὼν δὲ τῷ Κύκνῳ αὐτὸν μὲν ἀναιρεῖ, τὸν δὲ Ἄρην ὑπερασπίζοντα τοῦ υἱοῦ κατὰ μηρὸν τιτρώσκει, καὶ[11] οὕτως ἔρχεται πρὸς Κήϋκα· ἦν δὲ ὁ Κύκνος γαμβρὸς Κήϋκος ἐπὶ θυγατρὶ Θεμιστονόῃ.[12]

B.

Οἱ Τάφιοι καὶ οἱ Τηλεβόαι εἰς ἔριν ἐλθόντες πρὸς τοὺς ἀδελφοὺς τῆς Ἀλκμήνης ἐφόνευσαν αὐτούς. αὐτὴ δὲ τὸν ἑαυτῆς γάμον ἐκήρυττε γαμεῖσθαι τῷ δυναμένῳ διεκδικῆσαι τὸν θάνατον τῶν ἀδελφῶν αὐτῆς. περιερχομένη οὖν ἐπὶ τούτοις ἦλθεν ἐν Θήβαις, ὅπου ἐδούλευεν ὁ Ἀμφιτρύων τότε.

[1] αὐτῇ βουλομένου συνεισελθεῖν N.
[2] αὐτῷ om. N.
[3] πρὶν ἢ τῷ ἀδελφοκτόνῳ εἰσπρᾶξαι τιμωρίαν N.
[4] ἀμφότεροι συνέρχοντο αὐτῇ N.
[5] ἀπὸ N.
[6] τοῖς om. N.
[7] καὶ om. N. τὸν Ἄρεος υἱὸν N.
[8] δεκάτας Schoemann.
[9] ἐσύλα N.
[10] πρόεισιν N.
[11] ἀλλ' N.
[12] πρὸς κήϋκα, τὸν πενθερὸν κύκνου τὸν (l. τοῦ) γήμαντος θεμιστονόην N. (Vulg. θεμιστονόμῃ.)

κἀκεῖνος ὑπέσχετο αὐτῇ. * * *[1] ὁ Ἀμφιτρύων ὁ τῆς Ἀλκμήνης σύν ενος τὸν τῆς ἑαυτοῦ γυναικὸς πατέρα Ἠλεκτρύωνα ἀποκτείνας.

Γ.

Τῆς Ἀσπίδος ἡ ἀρχὴ ἐν τῷ δ' Καταλόγῳ φέρεται μέχρι στίχων ν' καὶ ϛ'.[2] ὑπώπτευκε[3] δὲ Ἀριστοφάνης, οὐχ ὁ κωμικὸς, ἀλλά τις ἕτερος, γραμματικὸς, ὡς οὐκ οὖσαν αὐτὴν Ἡσιόδου, ἀλλ' ἑτέρου τινὸς τὴν Ὁμηρικὴν ἀσπίδα μιμήσασθαι προαιρουμένου.[4] Μεγακλῆς δὲ ὁ Ἀθηναῖος γνήσιον μὲν οἶδε τὸ ποίημα, ἄλλως δὲ[5] ἐπιτιμᾷ τῷ Ἡσιόδῳ. ἄλογον γάρ φησι ποιεῖν Ἥφαιστον τοῖς τῆς μητέρος ἐχθροῖς ὅπλα παρέχοντα.[6] Ἀπολλώνιος δὲ ὁ Ῥόδιος ἐν τῷ γ' φησὶν αὐτοῦ[7] εἶναι, ἔκ τε τοῦ χαρακτῆρος καὶ ἐκ τοῦ[8] τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὑρίσκειν ἡνιοχοῦντα τῷ Ἡρακλεῖ. ὡσαύτως δὲ καὶ Στησίχορός[9] φησιν Ἡσιόδου εἶναι τὸ ποίημα.

[1] "Videtur addendum καὶ ἐγένετο.' *Goettling.*
[2] ν̄ καὶ σ̄ N. Ald., with the Vulgate text. ν' καὶ ϛ' Heinrich after Petit.
[3] διὸ καὶ ὑπόπτευκεν N., and om. οὐχ ὁ—γραμματικός.
[4] add. N. κέχρηται δὲ ἐν ἀρχῇ ὑποθέσει τοιῇδε. τάφιοι στρατεύσαντες, &c. (arg. A.)
[5] καὶ ἄλλως ἐπιτιμᾶται ἡσιόδῳ N., which has this part of the argument (Μεγακλῆς —ποίημα) on v. 139 of the poem.
[6] ποιεῖν ὅπλα ἥφαιστον τοῖς τῆς μητρὸς ἐχθροῖς N., om. παρέχοντα.
[7] αὐτὴν N.
[8] καὶ τοῦ πάλαι τὸν Ἰόλαον N.
[9] καὶ στησίχορος δέ φησιν N. The name is probably corrupt.

ΑΣΠΙΣ ΗΡΑΚΛΕΟΥΣ.

Ἡ οἵη προλιποῦσα δόμους καὶ πατρίδα γαῖαν
ἦλυθεν ἐς Θήβας μετ' ἀρήϊον Ἀμφιτρύωνα

2. *ἀρέϊον*

1. δόμον N. 2. εἰς N.

1. In the Γυναικῶν κατάλογος, from which the first part of this poem is stated, in one of the Greek arguments, to have been borrowed, Hesiod had commenced each description of his heroines with ἡ οἵη, 'or like as'—, whence the name *Ἠοῖαι, μεγάλαι Ἠοῖαι*, was given to that portion of the poem, —for there is every probability that the Ἠοῖαι and the Κατάλογος are two names of the same or parts of the same poem, at least in their later recension. The long description of Alcmena's beauty and of the amour of Zeus has no connexion with the general subject, beyond showing cause for the innate valour of Hercules. Goettling therefore distinguishes 1—56 from the rest, as probably prefixed by a rhapsodist. K. Müller also (Hist. Gr. Lit. p. 98) says, "It is clear to every reader of the poem that the first 56 verses are taken out of the Eoiae, and only inserted because the poem itself had been handed down without an introduction." On the highly probably supposition, that the 'Shield of Hercules' was composed in a much later age than Hesiod's, we may still have in this proœmium a considerable fragment of a genuine lost poem.

2. μετὰ with an accusative necessarily means 'after,' or 'following Amphitryon.' We should have rather expected *μετ' ἀμύμονα* or *ἀρῆϊον Ἀμφιτρύωνα*, 'with her husband Amphitryon.' There is some confusion in the legend. Here Amphitryon is represented as banished (by Sthenelus, king of Argos) for slaying Electryon, after he had married Alcmena; so that his wife followed him into exile, from Argos to Thebes. Tzetzes; *φεύγει εἰς Θήβας μετὰ Ἀλκμήνης, οὐ πρὶν μιγεὶς ταύτῃ, πρὶν εἰς τέλος ἀφανίσαι Ταφίους δίκην δόντας τῶν φόνων τῶν τῆς Ἀλκμήνης ἀδελφῶν.* But according to another account, he slew Electryon, in conjunction with the Taphii, in a dispute about his patrimony, which also caused the death of his sons, the brothers of Alcmena. In consequence of this, Alcmena promised her hand to the avenger of her brothers. Amphitryon undertook and performed the task, by slaying his former allies the Taphii, and so received her hand *after* the banishment. Apollonius, i. 747, represents the quarrel about the oxen as between the Telebone and the brothers of Alcmena; *ἐν δὲ βοῶν ἴσκεν λάσιος νομὸν, ἀμφὶ δὲ βουσὶ Τηλεβόαι μάρναντο καὶ υἷες Ἠλεκτρύωνος, οἱ μὲν ἀμυνόμενοι, ὅταρ οἵγ' ἐθέλοντες ἀμέρσαι, λῃσταὶ Τάφιοι.* That the whole story is a solar myth, and Electryon another name of Ἠλέκτωρ, the sun, is self-evident.

Ἀλκμήνη, θυγάτηρ λαοσσόου Ἠλεκτρύωνος.
ἣ ῥα γυναικῶν φῦλον ἐκαίνυτο θηλυτεράων
εἴδεί τε μεγέθει τε· νόον γε μὲν οὔτις ἔριζε
τάων, ἃς θνηταὶ θνητοῖς τέκον εὐνηθεῖσαι.
τῆς καὶ ἀπὸ κρῆθεν βλεφάρων †τ' ἄπο κυανεάων
τοῖον ἄηθ' οἷόν τε πολυχρύσου Ἀφροδίτης.
ἡ δὲ καὶ ὣς κατὰ θυμὸν ἑὸν τίεσκεν ἀκοίτην,
ὡς οὔπω τις ἔτισε γυναικῶν θηλυτεράων.
ἦ μήν οἱ πατέρ' ἐσθλὸν ἀπέκτανε ἶφι δαμάσσας

3. λαϝοσσόου 5. ϝείδεϊ 8. ἄϝηθ' 9. ἑὸν 11. ϝοι ϝῖφι

5. γέ μιν N. 7. κυανέων N, Ald. κυανεόων O. 9. καὶ ὅς N. 11. ἦ μὲν O. οἱ om. Ald. ἀπέκτεινεν N.

4. ἐκαίνυτο, 'surpassed' Hesych. ἐνίκα. This word is once used in Homer, Od. iii. 282, Φρόντιν Ὀνητοριδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων νῆα κυβερνῆσαι. Also by Moschus, *Europa*, v. 91, του δ' ἄμβροτος ὀδμὴ τηλόθι καὶ λειμῶνος ἐκαίνυτο λαρὸν ἀύτμήν. It is of rare occurrence in this tense, which is perhaps the only one in use; for it seems that κεκασμαι (root κας or καδ) is erroneously referred to καινυμαι, though it takes the same construction, as Il. xiii 431, πᾶσαν γὰρ ὁμηλικίην ἐκεκαστο κάλλει καὶ ἔργοισιν. Analogous deponent forms are αἴνυμαι, λάζυμαι.— θηλυτεράων, from a positive θηλύτερος, like ὀρεστερος, ἀγρότερος, ἀμφότερος.

5. γε μὲν, 'but,' rerum. See Opp. 772. The connexion is 'She surpassed mortal women in grace; but as for intellect, none could vie with her in that except goddesses.'

7. κρῆθεν, for κάρηθεν, a synonym of κρατός. βλεφάρων, if from βλεφαρον, should not take the purely feminine form κυανεάων. Hence some have supposed a nominative ἡ βλεφάρα or ἡ βλεφαρος. The Schol. B. on Il. xix. 1, says the termination in άων is the Boeotian dialect, and he cites Κρητάων for Κρητῶν, νησάων for νήσων, and the present passage as proving that it was also the neuter genitive. Perhaps, ἀπὸ κρῆθέν τ' ὀφρυων τ' ἀπὸ κ.τ.λ., since Theocritus has κυάνοφρυς νύμφα, in 18, and Homer, κυανεησιν ἐπ' ὀφρύσι νεῦσε Κρονίων. Or, βλεφάρων ἄπο κυανέων τε. One or two MSS. give κυανεόντων or —ώντων.

8 ἄητο, *spiravit*. Virg. (Aen. i. 403) 'Ambrosiaeque comae divinum vertice odorem Spiravere.' *Fragrance* was a peculiar attribute of a divine person τίς ἀχὼ, τίς ὀδμά, asks Prometheus (v. 115). ὦ θεῖον ὀδμῆς πνεῦμα, Hippolytus exclaims of Artemis, v 1391. And so the gift of fragrance is imparted to Berenice by Venus, Theocr xvii. 36, τὰς μὲν Κύπρον ἔχουσα Διώνας πότνια κώρα Κάλπιν ἐς εὐώδη βαλινὰς ἐσεμάξατο χείρας. Theognis says all Delos was filled with fragrance when Apollo was born, v 5—9 The construction is the same as the neuter adjective and the double genitive with ὄζειν, e. g. ἡδὺ ὄζει χιτῶνος μέρου. So here Alcmena is said ὄζειν κρατὸς τοῖον οἷον Ἀφροδίτης. This seems a truer explanation than the supposing an ellipse of ἄημα or πνεῦμα.

9. καὶ ὅς, even though he was in banishment for having slain her own father So Goettling. "Quamvis pulcherrima esset," says Robinson, who finds here a sarcasm on fair women. But the sense really depends on ἦ μήν following, which is equivalent to καιτοι. She loved her husband, though he was the slayer of her own father As if the poet had said, 'In truth, he had slain her father, but even as the homicide she loved him.'

χωσάμενος περὶ βουσί· λιπὼν δ' ὄγε πατρίδα γαῖαν
ἐς Θήβας ἱκέτευσε φερεσσακέας Καδμείους.
ἔνθ' ὄγε δώματ' ἔναιε σὺν αἰδοίῃ παρακοίτι
νόσφιν ἄτερ φιλότητος ἐφιμέρου, οὐδέ οἱ ἦεν
πρὶν λεχέων ἐπιβῆναι εὐσφύρου Ἠλεκτρυώνης,
πρίν γε φόνον τίσαιτο κασιγνήτων μεγαθύμων
ἧς ἀλόχου, μαλερῷ δὲ καταφλέξαι πυρὶ κώμας
ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων.
ὡς γάρ οἱ διέκειτο, θεοὶ δ' ἐπιμάρτυροι ἦσαν·

12. *βοΐσί* 15. 20. *Foι* 18. *σΓῆς*

---

15. *οὐ γάρ οἱ* the MSS. 18. *πυρὶ καταφλέξαι κώμας* N. 19. *ἠδὲ* N. 20. *ἔσσαν* N.

---

12. *περὶ βουσὶ*, 'about some oxen.' It is quite clear from v. 82, *κτείνας Ἠλεκτρύωνα βοῶν ἕνεκ' εὐρυμετώπων*, that the poet represents this quarrel as the cause of Electryon's death, whether it was ἄκων or ἑκὼν φόνος on the part of Amphitryon. Goettling needlessly reads *πέρι*, for *περισσῶς*, "rixatus erat bubus, uno alterove extra agmen evagantibus," supposing (with Tzetzes) the slaughter to have been unintentional.—*λιπών*, for *φυγών*, 'being banished in consequence.' This would mean 'retiring from it, if the deed was accidentally done, as Theseus did in Eur. Hipp. 37, *ἑκουσίαν ἑκοῦσαν αἰνέσας φυγήν*.

13. *ἱκέτευσε*, 'came as a suppliant'; where the double notion of *ἱκέτης* and *ἱκέσθαι* may be noticed, as *ἐς Πηλῆ' ἱκέτευσε*, Hom. Il. xvi. 574. *Καδμείους* may thus be taken as an additional accusative of motion towards, rather than simply exegetical of *ἐς Θήβας*. Goettling explains, *ἐς Θήβας ἑλθὼν ἱκέτευσε Καδμείους*. Hesychius does not distinguish the two peoples: *Τηλεβόαι· οἱ Τάφιοι*.

14. *ἔναιε*. The imperfect implies duration.

15. *οὐδέ οἱ* Hermann for *οὐ γάρ οἱ*, since *οἱ* is properly a digammated word Cf. v 20, *ὡς γάρ Foι διέκειτο*. But in Il. xxiv. 53, there is clearly no digamma, *μὴ ἀγαθῷ περ ἐόντι νεμεσσηθέωμέν οἱ ἡμεῖς*. Ibid. xxiii. 865, *μεγήρε γάρ οἱ τόδ' Ἀπόλλων*. See on Opp. 526, *οὐ γάρ οἱ ἠέλιος κ τ.λ.*

17. *πρὶν τίσαιτο*, *antequam ultus esset*. The optative is used in past narration where, in present time, a negative preceding, *πρὶν ἄν* with the subjunctive would have expressed the unfulfilled condition, *οὐκ ἔστι μοι εὐνῆς ἐπιβῆναι, πρὶν ἂν τίσωμαι*. If the poet had been describing the event as accomplished, not merely as pending, he would have said *οὐκ ἐπέβη εὐνῆς, πρὶν ἐτίσατο κ τ.λ.* —It is clear that he makes the slaughter of Alcmena's brothers by the Taphii (pirates inhabiting some of the Echinad group of islets) quite a distinct matter from the slaughter of Electryon by Amphitryon. The latter event had not interrupted the harmony of married life The condition of matrimonial abstinence until vengeance for the brothers had been taken, seems to be represented as a compact made afterwards quite independently.

18. *καταφλέξαι* (optative), *incendisset*. Ar. Pac. 608, *πρὶν παθεῖν τι δεινόν, αὐτὸς ἐξέφλεξε τὴν πόλιν*. Il. xxii. 512, *ἀλλ' ἤτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ*.

19. The Taphii are called *ἥρωες* because the profession of a pirate was rather honourable than otherwise, Thuc. i. 5.

20. *διέκειτο*, 'it was agreed between them.

τῶν ὄγ' ὀπίζετο μῆνιν, ἐπείγετο δ' ὅ τι τάχιστα
ἐκτελέσαι μέγα ἔργον, ὃ οἱ Διόθεν θέμις ἦεν.
τῷ δ' ἅμα ἱέμενοι πολέμοιό τε φυλόπιδός τε
Βοιωτοὶ πλήξιπποι, ὑπὲρ σακέων πνείοντες,
Λοκροί τ' ἀγχέμαχοι καὶ Φωκῆες μεγάθυμοι
ἕσποντ'. ἦρχε δὲ τοῖσιν ἐὺς παῖς Ἀλκαίοιο
κυδιόων λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε
ἄλλην μῆτιν ὕφαινε μετὰ φρεσὶν, ὄφρα θεοῖσιν
ἀνδράσι τ' ἀλφηστῆσιν ἀρῆς ἀλκτῆρα φυτεύσαι.
ὦρτο δ' ἀπ' Οὐλύμποιο δόλον φρεσὶ βυσσοδομεύων,
ἱμείρων φιλότητος ἐϋζώνοιο γυναικὸς,
ἐννύχιος· τάχα δ' ἵξε Τυφαόνιον· τόθεν αὖτις
Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεύς.

---

22. Ἔργον Foi 27. λαϝοῖσι

---

24. πληξίππου N. 25. φυκῆες O. 26. τοῖσι N. ἕσποτο O. 28. ὡς ῥὰ O. 29. ἀνδράσιν ἀλφιστῆσιν NO. φυτεύσῃ N. φυτεύσαι O, Ald. 32. ἶξε O. ἵξε N. τότε δ' αὖτις O. τότε αὖθις, Ald. πόθεν αὖθις N. 33. φοίκιον N. φίκιον O.

---

21. ὀπίζετο μῆνιν, he stood in awe of their resentment if he should break a solemn promise to which they had been made witnesses.

22. Διόθεν θέμις, 'allowable by divine law' (*fas*). It was not ἀνόσιος φόνος, but a positive duty devolving on him as the nearest relative, the father, Electryon, having been previously slain.—μέγα ἔργον. sc. δεινὸν, ἐπίμομφον. Cf. inf. 38.

22. ὑπὲρ σακέων. The custom of exposing the face above the rim of the large oblong shield is mentioned in Eur. Phoen. 1384, εἰ δ' ὄμμ' ὑπερᾶχον ἴτυος ἄτερος μάθοι. Here it is mentioned as an act of brave defiance.—πνείοντες, sc. μένος, like the Homeric μένεα πνείοντες Ἀχαιοί.

26. παῖς Ἀλκαίοιο, Amphitryon. Hence the descendant Hercules was called *Alcides*. Eur. Herc. F 2, Ἀργείων Ἀμφιτρύων', ὃν Ἀλκαΐδης ποτε ἔτιχθ' ὁ Περσέως.

28. ἄλλην μῆτιν. While Amphitryon was absent from home, Zeus bethought himself of the opportunity of begetting Hercules from Alcmena. Amphitryon himself, glorying in his hosts, and absorbed in the expedition, had his attention meanwhile directed to other objects.

29. ἀρῆς ἀλκτῆρα, a warder-off of harm. Cf. Theog. 657. inf. v. 128. Goettling, following Hermann, wrongly states that this ἀρὴ was not used by the tragic writers, but only ἀρὰ 'a curse.' Cf. Aesch. Suppl. 77, ἔστιν δ' ἐκ πολέμου τειρομέναις βωμὸς ἀρᾶς φυγάσιν ῥῦμα. Schol. Med. ῥῦμα τῆς βλάβης. Od. ix. 59, ἀρὴν ἀπὸ οἴκου ἀμῦναι. Hesych. ἀρή· βλάβη ἢ ἐν τῷ Ἄρει.—For φυτεύσαι (like καταφλέξαι sup. 18, a less common form of the optative), good copies give φυτεύσῃ, which Gaisford adopts, and so Schoemann.

30. δόλον. Because he assumed the form of her husband Amphitryo, as described in Plautus' comedy of that name.

32. Τυφαόνιον. A peak (grotto?) on Parnassus, so called perhaps from some

ἔνθα καθεζόμενος φρεσὶ μήδετο θέσκελα ἔργα·
αὐτῇ μὲν γὰρ νυκτὶ τανυσφύρου Ἠλεκτρυώνης
εὐνῇ καὶ φιλότητι μίγη, τέλεσεν δ' ἄρ' ἐέλδωρ,
αὐτῇ δ' Ἀμφιτρύων λαοσσόος, ἀγλαὸς ἥρως,
ἐκτελέσας μέγα ἔργον ἀφίκετο ὄνδε δόμονδε.
οὐδ' ὅγ' ἐπὶ δμῶας καὶ ποιμένας ἀγροιώτας
ὧρτ' ἰέναι, πρίν γ' ἧς ἀλόχου ἐπιβήμεναι εὐνῆς·
τοῖος γὰρ κραδίην πόθος αἴνυτο ποιμένα λαῶν.
ὡς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγῃ κακότητα
νούσου ὕπ' ἀργαλέης ἠὲ καὶ κρατεροῦ ὑπὸ δεσμοῦ,
ὣς ῥα τότ' Ἀμφιτρύων χαλεπὸν πόνον ἐκτολυπεύσας

34. ἔργα 36. ἐέλδωρ 37. λαοσσόος 38. ἔργων ὄνδε
40. πρὶν σέῃς

---

35. τανυσφύρου N. τανυσφύρῳ ἠλεκτρυώνῃ O. 36. ἐν φιλότητι N. δ' ἔθ' ἔλδωρ N. 42. ὑπερπροφύγῃ N. ὑπεκπροφύγῃ (by correction) O. ὑπεκπροφύγοι Ald. 44. ὡς ἄρα N. ἐκτολμήσας Ald.

---

volcanic effects or appearances, like the gas in the cave of Trophonius.—*Φίκιον*, another promontory, called after the Sphinx (*Φίκα*, Theog. 326), not far from Thebes, and supposed to have been the *σκοπιὰ* of that monster in her attacks upon the Theban citizens. Hesych. *Φίκιον ὄρος Θηβῶν.—τόθεν, extinde*: or for *ὅθεν*. The Harl. MS. has *τότε δ'*, a good reading.

34. *θεσκελα, θαυμαστὰ, θεῖα*. Curtius, Gr. Et. 461, compares *θεσπις, θεσφατος*, and *θεσπέσιος*, and traces all these forms to a root *πεκ* = *σεκ*, distinct from *Fεπ* (*εἰκεῖν* and *ἔπος*). Others, with Buttmann, think *ἑκελος* or *ἐσκελος* is contained in the compound.

35-7. *αὐτῇ*, for *τῇ αὐτῇ*. See Opp. 350. Apollonius often uses this idiom, e. g. *αὐτὴν ὁδὸν*, 'on the same expedition,' i. 199. 1259. *ἤματι δ' αὐτῷ*, 'on the same day,' ii. 964. Cf Od. xvi 138, *ἡ καὶ Λαέρτῃ αὐτὴν ὁδὸν ἄγγελος ἦλθω*. The Harl. MS. gives *τανυσφύρῳ Ἠλεκτρυωνῃ*, which is perhaps a better reading.—Aristophanes alludes to this story about Zeus, Av. 558.

39. *ποιμένας ἀγροιώτας*, like *ποιμένες ἄγραυλοι*, Theog. 26, living in the *ἀγρὸς* apart from the *ἄστυ*, and so requiring the space of a day or more to visit them. It was the custom in the heroic ages, on returning after a long absence, to visit first the country farm, then the town house. Thus we read of Telemachus, in Od. xv 503, parting with his friends the Spartan sailors in these words, *ὑμεῖς μὲν νῦν ἄστυδ' ἐλαύνετε νῆα μέλαιναν, αὐτὰρ ἐγὼν ἀγροὺς ἐπισέσομαι· ἠδὲ βοτῆρας· ἑσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ ἔργα κάτειμι*. Goettling's idea is far-fetched, "Nempe boves ut praedam secum duxerat Amphitryo, quos, quamquam eorum cura injungenda familiae esset, prae magno Alcmenae amore neglexit." It was not the part of the *ποιμήν* to take charge of oxen.—On *πρὶν γ'* see inf. v. 59.

42. *ἀσπαστὸν*, for *ἀσπασίως*. Od. v. 398, *ὡς Ὀδυσῆ' ἀσπαστὸν ἑείσατο γαῖα καὶ ὕλη*.—On *ὑπὸ*, 'from under,' see Opp. 584.

44. Hesych. *ἐκτολυπεύσας· τελειώσας*. The root is *ταλ, τολ*, as in *tollo, tolero, τάλας* and *τλῆναι*.

ἀσπασίως τε φίλως τε ἐὸν δόμον εἰσαφίκανε.
παννύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι,
τερπόμενος δώροισι πολυχρύσου Ἀφροδίτης.
ἣ δὲ θεῷ δμηθεῖσα καὶ ἀνέρι πολλὸν ἀρίστῳ
Θήβῃ ἐν ἑπταπύλῳ διδυμάονε γείνατο παῖδε,
οὐκέθ' ὁμὰ φρονέοντε· κασιγνήτω γε μὲν ἤστην·
τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα,
δεινόν τε κρατερόν τε, βίην Ἡρακληείην·
τὸν μὲν ὑποδμηθεῖσα κελαινεφέϊ Κρονίωνι,
αὐτὰρ Ἰφικλῆ λαοσσόῳ Ἀμφιτρύωνι,
κεκριμένην γενεήν· τὸν μὲν βροτῷ ἀνδρὶ μιγεῖσα,
τὸν δὲ Διὶ Κρονίωνι, θεῶν σημάντορι πάντων.
ὃς καὶ Κύκνον ἔπεφνεν, Ἀρηϊάδην μεγάθυμον.
εὗρε γὰρ ἐν τεμένει ἑκατηβόλου Ἀπόλλωνος
αὐτὸν καὶ πατέρα ὃν, Ἄρηνα, ἄτον πολέμοιο,

---

45. Fεὸν 54. Fιφικλέα λαFοσσόFῳ 58. Fεκατηβόλον
59. σFὸν Ἄρη ἀFατον

---

45. φιλίως τε Ald. 46. παρακοίτη O. 49. θήβῃ ἐφ' O. 50. κασιγνήτων O. 54. ἰφικλῆα λαοσσόῳ N. ἰφικλῆα δορυσσόῳ O. Ἰφικλῆά γε δορυσσόῳ Ald. 56. θεῶν om. O. 59. ἄτον πολέμοιο (ἄ in an erasure) O.

50. οὐκέτι κ.τ.λ. Up to a certain point, viz. that of birth, they were twins; beyond that, in disposition, they differed. Goettling well compares Theocr. xxiii. 2, τὰν μορφὰν ἀγαθῶ, τὸν δὲ τρόπον οὐκέθ' ὁμοίω. Similarly Aesch. Ag 121, ἰδὼν δύο λήμασι δισσοὺς Ἀτρεΐδας μαχίμους—ἦστην vulg., and this (as from the root εσ) is an earlier form than ἦτην. -γε μὲν, sup. v. 5.

53—4. Either this or the next distich, expressing the same thing, appears to have been interpolated.

55. κεκριμένην, distinct, separate. Pind. Nem. vi. 2, κεκριμένα δύναμις. See Opp. 670.

57. δς καί. ('Brave indeed he must have been), when he slew even Cycnus, the valiant son of the war-god.' The connexion is somewhat abrupt and artificial, and perhaps the result of compilation.—'Αρηϊάδην, as if from 'Αρηΐας, seems a doubtful form. Perhaps 'Αρηϊάδην, like Ἰαπετιονίδης, Ταλαϊονίδης, Ὑπεριονίδης.

58. τεμένει. At Pagasae in Thessaly, where Apollo had a noted shrine. See inf. v. 70. From this locality the robber Cycnus issued forth to rob the people on the adjacent sacred road to Delphi.

59. πατέρα δν. It is evident that δν must have had not only the digamma, but the sibilant in place of the aspirate. Not only the metre requires this, but the analogy of the Latin *suus*; and further, the form σφὸς (σFός) actually occurs, e. g. Theog. 398, σὺν σφοῖσιν παίδεσσι. Hom. Od. xxiv. 411, παρὰ Δόλιον πατέρα σφόν. Apoll. Rhod. i. 890, σφοῖσιν—ἐν μεγάροισιν. In v. 40 supra, for πρίν γ' ἦι ἀλόχου κ.τ.λ. we should perhaps restore πρὶν ἑῆς or πρὶν σφῆς. The

τεύχεσι λαμπομένους σέλας ὡς πυρὸς αἰθομένοιο.
ἑσταότ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὠκέες ἵπποι
νύσσοντες χηλῇσι, κόνις δέ σφ' ἀμφιδεδήει
κοπτομένη πλεκτοῖσιν ὑφ' ἅρμασι καὶ ποσὶν ἵππων.
ἅρματα δ' εὐποίητα καὶ ἄντυγες ἀμφαράβιζον,
ἵππων ἱεμένων· κεχάρητο δὲ Κύκνος ἀμύμων,
ἐλπόμενος Διὸς υἱὸν ἀρήϊον ἠνίοχόν τε
χαλκῷ δηώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύσειν.
ἀλλά οἱ εὐχωλέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων·
αὐτὸς γάρ οἱ ἐπῶρσε βίην Ἡρακληείην.
πᾶν δ' ἄλσος καὶ βωμὸς Ἀπόλλωνος Παγασαίου
λάμπεν ὑπαὶ δεινοῖο θεοῦ τευχέων τε καὶ αὐτοῦ·

66. ἑλπόμενος ἀρέϊον 68—9. ἑοι

61. ἑσταῶδ' ἐνὶ δίφρω O. εὔκτυπον N. 66. ἠνἰόσχόν τε O.
67. δαΐωσειν Ald. δηϊώσειν NO. δώσειν N. 69. om. N.

γ' was doubtless a mere metrical insertion. Ἄρην seems a later form of the accusative, which was Ἄρη at least in early Greek. Hermann proposed Ἄρη', which is a common form in Homer. See Theog 922. —ἄτου 'insatiable.' According to analogy, this should be contracted from ἀάτος, since the double a exists in the non-privative root ἀάω. Cf. ἄατα inf. v. 101. Buttmann however (Lexil. in v.) distinguishes ἀάω, 'to hurt,' whence ἀάτος, from ἄω, 'to satiate,' whence ατος and ἄατος, remarking that a only becomes ἀᾶ when originally contracted. The quantity of the a is made doubtful by ἀάτος in Theog 714. Apollonius has ἀάτου βίβρις, i. 459.

61. The reading of MS. Harl. (O) points to a variant ἑστεῶτ' εἰνὶ δίφρῳ.—ἔκτυπον, the second aorist of κτυπέω, is properly intransitive, yet in Eur. Troad 1308 we have χερσὶ γαῖαν κτυποῦσα διπλαῖς. Here perhaps χθόνα should be construed with νύσσοντες. Gaisford places a comma after ἵπποι.

63. πλεκτὰ ἅρματα are chariots compacted of many pieces fastened into each other, κολλήεντα inf. v. 309, or possibly of wicker-work, like our light basket carriages.

64. ἄντυγες, which commentators persist in explaining the rail or rim of a car, are the two loops or semicircles at the hinder part, constantly represented on Greek vases.

65. ἀμύμων, as an epic epithet, describes physical rather than moral characteristics, and means 'brave,' 'handsome,' 'doughty.' κεχαρημένος, as if from χαρέω, occurs in Eur. Iph. A. 200, in Theocritus and in the Homeric hymns, but not in the Iliad or Odyssey.

68. εὐχωλέων, his vauntings, his boasts. Goettling regards it as a synonym of εὐχέων, and understands by it the promise of an altar to Apollo at Pagasae, which promise Apollo did not hear favourably, because Cycnus plundered his Delphic θεωροί. On the contrary, Apollo himself had incited Hercules to attack him, v. 69. It was the custom of heroes, before attempting some decisive stroke, to offer their prayers to some patron god. This is constantly mentioned in Homer. This last verse is wanting in the Emmanuel MS.

71. The syntax is, ὑπὸ τευχέων θεοῦ (Ἄρεος) καὶ ὑπ' αὐτοῦ τοῦ θεοῦ.

πῦρ δ' ὡς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνῳ
ἔτλη θνητὸς ἐὼν κατεναντίον ὁρμηθῆναι
πλὴν Ἡρακλῆος καὶ κυδαλίμου Ἰολάου;
[κείνων γὰρ μεγάλη τε βίη καὶ χεῖρες ἄαπτοι
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.]
ὅς ῥα τόθ' ἡνίοχον προσέφη κρατερὸν Ἰόλαον·
Ἥρως ὦ Ἰόλαε, βροτῶν πολὺ φίλτατε πάντων,
ἦ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὄλυμπον ἔχουσιν,
ἤλιτεν Ἀμφιτρύων, ὅτ' ἐϋστέφανον ποτὶ Θήβην
ἦλθε λιπὼν Τίρυνθον, ἐϋκτίμενον πτολίεθρον,
κτείνας Ἠλεκτρύωνα βοῶν ἕνεκ' εὐρυμετώπων·
ἵκετο δ' εἰς Κρείοντα καὶ Ἠνιόχην τανύπεπλον,
οἳ ῥά μιν ἡσπάζοντο καὶ ἄρμενα πάντα παρεῖχον,

74. Ἰολάου 77—8. Ἰόλαον—Ἰόλαε 82. βοῦῶν

72. ἐκείνῳ N. ἐκείνων O. 76. στιβαροῖσι μελέεσσι N. στιβαρῶσι μέλεσσι O. 79. ἦτοι μετ' NO, Ald. μάκαρας N. 81. τιρυνθ' O. 84. ἅρματα N.

75—6 This distich occurs Opp 148—9, and the latter verse Theog 152; a fact which in some degree confirms the suspicion that this poem is the work of a later imitator, though here perhaps an interpolator has inserted them. From an epic present ἐνέφυκον the imperfect ἐνέφυκον was formed. See on v. 228 inf. So Joannes Diaconus ἀπὸ τοῦ φημι, φίεσα, ἐνέφυσα, γέγονα· ἔστιν ἐνεστὼς, ἐνέφυκον, καὶ ὁ παρατατικὸς ἐνεφύκειν.

78 The address of Hercules to his charioteer Iolaus the son of his half-brother Iphiclus, is not very well conceived. To begin the recital of family circumstances at the moment when an enemy, and such an enemy, was destroyed, was not the part of a warrior with whom discretion should form the basis of valorous daring. Nor is the point of the address very clear: Amphitryon had sinned when he left Tiryns (i.e. Argos) for Thebes, where Iphicles was born. (For the gods imputed sin to their anger at the Electryon, the cause of his banishment.) and Iphicles was foolish in seeking the court of Eurystheus, from whom Hercules had had his twelve labours imposed,' one of which (Eur Here. F 30) was the slaying of Cycnus. All this is unpalatable, and perhaps, as Therasch. ap. Gramberg suggested, the whole passage 79—84 is a later interpolation.

80 ἔλιτεν (ἐλίτετο), 'a usual equivalent.' Servius Opp 150 Apollonius 3 ἐλίτετο ἀντὶ τοῦ ἐπλανήθη καὶ ἐξέπεσε. Theocrit. 11.71, εἴ τι καὶ ἄλλο γ' ἁμάρτοι, ἀντὶ τοῦ ἐπλανήθη ἢ ἐξέπεσε.

81 Τίρυνθ' (τιρυνθ'), after Ruhnken and Wakefield two of those MSS giving Τίρυνθα. But Gerhard shows that Tiryns was a genitive form, see Κερκύνθ' Ὄλυμπόν τε—ἄστεα ναίων v. 92. It would seem from this that neither Argos nor Mycenae but Tiryns was Amphitryon's birth-place.

82 Ἠνιόχην, the wife of Creon I. of Thebes, is called Eurydice ὁ Scut. Aspidis, v. 1180.

84 ἅρματα πάντα All that was fitting and necessary for the ceremonial purification from blood guiltiness.

ἢ δίκη ἔσθ' ἱκέτῃσι, τίον δ' ἄρα κηρόθι μᾶλλον.
ζωὸς δ' ἀγαλλόμενος σὺν ἐϋσφύρῳ Ἠλεκτρυώνῃ,
ᾗ ἀλόχῳ· τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν
γεινόμεθ' οὔτε φυὴν ἐναλίγκιοι οὔτε νόημα,
σός τε πατὴρ καὶ ἐγώ. τοῦ μὲν φρένας ἐξέλετο Ζεύς,
ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆας
ᾤχετο τιμήσων ἀλιτήμενον Εὐρυσθῆα,
σχέτλιος· ἦπου πολλὰ μετεστοναχίζετ' ὀπίσσω
ἣν ἄτην ἀχέων· ἡ δ' οὐ παλινάγρετός ἐστιν.

87. σῇ 93. σὴν

85. δίκη Ald. ἱκέτῃ N. τηλόθι Ald. τίον δέ γε O. 87. ἄμες O. 88. φρένας ἐναλίγκιον Ald. ἀλίγκιον N. 90. σφετέρων O. δῶμα N, Ald. 91. τομήσων Ald. ἀλιτίμενον N. ἀλιτήμηνον εὐρυσθέα O. 92. μάλα Ald. 93. ἅταν N.

85. *κηρόθι μᾶλλον* occurs Il. ix. 300, xxi 136.

88. *ἐναλίγκιοι*, scil. ἀλλήλοις, not τῷ πατρί. Cf v 51. Hercules, the Jove-born, could not have used this according to the common maxim, that sons are commonly inferior to their fathers.

89. *φρένας ἐξέλετο* is again an Homeric phrase. The doctrine alluded to is, that Zeus first infatuates those whom he wishes to ruin. *θεὸς μὲν αἰτίαν φύει βροτοῖς, ὅταν κακώσαι δῶμα παμπήδην θέλῃ*, Aesch. frag 163. Hercules means to say, that Iphicles having foolishly undertaken to revenge himself on Eurystheus, was the cause of the severe labours imposed by that tyrant upon himself.

90. *σφέτερον*, for *ὃν*, is like a licence of the later age. Theocritus has *σφωίτερος* for *vester* and *σφετερος* for *tuus*. See Cobet, Misc. Crit. p. 110. Suspicious also is the idiom *ᾤχετο τιμήσων*, 'he went off to punish Eurystheus;' while the old reading *ἀλιτήμενον*, 'guilty,' 'evil-doing,' derives some support from Od. iv 807, *οὐ μὲν γάρ τε θεοῖς ἀλιτήμενοι ἐστιν*. The conjecture of Gnetus, however, *ἀλιτήμερον*, 'prematurely born,' i.e. 'missing the right day of birth,' is very probable, and has been admitted by Grafford and Dindorf. So Tzetzes appears to have read, *διὰ τὸ πρὸ καιροῦ τεχθῆναι*. For Eurystheus was born a seven months' child. Cf. Il. xix. 117, *ἡ δ' ἐκύει φίλον υἱόν, ὁ δ' ἕβδομος ἑστήκει μείς· ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμηνον ἐόντα*. Guisford cites Etym. M. p. 428, 10, *ἡλιτόμηνος καὶ ἀλιτήμερος· σημαινει δὲ τὸν ἑπταμηνιαῖον γενηθέντα παιδα*. As for *τιμήσων*, (unless we should read *δουλεύσων* Εὐρυσθῆι, from Joannes Diaconus,) there can be little doubt that it is incorrectly used for *τιμωρησόμενος*, 'to punish,' viz. for banishing Amphitryo. He thought to do this, but found out his mistake too late. Goettling explains, "Ad Eurystheum antea Iphicles commigraverat cupidine maxime et spe magni honoris." It seems doubtful if the words can mean 'he went to pay honour to'; it is only with verbs of motion that a future participle is used, implying some action, which *honouring* can hardly be called. It is Greek to say *οἴχεται δράσων*, but not *οἴχεται βασιλεὺς ἐσόμενος*, where *ὡς ἐσόμενος* is the idiom.

93. *ἣν ἄτην*, his delusion, his mistake. *ἀχέων*, 'bearing,' is a probable and obvious conjecture. The accusative may indeed depend on *μετεστοναχίζετο*. But cf. Od. xxi 302, *ἥιον ἣν ἄτην ἀχέων ἀσίφρονι θυμῷ*.

αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.
ὦ φίλος, ἀλλὰ σὺ θᾶσσον ἔχ' ἡνία φοινικόεντα
ἵππων ὠκυπόδων· μέγα δὲ φρεσὶ θάρσος ἀέξων
ἰθὺς ἔχειν θοὸν ἅρμα καὶ ὠκυπόδων σθένος ἵππων,
μηδὲν ὑποδδείσας κτύπον Ἄρεος ἀνδροφόνοιο,
ὃς νῦν κεκληγὼς περιμαίνεται ἱερὸν ἄλσος
Φοίβου Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·
ἦ μὴν καὶ κρατερός περ ἐὼν ἄαται πολέμοιο.
Τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἰόλαος·
Ἠθεῖ', ἦ μάλα δή τι πατὴρ ἀνδρῶν τε θεῶν τε
τιμᾷ σὴν κεφαλὴν καὶ ταύρεος Ἐννοσίγαιος,

97. θοῦὸν 98. ὑποδδίάσας 100. ϝεκατηβελέταο ϝάνακτος
101. ἄϝαται 102. προσέϝειπεν Ϝιόλαος 103. ϝηθεῖ'

97. ἔχων O. 98. ὑποδδεῖς O. ἄρεως N. 103. ἠθεῖε, ἦ δή τι O. ἠθεῖε N.

94. One MS. gives ἐπετειλεν, a probable reading. But we have ἐπετείλατο κελεύθων in Apoll. Rhod. i. 1097. The meaning is, that the folly of Iphicles was the real cause of the labours being imposed on Hercules.

95 φοινικόεντα (φοινικόντα by συνίζησις) means simply 'scarlet-stained,' perhaps like the modern red morocco leather.—The repetition of ἵππων ὠκυπόδων, especially in inverse order, in two consecutive verses, can hardly be genuine. Perhaps, μέγα δὲ φρεσὶ θάρσος ἀέξων μηδὲν ὑποδδείσῃς κ.τ.λ. (the Harl. MS giving ὑποδδεία). If (see on v. 78) the whole passage from 79 to 96 has been added, Ἥρως δ' Ἰόλαε, —ἰθὺς ἔχειν κ.τ.λ. will stand for ἔχε or ἔχειν μέμνησο, as inf. v. 119—121.

98. On the double δδ, resulting from δϝι, the root of δείσαι, see Curtius, Gr. Et. 646, note, and Sent 236 ἐπὶ δὲ δειλοῖσι καρήνοις. Ibid. 195, παρὰ δὲ Δεῖμος τε φόβος τε.

101 ἄαται, 'he will have his fill of war.' From ἄω, *satio*. The context requires that ἄαται should have a future sense, especially as ἦ μὴν is a formula implying a threat unfulfilled, see the editor's note on Aesch. Prom. 928. Goettling compares the irregular futures ἴδομαι and πιομαι, the latter of which has the ι short in Epic, long in Attic. The formation seems to be ἄω, ἄσω (compare ἀση, *surfeit*), ἄτομαι, the σ being omitted in the third person as in ἐλᾳ for ἐλάσει, and the ε being changed to α euphonically because α precedes. Buttmann has discussed this word at some length in the *Lexilogus*. See also Curtius, 390.

103. ἠθεῖε, 'my good lord,' a term often applied in Homer by an inferior to a superior, or a younger to an elder. Photius: ἠθεῖος· παρα Ἴωσι νεωτέρου πρὸς πρεσβύτερον προσαγόρευσις. Probably from σϝεθ, the root of ἦθος, (like ἤθαις, συνήθης,) properly meaning 'my familiar.' Compare ἑτης and ἑταιρος. (Curtius, 251.)

104. ταυρεος. Why Poseidon is so called is not certainly known. Probably from having a temple near the lake Onestus, the waters of which may have been called *taurina* as rivers often were. Or, as Grievius suggests, because he is identified with Oceanus, which, as a circling stream, is called ταυροκρανος in Eur. Orest. 1378. Tzetzes ἀπὸ τοῦ θυσίας ταύρων ἐπιτελεῖν

ὃς Θήβης κρήδεμνον ἔχει ῥύεταί τε πόλημα·
οἷον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε
σὰς εἰς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρηαι.
ἀλλ' ἄγε δύσεο τεύχε' ἀρήϊα, ὄφρα τάχιστα
δίφρους ἐμπελάσαντες Ἄρηός θ' ἡμέτερόν τε
μαρνώμεσθ', ἐπεὶ οὔτοι ἀτάρβητον Διὸς υἱὸν
οὐδ' Ἰφικλείδην δειδίξεται, ἀλλά μιν οἷω
φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκείδαο,
οἳ δή σφι σχεδόν εἰσι λιλαιόμενοι πολέμοιο
φυλόπιδα στήσειν, τά σφιν πολὺ φίλτερα θοίνης.
Ὣς φάτο· μείδησεν δὲ βίη Ἡρακληείη,
θυμῷ γηθήσας· μάλα γάρ οἱ ἄρμενα εἶπεν·
καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Ἦρως ὦ Ἰόλαε, διοτρεφὲς, οὐκέτι τηλοῦ
ὑσμίνη τρηχεῖα· σὺ δ' ὡς πάρος ἦσθα δαΐφρων,
ὣς καὶ νῦν μέγαν ἵππον Ἀρείονα κυανοχαίτην

108. ἀρέϊα 111. οὐ Fιφικλείδην 116. Fοι Fεῖπεν
117. Fέπεα 118. Fιόλαε

108. δύσσευο Ald., N. δύσαιο O. 110. οὔτι Ald. 112. φεύξασθαι -ἀμύμονας N. 113. σφιν N. 114. φέρτερα Ald., O. 116. γάρ οἱ ἄρμενα N. μάγλα γάρ οἱ ἄρμενα N. γὰρ νύ οἱ Ald. 119. τραχεῖα ON, Ald. 120. μέγαν ἵππον ἀρηγέμεν (the rest omitted) O.

τῷ Ποσειδῶνι, ταύρειος ἐκλήθη Βοιωτικῶς. That Poseidon was a tutelary god of Thebes is clear from Aesch. Theb. 122.

105. κρήδεμνον, στεφάνην, the encircling wall. In ῥύεται the υ is short, or made short before a vowel, as sometimes is the case both in Attic and Epic poetry.—This verse occurs in the Homeric Hymn to Demeter, v. 151.

106 οἷον, for διότι τοῖον κ.τ.λ. Or perhaps an exclamation, 'see now what a hero,' &c.

108 δύσεο, the aorist imperative. See on Opp. 384.—δύσσεο vulg., and so Gaisford.

111 δειδίξεται (δειδίσσομαι) φοβήσει, will scare away. Bentley read οὐ Fιφικλείδην. See on v. 34.

112. δύο παῖδας. Properly, only Hercules was the reputed son of Amphitryo, the son of Alcaeus, Iolaus being the grandson, through Iphicles.

114. Perhaps a spurious verse. Homer has Ἀλαλόμενοι πολέμοιο, Il. iii. 133. There is a variant φέρτερα for φίλτερα. For στήσειν it may be questioned if we should not read στῆσαι, as the more epic syntax.

120. Ἀρείονα. According to the ancient legend, this was the steed of Adrastus. Hom. Il. xxiii. 346, οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἁλεύοι, Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν. Propert. iii. 26. 37. Apollodor. iii. 6, 8. Pausanias (viii. 25, 5) says the horse was born from Poseidon,

πάντῃ ἀναστρωφᾶν, καὶ ἀρηγέμεν ὥς κε δύνηαι.
Ὣς εἰπὼν κνημῖδας ὀρειχάλκοιο φαεινοῦ,
Ἡφαίστου κλυτὰ δῶρα, περὶ κνήμῃσιν ἔθηκεν·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
καλὸν, χρύσειον, πολυδαίδαλον, ὅν οἱ ἔδωκε
Παλλὰς Ἀθηναίη, κούρη Διὸς, ὁππότ' ἔμελλε
τοπρῶτον στονόεντας ἐφορμήσασθαι ἀέθλους.
θήκατο δ' ἀμφ' ὤμοισιν ἀρῆς ἀλκτῆρα σίδηρον
δεινὸς ἀνήρ· κοίλην δὲ περὶ στήθεσσι φαρέτρην
καββάλετ' ἐξόπιθεν· πολλοὶ δ' ἔντοσθεν ὀϊστοὶ
ῥιγηλοὶ, θανάτοιο λαθιφθόγγοιο δοτῆρες,
πρόσθεν μὲν θάνατόν τ' εἶχον καὶ δάκρυσι μῦρον,

---

122. Feiπὼν 125. Foι

122. κνημῖδας O, Ald. 125. ὃν ῥά οἱ N. ὗν ῥ' οἱ O. 127. ἐφορμήσεσθαι O. 129. περιστεφέεσσι N. 131. λαθηφθόγγοιο N, Ald. 132. μύρον O.

who hence derived his well-known attribute of Ἵππιος. It has been doubted whether this passage does not indicate the occasional use of a one-horse car in battle. Goettling compares a somewhat difficult epithet, μονόκωλος ἁώς, in Eur. Orest. 1004. It is probable however that there were two horses yoked abreast, though only one is mentioned, as being of divine origin.

121. ἀναστρωφᾶν, 'to drive to and fro,' ἠνιοστροφεῖν Joan. Diac. —ὥς κε δύνηαι, an expression may offer itself. He avoids giving more definite directions.

122. ὀρειχάλκοιο. This appears to have been gold alloyed with copper, as ἤλεκτρον was gold alloyed with silver. It is an evidence against the antiquity of this poem, that the term *orichalcum* is not mentioned earlier than the hymn to Aphrodite, v. 9, though, of course, negative evidence is always inconclusive. It is also worthy of remark that ὀρειχάλκου φαεινοῦ occurs in so late a poet as Apollonius Rhodius, iv. 973. Photius, ὀρείχαλκον, ὁ διαυγὴς χαλκός. What he meant by διαυγὴς is hard to say, as to metal is 'transparent.' Perhaps, 'reflecting,' as a mirror.

124. δεύτερον αὖ κ.τ.λ. Joannes Diaconus —ἐξ Ὁμήρου δὲ παραπεποίηνται σχεδὸν πάντες οἱ στίχοι.

127. ἀέθλους, his twelve labours imposed by Eurystheus.

128. θήκατο. A somewhat unusual form for ἔθετο, as is the phrase σίδηρον for 'a sword.' But δόλον δ' ὑπεθήκατο πάντα occurs in Theog. 175, and we find in Theognis v. 1146, αἰσχρὰ κακοῖν ἔργοις σύμβολα θηκάμενοι. Simonides, frag. 72, 5, οἱ τόνδε τριποδὰ σφισι μάρτυρα Βακχίων ἀέθλων | θήκαντο· κείνων δ' Ἀντιγένης ἐδίδαξεν ἀνδρα. Il. xiv. 187, αἰτὰρ ἐπεὶ δὴ πάντα περὶ χροΐ θήκατο κόσμον, and x. 30, ἐπὶ στεφάνην κεφαλῆφιν ἀείρας θήκατο χαλκείην. Ap. Il. Rhod. i. 129 has ἀνεθήκατο. It would be easy to read here θῆκε δ' ἄρ' ἀμφ' κ.τ.λ. The weakest part of the passage is the addition of δεινὸς ἀνὴρ, for which we should have expected some epithet to σίδηρον. —ἀρῆς ἀλκτῆρα, see v. 29.

132. πρόσθεν, in front, viz. at the point, in reference to their flight. As they are poetically and allegorically said 'to have death,' so they are said 'to flow with tears.' To interpret δά-

μέσσοι δὲ ξεστοὶ, περιμήκεες, αὐτὰρ ὄπισθεν
μόρφνοιο φλεγύαο καλυπτόμενοι πτερύγεσσιν.
εἴλετο δ' ὄμβριμον ἔγχος ἀκαχμένον αἴθοπι χαλκῷ·
κρατὶ δ' ἔπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκε,
δαιδαλέην, ἀδάμαντος, ἐπὶ κροτάφοις ἀραρυῖαν,
ἦτ' εἴρυτο κάρη Ἡρακλῆος θείοιο.
Χερσί γε μὲν σάκος εἶλε παναίολον, οὐδέ τις αὐτὸ
οὔτ' ἔρρηξε βαλὼν οὔτ' ἔθλασε, θαῦμα ἰδέσθαι.
πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι

138. ἦ Feίρυτο? 140. Fιδέσθαι

135. ἦσαν· ὁ δ' ὄμβριμον ἔγχος ἀκαχμένον εἵλετο θυμῷ O. ἦταν·—αἴθοπι χαλκῷ Ald. αἴθοπι χαλπῷ N. 136. ἔντυκτον N. 138. κάρῃ N. κάρην' O. 139. δε μὴν O. (In N the title ἀρχὴ τῆς ἀσπίδος, followed by Greek argument. No break nor interval in O.) 141. λευκῇ τ' O.

κρυσι by φαρμάκοις seems impossible without some epithet to the noun. The active μυρειν is one of the many late forms in this poem. Tzetzes gives both explanations, for we should read ἢ ὡς κεχρισμένων τῶν βελῶν κ.τ.λ.

133 ὄπισθεν, at the hinder end, where the notch was inserted on the string. Here they were feathered, ἐπτερωμένοι, with the plume of the black eagle. Plutius, μορφνὸν· εἶδος ἀετοῦ. It seems to be called φλεγύας (a word ἅπαξ λεγόμενον) from its ash-coloured appearance: ἀπὸ τοῦ φλέγειν καὶ λαμπρὸς εἶναι. Etymol. M p. 795, ult (quoted by Gaisford) Hesych φλεγύας· ἀετὸς ξανθὸς, οἷος. Cf. Il xxiv 315, αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, μορφνὸν θηρητῆρ', ὃν καὶ πέρκνὸν καλέουσιν.

135 This verse is given, after Goettling from Hermann's correction. The old reading was ἦσαν ὁ δ' ὄβριμον ἔγχος ἀκαχμένον εἵλετο χαλκῷ But in place of εἵλετο several good copies have αἴθοπι. It would be easy to read καλύπτοντο, or even to mark the loss of a line or two, in place of which the Homeric verses εἵλετο δ' and κρατὶ δ' ἔπ', &c., (Il. x. 135, xiv. 12 or 338,) have been interpolated

137. ἀδαμαντος. See Opp. 147. Theog 161. Here it is used as an imaginary metal, or perhaps it means *steel*, according to the later sense of the word

138 This verse seems added by some interpolator, like v 114. On the quantity of the υ see Buttm Lexil in v (p. 310), who supposes a form εἴρυμι. In Theog. 304 it is short, ἡ δ' ἔρυτ' (ἦ Φερυτ') εἰν Ἀρίμοισιν It is long inf. v. 415. Il. xxii. 507, οἷον γὰρ σφιν ἔρυσσο πύλας καὶ τείχεα μακρά. In fact, the υ in ῥυομαι is common even with the tragic writers.

139 γε μὲν, *at* or *certum*, see v. 5. With this verse the description of the shield commences, as is notified in some copies by the heading Ἀρχὴ τοῦ ἐπιγράμματος τῆς ἀσπίδος οὕτε κ.τ.λ. 'had neither shuttered nor reeled it.' Properly, ῥήγνυμι is to break by violent force into two or more fragments, θλάω to crush; κλάω to snap, (as a twig,) θραύω to break down, as a gate, door, chariot, &c., ἄγνυμι to shatter, and so destroy the integrity of a whole, as to dash a ship to pieces against the rocks, to fracture the skull, &c

141. τιτάνῳ, with gypsum, or perhaps some white composition forming a durable enamelled ground. Plutius, τιτάνου λευκοῦ, ἢ γυψου κονίαν. This seems a

ἠλέκτρῳ θ' ὑπολαμπὲς ἔην, χρυσῷ τε φαεινῷ
λαμπόμενον, κυάνου δὲ διὰ πτύχες ἠλήλαντο.
ἐν μέσσῳ δὲ δράκοντος ἔην φόβος οὔτι φατειὸς,
ἔμπαλιν ὄσσοισιν πυρὶ λαμπομένοισι δεδορκώς·
τοῦ καὶ ὀδόντων μὲν πλῆτο στόμα λευκὰ θεόντων,
δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου

144. φατεΰς 146. θεόντων

142. ὑπερλαμπὲς N. 143. ἠλήσαντο N. 144. φατεὺς N. 145. ὄσσοισι O. ἔμπαλιν δ' ὄσσοιο N. 147. ἀτλήτων O. βλοσυροῦ προσώπου O.

word of the later age: it is used by Lucian (Somnus, § 6), who speaks of a woman διεζωσμενη την ἰσθῆτα, τιτάνου καταγέμουσα, οἷος ἦν ὁ θεῖος, ὁπότε ξεοι τοὺς λίθους. Tzetzes says it was gypsum mixed with the white of an egg. But such a material is strangely introduced as forming part of the ground of a shield in company with ivory, electrum, and gold. The poet appears to describe a circular disk, the centre of which was occupied by the figure of a dragon, and the part intervening between it and the outer rim was divided into four compartments by thin strips or layers (πτύχες) of the unknown metal called κύανος, which is thought to have been of the nature of blue steel. Curtius, Gr. Et. 535, thinks it is the Sanscrit *çjâmas*, 'dark.' Thus κύκλῳ means περιξ, all around the central device.—λαμπόμενον is clumsily introduced after ὑπολαμπές, and before λαμπομένοισι. This verse might well be omitted.

142. *Electrum* was an alloy of gold and silver: see sup. 122. Virg. Aen. viii. 401, 'Quicquid in arte mea possum promittere curae, Quod fieri ferro liquidove potest electro,' &c.

144. φατειὸς, for φατεὸς, (probably with the digamma,) used only in Theog. 310, and inf. 161, the same as φατός. As compared with the Homeric description of the Shield of Achilles, in the eighteenth book of the Iliad, this account of the shield of Hercules is characterised rather by terror than by the peaceful and rural scenes which the other for the most part exhibits. See Müller, Gr. Lit. p. 99.—"The Hesiodic poet places in the middle of the shield a terrible dragon, surrounded by twelve twisted snakes, exactly as the gorgoneum or head of Medusa is represented. On Tyrrhenian shields of Tarquinii other monstrous heads are similarly introduced in the middle. A battle of wild boars and lions makes a border, as is often the case in early Greek sculptures and vases. It must be conceived as a narrow band or ring round the middle. The first considerable row, which surrounds the centre piece in a circle, consists of four departments, of which two contain warlike, and two peaceable subjects. So that the entire shield contains, as it were, a sanguinary and a tranquil side. An external row (ὑπὲρ αὐτέων v. 237) is occupied by a city at war and a city at peace, which the poet borrows from Homer, but describes with greater minuteness, and indeed overloads with too many details."

145. ἔμπαλιν δεδορκώς. Not for λοξὰ βλέπων, (Goettling,) but literally, 'looking backwards, viz. with its head turned round towards its tail.

146. πλῆτο, ἔπλητο, a passive aorist from πίμπλημι. λευκὰ θεόντων 'running in a white row,' seems a questionable idiom, and probably is an imitation of some more genuine Epic phrase.

147. ἐπὶ μετώπου. He seems to mean, 'perched on its head' (ἐπάνω τοῦ προσώπου τοῦ δράκοντος, Jo. Dac.): but then κεκύτητο negatives the idea of *standing*. Perhaps, 'perched in her flight on the

δεινὴ Ἔρις πεπότητο κορύσσουσα κλόνον ἀνδρῶν,
σχετλίη, ἣ ῥα νόον τε καὶ ἐκ φρένας αἶνυτο φωτῶν,
οἵτινες ἀντιβίην πόλεμον Διὸς υἷι φέροιεν.
τῶν καὶ ψυχαὶ μὲν χθόνα δύνουσ' Ἄϊδος εἴσω
αὐτῶν, ὀστέα δέ σφι περὶ ῥινοῖο σαπείσης
Σειρίου ἀζαλέοιο κελαινῇ πύθεται αἰγῇ.
ἐν δὲ Προτωξίς τε Παλίωξίς τε τέτυκτο,
ἐν δ' Ὁμαδός τε Φόβος τ' Ἀνδροκτασίη τε δεδήει.
[ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὁλοὴ Κὴρ
ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεθνηῶτα κατὰ μόθον ἕλκε ποδοῖιν.
εἷμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν,]

---

151. Ἄϊδος.

149. καὶ φρένας εἵλετο βρωτῶν O. (Marg. N, ἢ αἶνυτο. gl. ἀφῄρει). 151. δύμεναι O. 152. σφιν Ald., and N by correction. 153. καλαυὴ Ald. μελαίνῃ O. 155. φώτης τ' ἀνδρῶν ἀνδροκτασίη τε N. 157. ζῷον N. 158. τεθνειῶτα Ald. 159. ἔχετ' N.

---

dragon's brow,' as she occasionally flitted off to marshal the ranks. Such an ideal movement might be suggested by the attitude of the painted figure.—The object and design of this figure, the poet proceeds to say, was to deprive of their reason those who combated with Hercules. But there seems a confusion here between the mental influence of Ἔρις, and her form painted on the shield, which could have produced no other effect than fear.—κορύσσουσα, see inf. v. 197.

149 αἶνυτο Goettl. Dind. with two MSS for εἵλετο.

151 τῶν, of these, sc. τῶν φερόντων πόλεμον.—αὐτῶν is added merely to form an antithesis with ὀστέα. See v. 71.

152 περὶ κ.τ.λ., 'the skin having putrefied from around them.' The form ἡ ῥινὸς seems a peculiarity of the Alexandrine school. Goettling refers to Apoll. Rhod. ii. 58, ῥινοὺς βοῶν ἀζαλέας.—Σειρίου, a somewhat unusual genitive of time, 'when Sirius is scorching.' But the expression seems that of an incorrect writer. One is almost tempted to propose Σειρίου ἀζαλέοιο φαεινῇ πύθεται αἰγῇ or αἴγλῃ.

154 προτωξίς (ἰώκειν = διώκειν) is the putting the enemy to rout before the charging host: παλίωξις (an Homeric word, Il. xii. 71. xv. 69), the rallying of the pursued so as to pursue in their turn.

155. ἐδεδήει seems to have been the reading of Hesychius, who (probably referring to this verse) explains ἐδεδήει by ἐδεδοίκει, ἢ ἐξεκέκαυτο, thus confounding two very different words.

157. νεούτατος (αὐτάν), 'newly wounded,' is also Homeric, Il. xiii. 539, κατὰ δ' αἷμα νεούτατον ἔρρεε χειρός. See inf. v. 253, and on v. 165. From Il. xviii. 535—8 the four lines here enclosed in brackets are taken word for word, ἐθύνεον being alone substituted for ὁμίλεον. This substitution Goettling regards as an intrusion of design on the part of the poet to appropriate the Homeric lines. But they may be merely the interpolation of some copyist.

δεινὸν δερκομένη καναχῇσί τε βεβρυχυῖα.
ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὔτι φατειῶν,
δώδεκα, ταὶ φοβέεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων,
[οἵτινες ἀντιβίην πόλεμον Διὸς υἷι φέροιεν·]
τῶν καὶ ὀδόντων μὲν καναχὴ πέλεν εὖτε μάχοιτο
Ἀμφιτρυωνιάδης, τὰ δὲ δαίετο θαυματὰ ἔργα.
στίγματα δ' ὣς ἐπέφαντο ἰδεῖν δεινοῖσι δράκουσι·
κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.
ἐν δὲ συῶν ἀγέλαι χλούνων ἔσαν ἠδὲ λεόντων

165. θαϝματὰ ϝέργα. 166. ϝιδεῖν

160. καταχῇσι τε βεβριθυῖαι N. βεβριθυῖα O, Ald. 161. φατειῶν N. 165. θωϋτὰ Ald. θαυμαστὰ NO. 167. κυάνεα NO. γένειαν N.

θυνεω, though not perhaps elsewhere used than in this poem, occurs inf. v. 210 257 286.

160 καναχῇσι, suppl. ὀδόντων, 'rows of rattling teeth' as inf. v. 164. It is quite credible that barbaric accoutrements should have rows of movable teeth arranged so as to rattle. Hom. Il. xix. 365 (if the passage be genuine), τοῦ καὶ ὀδόντων μὲν καναχὴ πελε — βεβρυχυῖα (βρύχω), a better reading than the vulg. βεβριθυῖα, which probably arose from a notion that καναχαὶ meant 'tinkling ornaments,' as in Soph. Antig. 130. Cf. Il. xvii. διιπετέος ποταμοῖο βεβρυχεν μεγα κῦμα ποτὶ ῥόον. The correction was made by Ruhnken, and was afterwards confirmed by two MSS.

163 This verse can hardly be genuine both here and v. 150.

164. τῶν, in which serpents' heads there were also teeth that rattled whenever Hercules was fighting. Similar moveable devices on Theban shields are described in Eur. Phoen. 1126. There is truth however in a remark of Clark's (on v. 148), "Veteres poetae nullam verisimilitudinis rationem habebant, ubi sermo erat de operibus deorum."

165 θαυματα is the reading of good MSS. for θαυμαστα or θωυτα, the σ being dropped in pronunciation, as in αδαματος for αδάμαστος, νεουτατος (v. 157) for νεούταστος. So perhaps in Il. xvii. 88, φλογὶ εἴκελος Ἡφαίστοιο ἀσβέστῳ· οὐδ' υἱὸν λάθεν Ἀτρέος. Vulg. ἀσβεστῳ. There was a tendency to drop the σ in verbal adjectives, hence γνωτὸς and κλαυτὸς occur as well as γνωστὸς and κλαυστός. Curtius (Gr. Et. 253) thinks θωυτὰ defensible for θωϝετὰ, root θαϝ, as in θαμβεω and θεαομαι. The sense is, 'and they shone brightly (in metal), wonderful works of art.' Cf. Od. vi. 132, ἐν δε οἱ ὄσσε δαιεται. The periphrast Joannes Diaconus took this as from δαίειν 'to divide,' — ἤγουν μεμερισμενα ἦσαν καὶ οὐ συγκεχυμένα.

166 στίγματα ὣς, 'as it were spots.' Virg. Georg. iii. 425, 'anguis — notis longam maculosus grandibus alvum.' — ἐπέφαντο, the singular of the pluperfect (φαινομαι), as πεφανται of the perfect.

167 μελανθησαν, they were black under the throat. The nominative is δρακοντες. The old reading was κυάνεα, but three or four good copies with Aldus give κυάνεοι, ἦσαι being supplied. Cf. inf. v. 300, μελάνθησαν γε μὲν αἶδε.

168 συῶν χλουνων. See on Aesch. Eum. 179, where it is shown that χλουνης, so often applied to the wild boar, probably meant 'entire,' as opposed to ἐκτομιας, the castrated and domesticated animal. Goettling derives it from χελων (χελυνη), a snout

ἐς σφέας δερκομένων, κοτεόντων θ' ἱεμένων τε.
τῶν καὶ ὁμιληδὸν στίχες ἤϊσαν· οὐδέ νυ τῶνγε
οὐδέτεροι τρεέτην· φρίσσον γε μὲν αὐχένας ἄμφω.
ἤδη γάρ σφιν ἔκειτο μέγας λῖς, ἀμφὶ δὲ κάπροι
δοιοὶ ἀπουράμενοι ψυχὰς, κατὰ δέ σφι κελαινὸν
αἷμ' ἀπελείβετ' ἔραζ'· οἱ δ' αὐχένας ἐξεριπόντες
κείατο τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσι.
τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μάχεσθαι,
ἀμφότεροι, χλοῦναί τε σύες χαροποί τε λέοντες.
ἐν δ' ἦν ὑσμίνη Λαπιθάων αἰχμητάων

172–5. λέϝις, λέϝουσι? 179. ϝάνακτα.

---

169. κοτιέντων τ' Ald. 170. τῶν γε NO. 172. λὶς O. κάπροιω (sc. κάπροι) Ald. 173. δ' ὑοὶ O. 174. ἔραζεν NO. 175. τεθνειῶτες N. 176. ἐγειρήθην N. ἐγειρέθην κοτέωντε O. 177. λέοντε O. 178. λαπίθων Ald. λαπιθίων O.

---

170. τοίγε, Aldus. Others have τώ γε or τῶν γε.

171. γε μέν. They had no fear of each other, *though* the hairs on the neck bristled up, which might be a sign of fear or of rage. The γὰρ following shows why they were fearless; one lion and two boars had already been killed in the fight.

172. ἤδη ἔκειτο, was already lying dead before them, and at his sides (ἀμφὶ) two boars, having forfeited their lives. So Theocr. i. 48, ἀμφὶ δέ μιν δύ' ἀλώπεκες. Joannes Diaconus seems to have read ἤδη γάρ σφ' ἐπεκείτο μέγας λῖς, for he explains it by ἤδη γὰρ ἐπῆλθε τοῖς κάπροις μέγας λέων. Hermann thinks the participle refers to both λῖς and κάπροι, 'each having deprived the other of life.' But ἀπουράμενοι is a somewhat doubtful aorist participle, to be compared with the late form εὐράμην for εὐρόμην. Buttmann (Lexil. p. 145) here gives it a passive sense. It seems to have been adapted from the Homeric ἀπούρας (ἀπαυρᾶν), and ἀπηύρω (ἐπηύρω, —ου), in Aesch. Prom. 28, where it bears the proper sense, 'to get as a reward or consequence of some action.' Here the poet seems to have meant ἀφαιρεθέντες ψυχὰς, though in the medial sense. We have the active θυμὸν ἀπούρας in Od. xiii. 270.

173. σφι, the dead lion and the boars, as contrasted with οἱ δὲ, the boars alone.

174. ἐξεριπόντες, 'letting fall.' Apparently an incorrect imitation of the intransitive aorist of ἐξερείπω. Il. xvii. 440, θαλερὴ δ' ἐμιαίνετο χαίτη ζευγλῆς ἐξεριποῦσα. See inf. v. 421. Theog. 704.

175. ὑπὸ cannot here mean 'under,' and therefore it must express agency, = πὸ λυεόντων.

177. χαροποί, 'wide-mouthed,' from the root χαρ, as in Χάρων and Χάρυβδις. (New Cratylus, § 282.) This seems a better meaning and etymology than that of Curtius (198), 'sparkling,' 'twinkling,' Sanscr. *ghar*, 'to shine.' Theocritus, applying the epithet to Ganymede, must have meant 'bright-eyed.'

178. ὑσμίνη. From Sanscr. *judh*, 'to fight.' (Curtius, 399.)

Καινέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Πειρίθοόν τε
Ὁπλέα τ' Ἐξάδιόν τε Φάληρόν τε Πρόλοχόν τε
Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ὄζον Ἄρηος,
Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν·
ἀργύρεοι, χρύσεια περὶ χροῒ τεύχε' ἔχοντες.
Κένταυροι δ' ἑτέρωθεν ἐναντίοι ἠγερέθοντο
ἀμφὶ μέγαν Πετραῖον ἰδ' Ἄσβολον οἰωνιστὴν
Ἄρκτον τ' Οὔρειόν τε μέλαγχαίτην τε Μίμαντα
καὶ δύο Πευκείδας, Περιμήδεά τε Δρύαλόν τε.
ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες.
καί τε συναΐγδην ὡσεὶ ζωοί περ ἐόντες

182. ἐπιϝείκελον 183. χροϝί

179. δρίαντα τέ πειρίθονείτε O. 181. ταρήσιον O. 182. ἀργείδην N. 183. om. O. 184. Κένταυροί θ' Ald. 185. ἠδ' NO, Ald. 186. οὔριόν τε N, Ald. τ' οὔριόν τε O. μεγαγχήτην N. μελεγχαίτα τε O. 187. πευκίδασ N, Ald. 188. ἀργυρέας O. ἔχοντας O. 189. συναΐκτην N, Ald. συναίγδην O.

179. ἀμφί, 'around,' as allies rallying round their leaders; while the Centaurs on their part fought ἀμφὶ Πετραῖον κ.τ.λ. v. 185. This passage is closely copied from Il. i. 263, οἷον Πειρίθοόν τε Δρυαντά τε ποιμένα λαῶν, Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον Θησέα τ' κ.τ.λ.

181. Suidas: Τιταρήσιος· ποταμὸς Θεσσαλίας. Probably we should read Τιταρησσός. Apollonius mentions Μόψος Τιταρήσιος in his catalogue of heroes, i. 65. See Il. ii. 751, where the reading Τιταρησσὸν would preserve the ϝ in ϝέργα νέμοντο.

183. ἀργύρεοι is laxly used, as if Λαπίθαι ἐμάχοντο had preceded for ὑσμίνη ἦν Λαπιθῶν. To place a colon at ἀθανάτοισιν, and supply ἦσαν, is much more harsh here than sup. v. 167. Gaisford marks the verse as spurious; and it is wanting in three of the MSS. It agrees however with the description of the other combatants, v. 188, perhaps intentionally on the poet's part.

185. Ἄσβολος is a name that can hardly be considered of great antiquity. Ovid, Met. xii. 307, seems to allude to this passage: 'Quique suis frustra bellum discusserat augur *Astylos*.' As several of the names here recorded are recognised by Ovid, e.g. Dryas, Exadius, Petraeus, Caeneus, Mopsus, (Ampyciden Mopsum, v. 456,) either Ἄστυλον (like Αἴσχυλος) should be read here, or *Asbolos* for *Astylos* in Ovid.

187. Πευκείδας, sons of Πευκεύς, a name fancifully coined from the πεῦκαι, the stone-pines, which formed the rude weapons of the Centaurs. See Eur. Herc. Fur. 373, and Iph. Aul. 1047. 1058.

189. συναΐγδην, ὡς συναΐσσοντες, like living men rushing to close in fight. This reading, which is found in the Harleian MS., seems first to have been adopted from Etym. M. p. 40, 31, for συναΐκτην, which, as a dual verb, is a *vox nihili*, besides that we must then read ἔγχεσί τ' κ.τ.λ. The two kinds of missile weapons are here contrasted, the javelins of the Lapithae and the pine-trees of the Centaurs. Apoll. Rhod. i. 91 (speaking of Caeneus slain by the Centaurs), ἐδύσατο νειόθι γαίης.

ἔγχεσιν ἠδ' ἐλάτῃς αὐτοσχεδὸν ὠριγνῶντο.
ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἔστασαν ἵπποι
χρύσεοι, ἐν δὲ καὶ αὐτὸς †ἐναρφόρος οὔλιος Ἄρης
αἰχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,
αἵματι φοινικόεις, ὡσεὶ ζωοὺς ἐναρίζων,
δίφρῳ ἐπεμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε
ἔστασαν ἱέμενοι πόλεμον καταδύμεναι ἀνδρῶν.
ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,
τῇ ἰκέλη ὡσεί τε μάχην ἐθέλουσα κορύσσειν,
ἔγχος ἔχουσ' ἐν χερσὶ χρυσείην τε τρυφάλειαν
αἰγίδα τ' ἀμφ' ὤμοισιν ἐπῴχετο φύλοπιν αἰνήν.

198. ἰκέλη

192. ἐναρφόρος Ald. ἐναριφόρος N. ἐναροφόρος O. 193. ἔγχος ἐν χείρεσσιν ἔχων O, Ald. αἰχμὴν ἐν χ. ἔχοντες N. 195. δίφρῳ O. δίφρως N. 199. ἐν χειρὶ O. χρυσέην τε τριφάλειαν NO. 200. ἀμφ' ὦμος· ἐπὶ δ' ὤχετο Vulg. ὤμοισιν NO. ἐπὶ δ' ἄρχετο (om. φ αἰνὴν) O.

θεινόμενοι στιβαρῇσι καταΐγδην ἐλάτῃσι. The same writer has μεταΐγδην, ii. 95. ἀΐγδην, ii. 826.

190 ὀριγνᾶσθαι is another form of ὀρεγεσθαι, 'to aim at.' Cf. Eur Bacch. 1254, ὅτ' ἐν νεανίαισι Θηβαίοις ἅμα θηρῶν ὀριγνᾶτ'. Theocr. xxiv. 44, ἦτοι δγ' ὠριγνᾶτο νεοκλώστου τελαμῶνος. Photius, ὀριγνώμεθα· ὀρεγόμεθα.

192. ἐναρίφορος, for ἐναρυφόρος or ἐναρηφόρος, 'spoil-bearing,' is not only a ἅπαξ λεγόμενον, but in all probability is a spurious form. Goettling thinks it is defended by χερνίπτομαι, which does not seem in point, unless an old nominative ἔναρ = ἔναρα could be established Compare πυρφόρος. There are variants ἐναρσφόρος, ἐναρυθόρος, ἐναριφόρος Perhaps, ἐν δὲ καὶ ἦν ἐναρηφόρος οὔλιος Ἄρης. Joan. Dine. καὶ αὐτὸν ὁ Ἄρης καταγεγραμμένος ἦν ἐν τῇ ἀσπίδι

194. φοινικόεις. For the synizesis see v. 95.—Goettling notices the post-Homeric use of ἐναρίζειν for 'to slay'

195 παρὰ δε For the lengthened vowel see sup 98.

196. παρεστασαν, παραστάται ἦσαν. See inf. v. 463, where they appear to act as the charioteers.

197. ἀγελείη, driving away spoil (λείαν ἄγουσα). Cf Theog 318.—Τριτογένεια, the daughter of Tritos, an old name of Zeus, the Vedic *Trita*, the god of the water and the air, seen also in Triton and Amphitrite. (Cox, Mythology and Folk-lore, p. 72.) κορύσσειν, to marshal, array, or equip, cf. v. 148. κορυσσομένοισι κλόνον ἀνδρῶν.

199. This verse contains a clear proof of an unskilful composer. The tragic writers frequently shorten the υ in χρύσεος, but never the Epic poets of the good age. There is little reason to suppose the verse corrupt, though it may possibly be an interpolation. Various conjectures have been proposed, the best of which is Bentley's ἐν χερσὶν ἰδὲ χρυσείην τρ. Gaisford gives ἔγχος ἔχουσ' ἐν χερσὶ, χρυσείην τε κ.τ.λ., where the rhythm is intolerable. It would be better to read ἔγχος ἔχουσα χερσὶν, χρυσείην τε τρυφάλειαν.

200. αἰγίδα, the aegis (goat-skin) which is represented as wrapped round

ἐν δ' ἦν ἀθανάτων ἱερὸς χορός· ἐν δ' ἄρα μέσσῳ
ἱμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς
χρυσείῃ φόρμιγγι· θεῶν δ' ἕδος ἄγνὸς Ὄλυμπος·
ἐν δ' ἀγορὴ, περὶ δ' ὄλβος ἀπείριτος ἐστεφάνωτο
ἀθανάτων ἐν ἀγῶνι· θεαὶ δ' ἐξῆρχον ἀοιδῆς
Μοῦσαι Πιερίδες, λιγὺ μελπομένῃς εἰκυῖαι.
ἐν δὲ λιμὴν εὔορμος ἁμαιμακέτοιο θαλάσσης
κυκλοτερὴς ἐτέτυκτο πανέφθου κασσιτέροιο
κλυζομένῳ ἴκελος· πολλοί γε μὲν ἅμ μέσον αὐτοῦ

202. Λητόος 206. Γεικυῖαι 209. Γίκελος

---

201. ἐν δέ οἱ N. 202. κιθάριζε λητοῖς καὶ διὸς O, Ald. ἡμερόεν κυθόριζε διὸς καὶ λητοῦς N. 204. ἀγορῇ Ald., N. 207. λιμὴν σ' ἔορμος O.

---

the breast and shoulders of the warrior-goddess. It is nothing but the cloud enveloping the sun-god Apollo and the goddess of dawn, Athena, and the real meaning, 'storm cloud,' αἴγις, was mistaken for αἴξ, 'a goat.' In one of Goettling's MSS a later hand has marked λείπει κάνταῦθα ('here also something is wanting'). And the words φύλοπιν αἰνὴν are omitted in MS. Harl. As this MS has ἐπὶ δ' ἔρχετο, and two or three others ὁμοίσιν for ὅμοις, we should probably read αἰγίδα τ' ἀμφ' ὁμοίσιν ἐκήχετο φύλοπιν αἰνὴν.

202. Λητοῦς. Perhaps Λητόος. A transposition of the words found in most MSS., κιθάριζεν Λητοῦς καὶ Διὸς υἱὸς, shows an attempt to get rid of the spondaic termination. Possibly the verse has been corrupted by a gloss καὶ Λητοῦς. It may have been ἱμερόεν κιθάριζε μέλος Διὸς υἱὸς Ἀπόλλων Compare however inf. v. 206. Opp. 574, where Goettling (on Theog. 48) suggests καὶ ἐπ' ἠόα κοῖτον. So Il. IX 240. XVIII 255.

204—4 Goettling encloses this distich in brackets as spurious. He would thus construe μέσσῳ ἀθανάτων ἐν ἀγῶνι, and regard ἐν δὲ (201) as used adverbially, as in vv 197 207, &c. Others propose to read χρυσείῃ φόρμιγγι θεαὶ δ' ἐξῆρχον ἀοιδῆς, or ἄγνυτ' for ἄγνὸς, comparing vv. 279. 348, but this is clearly untenable, as ἄγνυμι takes the dirganmm. Others have suggested that at θεῶν δ' ἕδος a distinct subject on the shield is described. The truth is, that though ἀγνὸς Ὄλυμπος is a very unusual epithet, and the notion of the ὄλβος, or material wealth of the gods, is post-Homeric, and arose from the less poetical conception of εὐδαιμονία, there is nothing more objectionable in these verses than there is in a great many others in the same poem. They all tend to confirm the opinion, that the poem itself is of comparatively late date. To strike out verses which merely show this, is to remove the most important evidence of the real date of the poem, to obliterate facts because they militate against theories.

205 ἐξῆρχον. The term is borrowed from the exarch of a dithyramb, who set the tune to the performers ranged round him, an idea here represented by ἀγὼν ἀθανάτων.

207 ἁμαιμακέτοιο, 'rushing.' So ἁμαιμάκετον πῦρ, Theog. 319 The etymology of this word is obscure Probably it contains the root μα, as in μῆνις, μανία, μένος, &c., the ἀ being "prothetic." (See *New Cratylus*, § 172.)

δελφῖνες τῇ καὶ τῇ ἐθύνεον ἰχθυάοντες,
νηχομένοις ἴκελοι· δοιοὶ δ' ἀναφυσιόωντες
ἀργύρεοι δελφῖνες ἐθοίνων ἔλλοπας ἰχθῦς.
τῶν δ' ὕπο χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκταῖς
ἧστο ἀνὴρ ἁλιεὺς δεδοκημένος· εἶχε δὲ χερσὶν
ἰχθύσιν ἀμφίβληστρον, ἀπορρίψοντι ἐοικώς.
ἐν δ' ἦν ἠϋκόμου Δανάης τέκος, ἱππότα Περσεὺς,
οὔτ' ἄρ' ἐπιψαύων σάκεος ποσὶν οὔθ' ἑκὰς αὐτοῦ,
θαῦμα μέγα φράσσασθαι, ἐπεὶ οὐδαμῇ ἐστήρικτο.
τὼς γάρ μιν παλάμαις τεῦξε κλυτὸς Ἀμφιγυήεις
χρύσεον· ἀμφὶ δὲ ποσσὶν ἔχε πτερόεντα πέδιλα.
ὤμοισιν δέ μιν ἀμφὶ μελάνδετον ἆορ ἔκειτο
χάλκεον ἐκ τελαμῶνος· ὁ δ' ὥστε νόημα ποτᾶτο.
πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῖο πελώρου,

211. Ϝίκελοι 215. ϜεϜοικὼς 221. ἆϜορ

210. ἰχθυάωντες O. 211. ἀμφυσιόωντες O, Ald. 212. ἐθ^{οι}ινον ἔλλόπας N. ἐφοίτων O. 213. χάλκεοι θέον O. 216. ἠυκόμοιο Δανάης ἱππότα Ald. ἠυκόμοιο—τέκος NO. 217. ἐπιψαύον N. 218. φάσσασθαι O. 221. ὤμοισι δὲ O. ἄορ NO.

210. Neither θυνέω nor the active θοινᾶν appear to be used except by the author of this poem. For ἐθύνεον see sup v 156. Some copies give ἐφοίτων for ἐθοίνων.—ἰχθυάν is found twice in the Odyssey, iv 368 and xii 95.—ἀναφυσιάν is used of the spouting up of water in the well known fashion of cetaceous animals.

214. δεδοκημένος ought, from the context, to signify δοκεύων, 'on the look out.' So Joan Diac., κατασκοπῶν τοὺς ἰχθύας. So also Homer seems to have used it, Il xv. 730, ἔνθ' ἄρ' ὅγ' ἑστήκει δεδοκημένος, said of Ajax protecting the ships. Compare δεγμένος and δεδεγμένος, which appear to be false uses introduced by the rhapsodists. The term was properly used of hunters, see Il iv 107. There is a reading δεδοκευμένος, which is deserving of attention. One cannot help suspecting the passage to be of late date, and perhaps borrowed from Theocr. i. 39, τοῖς δὲ μέτα γριπεύς τε γέρων πέτρα τε τετύκται λεπρὰς, ἐφ' ᾗ σπεύδων μέγα δίκτυον ἐς βόλον ἕλκει ὁ πρέσβυς, κάμνοντι τὸ καρτερὸν ἀνδρὶ ἐοικώς. Compare inf. 228, ἐρρίγοντι ἐοικώς.

217. οὔτ' ἄρ' κ.τ.λ. He seemed to hover over the surface of the shield, like a man flying low in the air. It was not impossible to represent this in high relief, nor is the expression a bad one in v 222, that he seemed to 'flit like a thought,' rather than a reality. See however on v. 164.

221. δέ μιν. Goettling proposes δέ οἱ, i. e. δέ Ϝοι. If we retain μιν, the syntax is ἀμφί μιν ἐπ' ὤμοις, which may be explained as a dative of place. In ancient paintings Perseus carries a short sword and has winged sandals, and sometimes wings on his brow.

223. μετάφρενον, the accusative; the Gorgon's head covered all his back.

Γοργοῦς· ἀμφὶ δέ μιν κίβισις θέε, θαῦμα ἰδέσθαι,
ἀργυρέη· θύσανοι δὲ κατηωρεῦντο φαεινοὶ
χρύσειοι· δεινὴ δὲ περὶ κροτάφοισιν ἄνακτος
κεῖτ' Ἄϊδος κυνέη νυκτὸς ζόφον αἰνὸν ἔχουσα.
αὐτὸς δὲ σπεύδοντι καὶ ἐρρίγοντι ἐοικὼς
Περσεὺς Δαναΐδης ἐτιταίνετο. ταὶ δὲ μετ' αὐτὸν
Γοργόνες ἄπλητοί τε καὶ οὐ φαταὶ ἐρρώοντο,
ἰέμεναι μαπέειν. ἐπὶ δὲ χλωροῦ ἀδάμαντος
βαινουσέων ἰάχεσκε σάκος μεγάλῳ ὀρυμαγδῷ
ὀξέα καὶ λιγέως· ἐπὶ δὲ ζώνῃσι δράκοντε

224. θέε θᾶμα Fιδέσθαι 226. κροτάφοισι Fάνακτος 227. ἌϜιδος 228. Fεϝοικὼς 232. Fιάχεσκε

224. κίβισις Ald. κίβησις O. 225. θύσανοι κατηωροῦντο N. 229. δαναΐδος τε O. 230. ἄπλατοι O. ἐρρώωντο N. 231. χλωροῖς N. 233. ὀξέως N. ὀξέως ἀπηωρεῦντ' O, the rest omitted.

He appears to have carried it over his shoulder in a scrip or bag, *κίβισις*, represented in silver This also is shown in Greek paintings. According to Hesychius, *κίβισις* was a Cyprian word, and he explains it by *πήρα*. Whatever be its origin and etymology, it seems to be a coinage of the Alexandrine mint, as Callimachus used it, Frag. clxxvii.

225. *κατηωρεῦντο* (*καταιωρεῖν*), hung down from the *κίβισις*.

227. *Ἄϊδος κυνέη*, the cap of invisibility. From Il. v. 845, *αἰτὰρ Ἀθηνη δῦν' Ἄϊδος κυνεην, μή μιν ἴδοι ὄβριμος Ἄρης*. Cf. Ar. Acharn. 390, *σκοτοδασυπυκνότριχά τιν' Ἄϊδος κυνέην*.

228 *ἐρρίγοντι* seems to be a word of arbitrary formation: but it has the analogy of some few secondary presents inflected from the reduplicated form of the perfect, as *δεδοίκω*, *τεθνήκω*, *πεφύκω*, *πεφράδω*, *πεκλήγω*, *κεκλήγω*, *μεμάρπω*, which are sometimes rather difficult to distinguish from reduplicated aorists like *πεπιθεῖν*, *λελαθεῖν*, *μεμαπεῖν* (inf. 252). Apollonius has the imperfect *ἐπεφραδον*, ii. 959, cf. Theogon. 74; Homer has *πέφραδε*, *ἐπέφραδε*, and *πεφραδέμεν* in Opp. 766 would have been *πεφραδέειν* if an aorist, as in Od xix. 477. From *ῥιγεω* (Lat. *frigeo*) Homer has a perfect *ἔρριγα*, whence perhaps *ἐρρίγω* was derived. Theocritus uses *ἐρρίγαντι*, xvi. 77. Cf. Apoll Rhod. iii. 439, *ὄφρα καὶ ἄλλος ἀνὴρ ἐρρίγῃσιν ἀρείονα φῶτα μετελθεῖν*. The meaning is, shuddering with dread at the pursuit of the Gorgons.

229. *ἐτιταίνετο*, *ἔτεινε*, exerted himself in a running flight.—*ἐρρώοντο*, cf. Theog 8.

231 *μαπέειν*, see inf 245, 252.—*ἀδάμαντος*, Opp. 147. The poet here, it will be observed, would have us believe that the noise of the Gorgon s steps was represented in sculpture. See on v. 164, 279. Perhaps we need not press the sense to signify more than generally, 'they seemed to tread so heavily that the shield rang again.' Goettling remarks that an earlier poet would have attributed wings to the Gorgons. So in Eum. 51, the Erinyes are said to be unlike Gorgons or Harpies, in not having any wings, implying that the two last had such.

233. *ἐπὶ ζώνῃσι*, on their girdles, Goettling explains, 'in loco quo cingi tunicae solebant. Nam ipsi serpentes

δοιὼ ἀπηωρεῦντ' ἐπικυρτώοντε κάρηνα.
λίχμαζον δ' ἄρα τώγε· μένει δ' ἐχάρασσον ὀδόντας
ἄγρια δερκομένω. ἐπὶ δὲ δεινοῖσι καρήνοις
Γοργείοις ἐδονεῖτο μέγας φόβος. Οἱ δ' ὑπὲρ αὐτέων
ἄνδρες ἐμαρνάσθην πολεμήϊα τεύχε' ἔχοντες,
τοὶ μὲν ἀπὸ σφετέρης πόλιος σφετέρων τε τοκήων
λοιγὸν ἀμύνοντες, τοὶ δὲ πραθέειν μεμαῶτες.
πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες
μάρναντ'· αἱ δὲ γυναῖκες ἐϋδμήτων ἐπὶ πύργων
*χαλκέων ὀξὺ βόων, κατὰ δ' ἐδρύπτοντο παρειὰς,
ζωῇσιν ἴκελαι, ἔργα κλυτοῦ Ἡφαίστοιο.

---

244. *Ἴκελαι, Ἔργα*

---

234. ἐπικυρτώοντε Ald. κάρηνα N. 235. λίχμασον δ' NO, Ald. 236. ἐπὶ δεινοῖσι δὲ Ald. ἐπὶ σὶ δειν. O. 237. Γοργείης Ald. αὐτῶν O. 239. ὑπὲρ O. 240. προθέειν Ald. παραθέειν O. 241. From this v. to 400 is wanting in N. 243. χάλκεον vulgo.

Gorgonibus erant pro cingulis.' This seems a forced interpretation. The snakes were knotted together, and lifted up or bent back their heads while their bodies hung pendent. Live snakes seem to have been tied round the wrists of the bacchantes. Eur. Bacch. 697, καταστίκτους δορὰς δέρσι κατεζώσαντο λιχμώσιν γένυν. The hooked heads of two snakes in metal were doubtless used as a clasp.

235. λίχμαζον. See Theog. 825, and for ἐχάρασσον Opp. 387, 573.

236 For ε made long before δεινός, see Sent. 98.

237. μέγας φόβος. He may mean simply that the heads were terrible; that terror seemed to move or range on their heads. But Φόβος may perhaps be personified, like Ἔρις on the dragon's head, sup. v. 148. Whereas ancient writers represented the Gorgons to have snaky locks, not snaky girdles, the author of this poem has introduced a different idea, with less of the sculptor's art than of the imagination of a poet. – ὑπὲρ αὐτέων, in the circle next above. The syntax is as in v. 229, ταὶ δὲ μετ' αὐτὸν, where the article is used in the true Homeric sense, 'they in pursuit of him, namely the Gorgons,' &c. So αἱ δὲ μετ' αὐτοὺς v. 248. 315, &c. Theocr i. ἀ δὲ κατ' αὐτὸν καρπῷ ἕλιξ εἰλεῖται ἀγαλλομένα κροκόεντι. In all these phrases there is *hyperthesis* of the demonstrative pronoun.

238 ἐμαρνάσθην, which in Il vii. 301 is a true dual of the imperfect (as ἱστάσθην of ἵσταμαι), is here exceptionally used for the plural, because two parties, the besieging and the besieged, are described. So inf. v. 405, ἔσαν' αἰγυπιοὶ—μάχεσθον.

239 ὑπὲρ, the reading of MS. Harl. and others, is perhaps better than the vulg. ἀπὸ, and is somewhat confirmed by a variant ὑπό.

243 χάλκειον, the common reading, 'shouted shrilly in brass,' seems indefensible. We might read χάλκεαι, but Hermann's conjecture χαλκέων is perhaps the safest.

ἄνδρες δ', οἳ πρεσβῆες ἔσαν, γῆράς τε μέμαρπεν,
ἀθρόοι ἔκτοσθεν πυλέων ἔσαν, ἂν δὲ θεοῖσι
χεῖρας ἔχον μακάρεσσι περὶ σφετέροισι τέκεσσι
δειδιότες· τοὶ δ' αὖτε μάχην ἔχον· αἱ δὲ μετ' αὐτοὺς
Κῆρες κυάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας,
δεινωποὶ βλοσυροί τε, δαφοινοί τ' ἄπλητοί τε
δῆριν ἔχον περὶ πιπτόντων. πᾶσαι δ' ἄρ' ἵεντο
αἶῃα μέλαν πιέειν· ὃν δὲ πρῶτον μεμάποιεν
κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ
βάλλ' ὄνυχας μεγάλους, ψυχὴ δ' Ἄϊδόσδε κατῇεν

---

245. πρεσβῆες O. μέμαρπον O. τ' ἐμέμαρπτον Ald. 246. ἦσαι O. 249. κυάνεοι O. 250. δεινωταὶ βλοσυραί τε δαφοιναί τ' O. ἄπληστοί τε Ald. 252. μεμάρποιεν O. μεμάποιεν Ald. 254. ψυχὴν δ' ἀΐδοσ δεκακεῖεν Ald. ψυχὴν—κατῆεν O. κατεῖεν vulg.

---

245. πρεσβῆες, from πρέσβυς, seems founded on a false analogy in imitation of Ἄρηος, πόληος, βασιλῆες, &c. μέμαρπεν, an aorist of μάρπτω, reduplicated like ἤγαγον (or perhaps from a secondary present μεμάρπω, see on v. 228). This was conjectured by Heinrich, and was afterwards restored from three MSS. Translate, 'and (whom) old age was seizing upon.' Most copies have μέμαρπτον or ἐμέμαρπτον, others giving μεμαρπον, (so Gaisford,) 'who had reached old age.' This however is a wrong use of μάρπτω. Dindorf gives μεμάρπει, which is probable, since the perfect μεμαρπὼς occurs Opp. 204, and it is also used by Apoll. Rhod. i. 756. Goettling compares Od. xxiv. 390, ἐπεὶ κατὰ γῆρας ἔμαρψεν.—Hesych. μεμαρπώς· εἰληφώς, ἡρπακώς.

246. ἔκτοσθεν πυλέων, congregated in front of the city, outside of the gates, the women and children being left within. Wolf read ἴσαν for ἔσαν.

249. Κῆρες. Not *Fates* (Μοῖραι), nor precisely *Furies* (Ἐρινύες), though much nearer in character to the latter. They are in fact goddesses of *death* (not of *destiny*). Eur. Herc. F. 480, νύμφας μὲν ὑμῖν Κῆρας ἀντεδωκ' ἔχειν. Hence, like the Furies they are κυάνεαι, sable in garb as well as in colour, μελαίναι, μελαγχρωτες. Apoll. Rhod. iv. 1665, μελπε δὲ Κῆρας Κυανεας, Ἀΐδαο θοὰς κύνας, αἳ περὶ πᾶσαν ἠέρα δινεύουσαι ἐπὶ ζωοῖσιν ἄγονται. The goddesses of destiny are joined with these in v. 258, and in Theog. 217, if the passage be genuine.

250. δαφοινοί, here for φόνιαι. Cf. δαφοινεὸν αἵματι sup. v. 159. ἄπλητοι, unapproachable. But this verse may be an interpolation. Hesych. δεινωποι· δειματώδεις, φοβεροί.

251. Perhaps πᾶσαι γὰρ ἵεντο, as explaining the cause of the δῆρις.

252. ὃν μεμάποιεν, *quemcunque arripuissent*. A spurious aoristic form of μάρπτω. See on v. 245. Sup. 231, ἱεμεναι μαπεειν. Curtius, Gr. Et. 456, gives the root as μαρπ or μαπ, the Sanscrit *març*, 'to lay hold of.' νεούτατον, sup. v. 157.

254. κατεῖεν, the reading of most of the good MSS., is a very doubtful form, and the more so because many MSS. give ψυχὴν, so that it is uncertain whether the poet meant the transitive aorist of καθιέναι or the intransitive imperfect of κάτειμι. Matthiae would read κατῇεν, which, on the whole seems the most satisfactory, (especially as MS. Harl. has κατῆεν,) though ῄε, uncontracted, is the true epic, as the Attic imperfect is κατῄει. In Il. xx. 294 we find this phrase, ὃς τάχα Πηλείωνι δαμεὶς Ἄϊδόσδε κάτεισιν.

Τάρταρον ἐς κρυόενθ', αἱ δὲ φρένας εὖτ' *ἀάσαντο
αἵματος ἀνδρομέου, τὸν μὲν ῥίπτασκον ὀπίσσω,
ἂψ δ' ὅμαδον καὶ μῶλον ἐθύνεον αὖτις ἰοῦσαι.
Κλωθὼ καὶ Λάχεσίς σφιν ἐφέστασαν· ἡ μὲν ὑφήσσων
Ἄτροπος οὔτι πέλεν μεγάλη θεὸς, †ἀλλ' ἄρα ἥγε
τῶν γε μὲν ἀλλάων προφερής τ' ἦν πρεσβυτάτη τε.
πᾶσαι δ' ἀμφ' ἑνὶ φωτὶ μάχην δριμεῖαν ἔθεντο.
δεινὰ δ' ἐς ἀλλήλας δράκον ὄμμασι θυμήνασαι,
ἐν δ' ὄνυχας χεῖράς τε θρασείας ἰσώσαντο.

---

263. ϝισώσαντο

---

255. εὖτ' ἀρέσαντο Ald, vulgo. αὐτὰρ ἄσαντο O. 259. πέλει Ald. ἥδε O.

---

255. ἀάσαντο, 'had satiated.' The reading is doubtful, some copies giving εὖτ' ἄρ' ἔσσαντο, ἔσαντο, αὐτὰρ ἄσαντο. It is difficult to defend ἀρέσαντο in this sense; the word properly means 'to make friends with,' from root ἀρ. Probably we should read, εὖτ' ἀάσαντο, (compare ἄαται, in v. 101,) or εὖτ' ἄρ' ἄσαντο. The figure in the poet's mind was that of blood-sucking demons fastening on a body and tossing it behind them when drained dry. So Aeschylus describes the Erinyes, Eum. 175, ἐμοῦσα θρομβοὺς οὓς ἀφείλκυσας φόνου. Ib v. 254, ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ῥοφεῖν ἐρυθρὸν ἐκ μελεων πέλανον.

257 ὅμαδον. The accusative depends on αὖτις ἰοῦσαι, going back to.

258—260. When we consider that there is no connecting particle in this clause, that the sense in v. 261 goes back to the subject broken off by these verses, and lastly, that it was easy to mistake the Κῆρες of death for the Κῆρες of destiny, we shall not be indisposed to assent to Hermann's view, that these verses were added in a different recension of the poem.

258. ὑφήσσων, 'inferior in size' ('*debilior*,' Goettl), is ἅπαξ λεγόμενον. Comparing ἐφέστασαν immediately preceding, one is tempted to suppose the poet may have meant ὑφημένη, ὑφιζάνουσα, and so to have accounted for the difference of size by the standing or sitting posture Goettling describes an ancient terra-cotta group preserved at Rome in which the three Fates are represented differing in stature, Clotho being the tallest, Lachesis the next, and Atropos the shortest. He further supposes, with Hermann, that the greater age and decrepitude of Atropos is indicated. (Did these goddesses severally represent three stages of human life, viz. maturity, middle age, and old age?)

259 The old reading, corrected from several MSS. and Aldus, was ἀλλὰ καὶ ἔμπης, where ἔμπης probably came from a gloss on γε μέν. As the passage stands, it would seem that a verse has been lost, for γε μὲν in the next line must mean 'but,' and cannot stand for the simple μέν. We might restore the sense by some such verse as this, ἀλλ' ἄρα ἥγε μικρὴ μὲν δέμας ἦεν, ἀφαυροτέρη δ' ἐτετυκτο, τῶν γε μὲν ἀλλάων κ.τ.λ., or we might well read ἀλλὰ καὶ ἔμπης ἥγε μὲν κ.τ.λ.—προφερὴς, sc χρόνῳ, or perhaps in dignity also, ἀξιώματι.

261 πᾶσαι. He reverts to the Κῆρες, contending like so many vultures for the possession of a corpse.

263. ἐν δὲ κ.τ.λ. 'And on him their nails and cruel hands they equally laid.' —ἰσώσαντο, *pares sibi invicem fecerunt*; a strange phrase, for which we might have expected ἐσφιγξαντο. But ἰσοῦσθαί τι is 'to have something equalised,' as in Opp 562, ἰσοῦσθαι νύκτας τε καὶ ἤματα.

πὰρ δ' Ἀχλὺς εἰστήκει ἐπισμυγερή τε καὶ αἰνὴ,
χλωρὴ, ἀϋσταλέη, λιμῷ καταπεπτηυῖα,
γουνοπαχὴς, μακροὶ δ' ὄνυχες χείρεσσιν ὑπῆσαν.
τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον, ἐκ δὲ παρειῶν
αἷμ' ἀπελείβετ' ἔραζ'· ἡ δ' ἄπλητον σεσαρυῖα
εἰστήκει. πολλὴ δὲ κόνις κατενήνοθεν ὤμους,
δάκρυσι μυδαλέη. Παρὰ δ' εὔπυργος πόλις ἀνδρῶν·
χρύσειαι δέ μιν εἶχον ὑπερθυρίοις ἀραρυῖαι

---

265. αἰαλέη τε O. 266. γουνοπαγὴς O. 268. σηρυῖα O. 269. κατενήνοχεν O. 270. παρὰ δέ οἱ O.

---

264 πὰρ δὲ κ.τ.λ. 'And by them stood a dismal demon of woe, loathsome and horrible, laggard, squalid, shrunk through hunger, with swelled knees, and long nails on her hands.' The final syllable in 'Αχλὺς is long, as in στάχυς, ἰσχὺς, &c. Goettling rightly explains 'Αχλὺς as the impersonation of grief, neglected and squalid in look, with cheeks rent by her long nails, and suffused with tears. Aeschylus has ἀχλὺς, for gloominess or obscurity taking possession of a family, Eum. 357. Pers. 666.

265. πεπτηὼς for πεπτηκώς, the same as πεπτωκὼς, as from πίπτημι. Compare τεθνηὼς and τεθνειὼς for τεθνηκώς. Homer nevertheless usually uses πεπτεὼς as a dissyllable. Others derive the participle from καταπτήσσω, of which an irregular aorist καταπτακὼν, or perfect καταπτακὼς, occurs in Aesch. Eum. 243. But the perfect participle should rather be ἐπτηκὼς, a form recognised by Photius in v. πτακείς.—γουνοπαχὴς, 'thick-kneed,' i. e. with legs swelled through famine. See on Opp. 497. But γουνοπαγὴς, 'stiff-kneed,' is perhaps a better reading, found in two MSS., and also in Harl. (not γουνοπαγῆ).

266. ὑπῆσαν. Used in reference to the hands expanded with the palms uppermost. ὑπῆσαν is as good, but has less authority.—μύξαι, mucus, 'slime'.—παρειὰν, cf. Aesch. Cho. 22, πρὸς παρηΐς φοινίοις ἀμυγμοῖς. Eum. 54, ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λιβᾶ. Sup. v. 243.

268. σεσαρυῖα seems nothing less than a false quantity. The perfect of σαίρειν, 'to lay bare the gums and show the teeth,' is σέσηρα, Ar. Pac. 620, and Theocritus twice has σεσαρὼς, Id. vii. 19. xx. 14. It is difficult to defend σεσάρα on any sound principles. It must be referred to the same class of post-epic forms as μεμαυῖαν in v. 252. μακεῖν v. 304. χρεμίζειν v. 348. We have ἀραρυῖαι in v. 271, τεθάλυῖαι in v. 276 (the Attic and Epic perfect being τεθηλώς); Il. iv. 435 Buttmann, Lexil. p. 180, compares μεμάκυῖα, and regards the ᾱ for η as an Ionicism. So also λελακυῖα, Od. xii. 85.

269. κατενήνοθεν, 'spread itself over.' On this difficult word the student is referred to Buttmann's Lexilogus, and Curtius, Gr. Et. 250. Like ἤλυθε, ἐλήλυθε, so ἤνοθε, ἐνήνοθε, ἀνήνοθε, seem referable to the same root as ἄνθος, ἀνθεὼ. Buttmann thinks ἀνέθω, ἐνέθω, different themes, which seems hardly probable. Curtius gives the root ἀϑ, and regards ἤνοθε as the strong perfect, with the preposition ἀν or ἐν prefixed.

270. μυδαλέη refers to εἰστήκει, the intervening words being parenthetical. Aesch. Pers. 541, διαυδαλέοις δάκρυσι κόλπους τέγγουσ' ἅλγους μετέχουσαι.

Ibid. The commencement of an entirely new subject, and one of joy contrasted with one of grief, is not well placed in the middle of a verse, unless indeed this was intentionally done to place the contrast in a still stronger light. Cf. 237, 285, 301.—παρὰ means, 'next to it' in the same band or circular division of the shield.

ἑπτὰ πύλαι· τοὶ δ' ἄνδρες ἐν ἀγλαΐαις τε χοροῖς τε
τέρψιν ἔχον· τοὶ μὲν γὰρ ἐϋσσώτρου ἐπ' ἀπήνης
ἦγον' ἀνδρὶ γυναῖκα, πολὺς δ' ὑμέναιος ὀρώρει·
τῆλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλύφαζε
χερσὶν ἔνι δμωῶν. ταὶ δ' ἀγλαΐῃ τεθαλυῖαι
πρόσθ' ἔκιον· τῇσιν δὲ χοροὶ παίζοντες ἕποντο.
τοὶ μὲν ὑπὸ λιγυρῶν συρίγγων ἴεσαν αὐδὴν
ἐξ ἀπαλῶν στομάτων, περὶ δέ σφισιν ἄγνυτο ἠχώ·
αἱ δ' ὑπὸ φορμίγγων ἄναγον χορὸν ἱμερόεντα.
ἔνθεν δ' αὖθ' ἑτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ,
τοίγε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῷ καὶ ἀοιδῇ
[τοίγε μὲν αὖ γελόωντες ὑπ' αὐλητῆρι ἕκαστος]

---

275. δαΐδων 279. σφισι ϝάγνυτο ϝηχὼ 283. ϝέκαστος

---

275. εἰλίφαζε Ald. 276. ἀγλαίαις O. 277. τοῖσιν δὲ Ald. τῇσι δὲ O. 278. ὑπαὶ Ald., O. 281. αὖ Ald. ἑτέρωθι O. 282. πέζοντες Ald., O. 283. om. O. ὑπ' ἀυλητῆρι δ' vulgo.

---

272. ἑπτὰ πύλαι. The pseudo-Hesiod who wrote this poem here perhaps purposely indicated Thebes, as likely to have presented itself to the mind of the real Hesiod.

273 ἐυσσώτρου, having nimbly-running felloes (or periphery) of the wheel. Hesych. εὐδρόμου. σωὴ γὰρ ἡ ἁφορμὴ καὶ φορὰ, ἢ εἶδος ἡ κύλισις. From the root σεϝ, whence also σῶμα for σόϝεμα, a noun σοϝή = ὁρμὴ may have existed. —ἦγοντο is rarely so used, as the husband himself is properly said ἄγεσθαι γυναῖκα. Perhaps ἦγον τ' ἀνδρὶ γυναῖκα, πολύς τ' κ.τ.λ. We may however translate, 'were having the bridegroom conveyed.' Compare also Od. iv. 10, νίεϊ δὲ Σπαρτηθεν Ἀλέκτορος ἦγετο κούρην. xv. 237, καασιγνήτῳ δὲ γυναῖκα ἠγάγετο πρὸι δώμαθ', and also xxi. 214. Il. ix. 394, Πηλεὺς θήν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.

275 εἰλυφαζε is here intransitive. In Il. xx. 492, we have πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει.

278. ὑπὸ συρίγγων, to the sound of pipes. A common use of ὑπό. So Ar. Ach. 970, εἶσαμ' ὑπαὶ πτερύγων κιχλῶν καὶ κοψιχων.

279 ἁπαλῶν, 'boyish.' This seems the point of παίζοντες. Goettling thinks it means "subtili arte facta ora hominum." — ἄγνυτο κ.τ.λ. Cf. inf. 348. But it was absurd to represent *sound* by sculpture. Hesych. περιάγνυτο· περιεκλᾶτο, καὶ τὰ δμοια.

281 ἔνθεν δ' αὖτε, from the house of the bridegroom in the opposite direction.—κώμαζον, conducted a comus, a kind of serenade in honour of the bridegroom. These processions were commonly conducted with the flute, in allusion to which Euripides calls the revel of Ares κώμοις ἀναυλότατος, Phoen. 791. But v. 283 is wanting in two or three copies, and perhaps it is an instance of διττογραφια, the combined readings of two different editions. Or we might read, τοὶ μὲν δὴ παίζοντες ὑπ' ὀρχηθμῷ καὶ ἀοιδῇ πρόσθ' ἔκιον, as one MS gives τοὶ δὲ μὲν in v 283. The intervening verse may by some accident have crept into the text both here and at v 299. As ἕκαστος appears to take the digamma, the δὲ which is commonly added after αὐλητῆρι would vitiate the metre; and in fact it is omitted in the Aldine. As for γε μὲν (see on v 260), it is best to read τοίγε with Gaisford, like ὄγε, ἦγε, &c.

πρόσθ' ἔκιον· πᾶσαν δὲ πόλιν θαλίαι τε χοροί τε
ἀγλαΐαι τ' εἶχον. τοὶ δ' αὖ προπάροιθε πόληος
νῶθ' ἵππων ἐπιβάντες ἐθύνεον. Οἱ δ' ἀροτῆρες
ἤρεικον χθόνα δῖαν, ἐπιστολάδην δὲ χιτῶνας
ἐστάλατ'. αὐτὰρ ἔην βαθὺ λήϊον· οἵγε μὲν ἦμων
αἰχμῇς ὀξείῃσι κορυνήεντα πέτηλα
[βριθόμενα σταχύων, ὡσεὶ Δημήτερος ἀκτήν.]
οἱ δ' ἄρ' ἐν ἐλλεδανοῖσι δέον καὶ ἔπιτνον ἀλωήν,
οἱ δ' ἐτρύγων οἶνας δρεπάνας ἐν χερσὶν ἔχοντες.

292. Ροίνας

286. ἐπιβάντ' O. 287. ἤρικον χθόνα δίαν—χιτῶνα O. 288. ἔσταλτ' Ald. ἐστείλαντ' O. 289. κορωνιόεντα O. κορωνιώντα Ald. 291. ἔπιπλον Ald.

285. τοὶ δ' αὖ. As it does not appear what part horsemen took in a marriage procession, this may be regarded as a new subject. Men were riding on horseback and ploughers were ploughing. Nothing is said by which we can trace the connexion between these two actions. It is best to translate *οἱ δ' ἀροτῆρες*, 'whilst others as ploughers,' &c.

287. *ἐπιστολάδην*, tucked up, *succincti*, *ἀνεσταλμένως*. — *ἐστάλατο*, for *ἔσταλ-ντο*, as *ἔσταλτο* is the third person singular of *ἐστάλμην*, plup. pass. of *στέλλω*. But the Harleian reading *ἐστείλαντ'* suggests a variant *στειλαντ'*. Cf Eur Bacch. 696, *νεβρίδας τ' ἀνεστείλαντο*. Hesych. *ἐσταλάδατο· ἐστολισμένοι ἦσαν*. He is thought to refer to this passage. The *χιτών* or frock was used in ploughing, without the *ἱμάτιον*. Cf. Opp. 391, *γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν*.

289. *αἰχμῇς* Perhaps *ἄρπῃς*. Cf. Opp. 573, *ἀλλ' ἅρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν*. This passage seems borrowed from Il. xviii. 550, *ἐν δ' ἐτίθει τεμένεος βαθυλήϊον· ἔνθα δ' ἔριθοι ἦμον ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες*. Compare with this verse v. 292 inf.

Ibid Of several readings, *κορυνιόεντα*, *κορυνιώντα*, *κορωνιόεντα*, *κορωνώντα*, the best seems that derived from the last, on Hermann's conjecture, *κορυνήεντα*, 'club-like' By this we may understand the stalk of corn with its spike or terminal ear. Goettling rightly observes that *κορυνιᾶν* and *κορωνιᾶν* would be desiderative forms, for which there is here no place. He edits *κορυνιόεντα*, with Gaisford. Still we might compare the *κύματα κυρτὰ φαληριοῶντα* of Il. xiii. 799, *ἀκροκελαινιόων*, ib. xxi 249. To construe *πέτηλα σταχύων*, (*βριθόμενα* implying the luxuriance of the crop,) is against the order of the words; while *βρίθεσθαί τινος* is very unusual Greek. But this verse (290) is perhaps an interpolation: see Opp. 32 For it certainly is absurd to add, by way of comparison, 'they mowed the corn *like bread*' This seems the first instance of *πέτηλα* used for *πεταλα*. See on Opp. 680.

291. *ἐν ἐλλεδανοῖσι*, 'in bands' Il. xviii. 553, *ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο*. Gaisford here gives *ἐλλεδανοῖσι*, apparently against the MsS.—*ἔπιτνον*, 'spread,' 'strewed with corn.' The imperfect of *πίτνω* for *πίτνημι*, the passive imperfect of which occurs in Eur El 713, *θυμέλαι δ' ἐπίτναντο χρυσήλατοι*, 'the altar-steps were carpeted' There is a reading *ἔκτελον*, (so Aldus,) a *vox nihili* though Gaisford has admitted it.

οἱ δ' αὖτ' ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητήρων
λευκοὺς καὶ μέλανας βότρυας [μεγάλων ἀπὸ ὄρχων
βριθομένων φύλλοισι καὶ ἀργυρέῃς ἐλίκεσσιν.
οἱ δ' αὖτ' ἐν ταλάροις ἐφόρευν]· παρὰ δέ σφισιν ὄρχος
χρύσεος ἦν, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο,
σειόμενος φύλλοισι καὶ ἀργυρέῃσι κάμαξι,
[τοί γε μὲν αὖ παίζοντες ὑπ' αὐλητῆρι ἕκαστος]
βριθόμενος σταφυλῇσι· μελάνθησάν γε μὲν αἶδε.
οἵγε μὲν ἑτράπεον, τοὶ δ' ἤρυον. Οἱ δ' ἐμάχοντο
πύξ τε καὶ ἑλκηδόν· τοὶ δ' ὠκύποδας λαγὸς ἧρευν
ἄνδρες θηρευταί, καὶ καρχαρόδοντε κύνε πρό,
ἱέμενοι μαπέειν, οἱ δ' ἱέμενοι ὑπαλύξαι·
πὰρ δ' αὐτοῖς ἱππῆες ἔχον πόνον, ἀμφὶ δ' ἀέθλοις
δῆριν ἔχον καὶ μόχθον. ἐϋπλεκέων δ' ἐπὶ δίφρων

---

295. Ἑλίκεσσιν 297. Ἔργα 299. Ἕκαστος

---

293. αὖτε ταλάρους ἐφόρευν O. 294. ἢ μέλανας O. 295. ἀργυρέοις O. 299. τοί γε μὲν αὖ O. τῷ γε μὲν οὖν παίζονται Ald. 300. σειόμενος O. δὲ μὲν αἵγε O. δὲ μὲν αἵδε Ald. 301. οἵδε O. 305. ἀέθλω Ald., O. 306. γ' ἐπὶ Ald.

294–6. Gaisford incloses this passage in brackets. Like v. 283, it seems clearly to have been added from another recension.

299. On this verse see v. 282.

300. μελάνθησαν. '*These* however were made black' (in contrast with the silver vine-props) See v. 167 This verse perhaps belonged to another recension in place of v 298

301. τραπεῖν is to tread the grapes in the vat. Hom. Od vii. 124, ἕτεραι δ' ἅρα τε τρυγόωσιν, ἄλλαι τε τραπέουσι. Hesych τραπέουσι· πατοῦσιν ἐπὶ τῇ ληνῷ — τραπέοντο· ἐπατοῦντο, παρὰ τὸ τροπὴν λαμβάνειν τὸν βότρυν πατηθέντα. Hence the Latin *trapetum* Virg Georg ii 519: 'Venit hiems; teritur Sicyonia baccatrapetis'—ἤρυον, from ἀρύω, 'kept taking them out of the baskets' (τάλαροι, to throw into the vat; or rather, perhaps, 'kept drawing off the juice' This word appears to take the digamma in Opp. 550.—οἱ δ' ἐμάχοντο κ.τ.λ., another subject: 'others were contending in the pancratium, others were trying to catch (αἱρεῖν) hares with dogs.' See on v 270.

302 λαγός. On this form of the accusative see on Opp. 564. The nominative here is λαγὸς, not λαγώς.—κύνε, a rare dual, as Hermann remarked, where δύω or δοιὼ is omitted, and there is nothing in the context to indicate duality. The sense is, 'with a pair of dogs in front of each.' See on ἄνδρες ἐμαινάσθην, sup. v. 238. The hunter usually followed his dogs; cf. Od xix. 435, οἱ δ' ἐς βῆσαν ἵκανον ἑπακτῆρες, πρὸ δ' ἄρ' αὐτῶν ἰχνί' ἐρευνῶντες κύνες ἦσαν. Eur Here. F. 860, ἐπιρροίβδην ὁμαρτεῖν ὡς κυνηγετῃ κύνας.

305. ἱππῆες, to be distinguished from ἡνίοχοι, which is added below as a different subject. Cf. Theocr. vii. 139, τέττιγες λαλαγεῦντες ἔχον πόνον.

306. ἐυπλεκέων, well-compacted; cf. v. 63, πλεκτοῖσιν ὑφ' ἅρμασι. Il. xxiii.

ἡνίοχοι βεβαῶτες ἐφίεσαν ὠκέας ἵππους
ῥυτὰ χαλαίνοντες, τὰ δ' ἐπικροτέοντα πέτοντο
ἅρματα κολλήεντ', ἐπὶ δὲ πλῆμναι μέγ' ἀΰτευν.
οἱ μὲν ἄρ' *ἰδίοντες ἔχον πόνον, οὐδέ ποτέ σφιν
νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἶχον ἄεθλον.
τοῖσι δὲ καὶ προὔκειτο μέγας τρίπος ἐντὸς ἀγῶνος,
χρύσειος, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο.
ἀμφὶ ἴτυν ῥέεν Ὠκεανὸς πλήθοντι ἐοικώς,
πᾶν δὲ συνεῖχε σάκος πολυδαίδαλον. οἱ δὲ κατ' αὐτὸν
κύκνοι ἀερσιπόται μεγάλ' ἤπυον, οἳ ῥά τε πολλοὶ
νῆχον ἐπ' ἄκρον ὕδωρ, πὰρ δ' ἰχθύες ἐκλονέοντο.

---

313. Ϝέργα 314. Ϝίτυν ῥέϜεν? ϜεϜοικὼς

---

307. ἐφίσαν O. 308. ἐπικρέοντο πετόοντα O. 310. ἄρ' ἀΐδιον ἔχον Ald. ἄρα ἴδιον εἶχον O. 311. ἐπηνύσθην ἀλλ' ἄκλιτον Ald. ἐπηνήθη O. 314. ἀμφὶ δέ τοι ῥήεν ἐν ὠκεανὸς O. ἀμφὶ δ' ἴτυν vulgo. 317. δονέοντο Ald. παρὰ δ' ἰχθύες κλονέοντο O.

436, δίφρους τ' ἀντρέψειαν ἐϋπλεκέας.—ἐφίεσαν, urged them on in the race; let them go on at full speed. So the Romans used *admittere*, Ovid, Met. vi. 237. Fast. iv. 674.

308. ῥυτὰ χαλαίνοντες, 'slacking the reins' Both these words are ἅπαξ λεγόμενα for ῥυτῆρας χαλῶντες.—ἐφίεσαν, 'were giving the rein to,' *immittebant*.

309. πλῆμναι, the naves. Il. v 726, πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτερωθεν.

310. Both ἀΐδιον and δὴ are suspected All the MSS. but one, and also the Aldine, omit δὴ, which is superfluous after ἄρα, and seems a metrical makeshift, other copies giving εἶχον The older poets do not use ἀΐδιος. Thuc. vi. 24, has ἀΐδιον μισθοφορὰν (qu. μισθοφοριαν). Probably this word is corrupt The Harleian has ἴδιον εἶχον πόνον Perhaps, ἰδίοντες ἔχον πόνον, i. e ἰδρουντες. Cf. Ar. Pac. 85, πρὶν ἂν ἰδίῃς (= καὶ διαλυσῃς κ.τ.λ., and Ran 237

311. ἐπηνύσθη, was finished, was accomplished, gained, ἐτελειώθη, Joan Diac

312 τρίπος, for τρίπους, occurs in Il xxii. 164, τὸ δὲ μέγα κεῖται ἄεθλον· ἢ τρίπος, ἠὲ γυνή. ἐντὸς ἀγῶνος, within the space marked out for the contest, viz. for the chariot-race Cf v 205

314. ἀμφὶ ἴτυν, round the outer margin of the shield. Eur Tro 1197, ἴτυος ἐν εὐτόρνοισι περιδρόμοις ἱδρώς The ancient notion of Oceanus forming a circumambient stream round the flat circular earth is well known. Here it was probably borrowed from Il. xviii. 607, ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο, ἄντυγα πὰρ πυματὴν σάκεος πύκα ποιητοῖο. For the Ϝ in ἴτυς see Curtius, 393 συνεῖχε, *continebat*, enclosed as a border, as if to hold the materials together πλήθοντι ἐοικώς, like a full or overflowing river. The phrase must have been derived from noticing the tides.

315. οἱ δὲ κατ' αὐτόν. It would hardly be correct to supply ὄντες. The syntax is explained on v. 237

316. ἀερσιπόται. See Opp. 777, ἀερσιπότητος ἀράχνη

317. ἐπὶ κ.τ.λ., 'over the surface of the water' See on ἐπὶ γαιαν, Opp 11. Goettling places a full stop at ἐκλο-

θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὗ διὰ βουλὰς
Ἥφαιστος ποίησε σάκος μέγα τε στιβαρόν τε
ἀρσάμενος παλάμῃσι. τὸ μὲν Διὸς ἄλκιμος υἱὸς
πάλλεν ἐπικρατέως· ἐπὶ δ' ἱππείου θόρε δίφρου
εἴκελος ἀστεροπῇ πατρὸς Διὸς αἰγιόχοιο,
κοῦφα βιβάς· τῷ δ' ἡνίοχος κρατερὸς Ἰόλαος
δίφρου ἐπεμβεβαὼς ἰθύνετο καμπύλον ἅρμα.
ἀγχίμολον δέ σφ' ἦλθε θεὰ γλαυκῶπις Ἀθήνη,
καί σφεας θαρσύνουσ' ἔπεα πτερόεντα προσηύδα·
Χαίρετε, Λυγκῆος γενεὴ τηλεκλειτοῖο·
νῦν δὴ Ζεὺς κράτος ὔμμι διδοῖ μακάρεσσι ἀνάσσων,
Κύκνον τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
ἄλλο δὲ σοί τι ἔπος ἐρέω, μέγα φέρτατε λαῶν·
εὖτ' ἂν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρσῃς,
τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῖο,

---

318. θᾶυμα Fιδεῖν. 322. Feίκελος 323. Fιόλαος 326. θαρσύνουσα Fέπεα 328. μακάρεσσι Fανάσσων 330. Fέπος Fερέω λαF̃ων 331. αἰF̃ωνος

---

323. τῷ, ἡνίοχος Ald. 326. φωνήσασ' Ald., Q. 328. κράτος ὔμμι Ζεὺς O.

νέοντο. He regards 141—317 as the work of a later poet, and would have us believe that Hesiod wrote θαῦμα ἰδεσθαι (140), θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ. The poet's notion was, that the fishes seemed to move in the water, in such a way as to excite the wonder of Zeus himself.

320. ἀρσάμενος, 'having fitted its parts together.' The medial aorist ἠρσάμην from ἄρω is not elsewhere found. We have ἄρσαντες κατὰ θυμὸν δαιτὸς ἀντάξιος ἔσται, in Il. i. 136.

321. ἐπικρατέως, ἰσχυρῶς, Opp. 206. Inf. v 419.

322. εἴκελος ἀστεροπῇ. This phrase seems borrowed from Il. xiv. 386, as Goettling has observed.

324. ἰθύνετο. So Od. xxii. 8, ἦ, καὶ ἐπ' Ἀντινόῳ ἰθύνετο πικρὸν ὀιστόν.

327. Λυγκῆος γενεή, which Goettling prefers to understand of Iolaus alone, as descended from Lynceus through Amphitryo, seems better referred to both him and Hercules, on account of the plural χαίρετε and ὔμμι. There seems an appeal to the heroes' sharpness of sight in what follows, 333–5.

329. ἐξεναρεῖν (ἐναίρω) appears to be ἅπαξ λεγόμενον. The usual aorist has the middle form, ἐνήρατο. A common Homeric word is ἐξεναρίξειν, of which ἐξεναρεῖν was intended to be the second aorist.

331. αἰὼν is used in the feminine by Euripides, Phoen. 1484, σκοτίαν αἰῶνα λαχόντων. Cf. Simonides, frag. 97, 3, ἦ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἀμέρσαι.

332. τοῖο, as inf. 337, the demonstrative with emphasis; 'leave *him* and *his* arms, and go in pursuit of Ares himself.' Possibly αὐτὸν δὲ βροτόλοιγον should be read. Goettling renders αὐτὸς δὲ "solus vero." Perhaps there is only a contrast between τὸν μὲν and

αὐτὸς δὲ βροτολοιγὸν Ἄρην ἐπιόντα δοκεύσας,
ἔνθα κε γυμνωθέντα σάκευς ὕπο δαιδαλέοιο
ὀφθαλμοῖσιν ἴδῃς, ἔνθ' οὐτάμεν ὀξέϊ χαλκῷ·
ἂψ δ' ἀναχάσσασθαι· ἐπεὶ οὔ νύ τοι αἴσιμόν ἐστιν
οὔθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοῖο.
Ὣς εἰποῦσ' ἐς δίφρον ἐβήσατο δῖα θεάων,
νίκην ἀθανάτῃς χερσὶν καὶ κῦδος ἔχουσα,
[ἐσσυμένως. τότε δή ῥα διόγνητος Ἰόλαος]
σμερδαλέον θ' ἵπποισιν ἐκέκλετο· τοὶ δ' ὑπ' ὁμοκλῆς
ῥίμφ' ἔφερον θοὸν ἅρμα κονίοντες πεδίοιο.
ἐν γάρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη
αἰγίδ' ἀνασσείσασα· περιστονάχιζε δὲ γαῖα.
τοὶ δ' ἄμυδις †προγένοντ' ἴκελοι πυρὶ ἠὲ θυέλλῃ,

335. Fίδῃς 338. Feιποῦσ' 340. Fιόλαος 342. θοῖὸν

333. ἐπὶ νῶτα O. 334. κε om. Ald. καὶ O. 336. ἀναχωρήσασθαι Ald., O. 338. ἐς om. O. ἐπεβήσετο Ald. 339. ἀθανάτῃσι Ald. ἀθανάτοις O. 341. σμερδαλέον θ' O, Ald. ὑπ' ὁμομοκλῆς O. 343. σφι O. 344. περὶ στενάχησε δὲ Ald., O. 345. προγένοντ' Ald. προγένοντο ἴκελος O.

αὐτὸς δέ, though it is hardly a forcible one. Nearly the same distich occurs again at v. 425—6.—Ἄρην, a later form than Ἄρη, is here to be noticed. See inf. 457, where the Aldine gives Ἄρη', the Harleian MS ἄρη —γυμνωθέντα, exposed from under the cover of the shield. Eur. Phoen. 1396, γυμνὸν ὅμον εἰσιδὼν ὁ πρόσθε τρωθεὶς στέρνα Πολυνείκους βίᾳ διῆκε λόγχην. Cf. inf. v. 460.

338. ἐς δίφρον, into the chariot of Hercules.—νίκην, according to Goettling, refers to the Gorgon's head on the aegis, a symbol of victory. But this is far-fetched. Rather the idea is borrowed from later writers, who were familiar with the title Νίκη Ἀθάνα, on which see Eur Ion 1529. On some of the later coins the symbol of a victory *held in the hands* is found See Hom. Il. v 593, xi 4 (quoted by Goettling).

340 διόγνητος (-γέννητος or -γενητος), a variant from the common epic attribute διογενής. See Fragm cxxv, Φλεγύαο διογνήτοιο θύγατρα.—The lengthening the final syllable in σμερδαλέον before ἵπποισιν would be an unwonted licence Most copies add θ', which may have been a metrical insertion. One may suspect however that 340 is spurious. Athena herself mounted the car, σμερδαλέον θ' ἵπποισιν ἐκέκλετο κ.τ.λ. This is infinitely more graphic, and accords better with v. 343.

345. προγένοντο, came on, πόρρω ἐγένοντο. Compare προφερὲς ὁδοῦ, Opp. 579. Hom. Il. xviii 525, οἱ δὲ τάχα προγένοντο. Apoll. Rhod. iii. 1292, ἅμφω ὁμοῦ προγένοντο. There seems however to be some error in the verse. For, first, ἴκελος takes the digamma; secondly, one MS gives προσέγενθ' and the Harleian has ἴκελος. One reading therefore appears to have been τοὶ δ' ἄμυδις προσέγεντ' ἴκελος πυρὶ κ.τ.λ. We have γεντο for ἐγένετο in Theog. 288.

Κύκνος θ' ἱππόδαμος καὶ Ἄρης ἀκόρητος ἀϋτῆς.
τῶν ἵπποι μὲν ἔπειθ' ὑπεναντίοι ἀλλήλοισιν
ὀξεῖα χρέμισαν, περὶ δέ σφισιν ἄγνυτο ἠχώ.
τὸν πρότερος προσέειπε βίη Ἡρακληείη·
Κύκνε πέπον, τί νυ νῶϊν ἐπίσχετον ὠκέας ἵππους,
ἀνδράσιν οἵ τε πόνου καὶ ὀϊζύος ἴδριές εἰμεν;
ἀλλὰ παρὲξ ἔχε δίφρον ἐΰξοον ἠδὲ κελεύθου
εἶκε παρὲξ ἰέναι. Τρηχῖνα δέ τοι παρελαύνω
ἐς Κήϋκα ἄνακτα· ὁ γὰρ δυνάμει τε καὶ αἰδοῖ
Τρηχίνος προβέβηκε, σὺ δ' εὖ μάλα οἶσθα καὶ αὐτός·
τοῦ γὰρ ὀπυίεις παῖδα Θεμιστονόην κυανῶπιν.
ὦ πέπον, οὐ μὲν γάρ τοι Ἄρης θανάτοιο τελευτὴν

---

348. σφισι ϝάγνυτο ϝηχώ 349. προσέϝειπε 354. ϝάνακτα 355. ϝοῖσθα

---

347. τῶν θ' Ald. τῶν δ' O. 348. σφιν Ald. σφισιν O. 349. πρότερον Ald. 353. τραχῖνα O. 355. προσέββηκε O. σὺ δ' αὖ Ald.

---

346. ἀϋτῆς. This is said because Homer represents the god as shouting loudly in battle *passim*.

347 τῶν θ' vulgo, and so Gaisford, τῶν δ' Harl. τῶν Herm. Goettl.

348. ὀξεῖα. The poet has used this form, without any safe precedent, for the neuter ὀξέα. We have in Theocr. i. 95, ἡνθέ γε μὰν ἀδεῖα καὶ ἁ Κύπρις γελάοισα, where some connect ἀδέα γελάοισα, though it is better to construe ἀδεῖα ἦλθε καὶ γελάοισα. In Soph. Trach 122, ἀδεῖα μὲν ἀντία δ' οἴσω, the more probable reading is αἰδοῖα μέν. Here there is no escape from the anomaly, unless we read ὀξέα τ' ἐχρέμισαν, with Guietus, or ὀξεῖαι χρέμισαν, regarding ἵπποι as feminine. Probably it is a licence or anomaly of the same kind as σεσάρνῖα, sup v 268. It may be added, that χρεμίζω for χρεμετίζω, 'to neigh,' is not only ἅπαξ λεγόμενον, but probably an invention of the poet's. Apollonius uses ἐπιχρεμέθων, iii 1260.

350. ἐπίσχετον, i. e. σύ τε καὶ Ἄρης. Cf v 59. The dual of ἐπίσχω. So inf. v. 446, Ἄρες, ἔπισχε μένοι.

351. The genuineness of this verse is doubtful It was a senseless argument to address to Cycnus and Ares, 'why do you attack us who know what toil and trouble is?' and ἴδριι ought to have the digamma, as in Opp. 778.

352. κελεύθου εἶκε, *via cede*, give way for us to pass out on one side (παρ-ξ). So εἴκειν ὁδοῦ Eur. Ion 937 εἶκε θυμοῦ Soph. Ant. 718. Compare Oed. R. 804 seqq.

353. Τρηχῖνα, sc. ἐς, I am going on (driving past you) to Trachis. —ὁ γὰρ κ.τ.λ., an explanation of the title ἄνακτα.—αἰδοῖ, in the respect paid to him, the awe in which he is held.

355 Τρηχῖνος, for Τραχινίων, as Goettling points out.

357 οὐ μὲν γάρ The γάρ gives the reason why he should give way, v. 353, the intermediate lines being parenthetical. — ἀρκέσει, *arcebit*. — συνοισόμεθα, shall engage with you. Aesch. Theb. 630—3, κατεύχεται—σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πόλαι. Apoll. Rhod. iii 183, φρασσόμεθ', εἴτ' Ἄρηϊ συνοισόμεθ' κ.τ.λ.

ἀρκέσει, εἰ δὴ νῶϊ συνοισόμεθα πτολεμίζειν.
ἤδη μέν τί ἔ φημι καὶ ἄλλοτε πειρηθῆναι
ἔγχεος ἠμετέρου, ὅθ' ὑπὲρ Πύλου ἠμαθόεντος
ἀντίος ἔστη ἐμεῖο, μάχης ἄμοτον μενεαίνων.
τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἠρείσατο γαίῃ
οὐταμένου σάκεος, τὸ δὲ τέτρατον ἤλασα μηρὸν
παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα·
πρηνὴς δ' ἐν κονίῃσι χαμαὶ πέσεν ἔγχεος ὁρμῇ.
ἔνθα κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη,
χερσὶν ὕφ' ἡμετέρῃσι λιπὼν ἔναρα βροτόεντα.
Ὣς ἔφατ'· οὐδ' ἄρα Κύκνος ἐϋμμελίης ἐμενοίνα
τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματας ἵππους.
δὴ τότ' ἀπ' εὐπλεκέων δίφρων θόρον αἶψ' ἐπὶ γαῖαν
παῖς τε Διὸς μεγάλου καὶ Ἐνυαλίοιο ἄνακτος.
ἡνίοχοι δ' ἔμπλην ἔλασαν καλλίτριχας ἵππους·

---

359. *Fε* 369. *Fερυσάρματας* 371. *Fάνακτος*

---

358. *πολεμίζειν* O. 359. *μάν τε* Ald., O. 361. *ἐμοῖο* O. 364. *σάκος* Ald., O. 367. *ἐφ'* Ald., O.

360. *ὑπὲρ Πύλου.* Apollodor. ii. 7, 3, *μετὰ δὲ τὴν Ἥλιδος ἅλωσιν ἐστράτευσεν ἐπὶ Πύλον, καὶ τὴν πόλιν ἑλὼν Περικλύμενον κτείνει τὸν ἀλκιμώτατον τῶν Νηλέως παίδων.—κατὰ δὲ τὴν μάχην καὶ Ἅιδην ἔτρωσε Πυλίοις βοηθοῦντα.* See Il. v. 395. We must evidently read Ἄρην for Ἅιδην, if the account of our poet is to be trusted.

362. *ἠρείσατο*, he supported himself. Probably *ἐπὶ γουνατος* is to be supplied, this being a figure taken from wrestlers, as in Aesch. *Ag.* 64, *γουνατος κοπίασιν ἐρειδομένου—οὐταμένου*, as if from *οὐτημι, οὐταμαι.* We have *κατ' οὐταμένην ὠτειλήν*, by or through the wound inflicted, Il. xiv. 518, where it is by some regarded as a middle or epic aorist in a passive sense. Goettling compares *κταμενος*, inf. v. 402.

364. Hesych. *σπεύδων· σπουδάζων, ἐνεργῶν.* The construction is, *διὰ δὲ σαρκὸς ἄραξα αὐτὸν μεγα*, i. e. *μεγάλως*, 'I made a great fracture of it through (under) the flesh.' Perhaps we should read *σάρκας*. The MSS. generally give *σάκος*, but one has *σαρκός*. Cf. inf. 461, where the same variant occurs. Guiseford considers this verse spurious, after Guietus and Heinrich.

366—7. The sense is, *λωβητὸς ἂν ἦν, εἰ ἔλιπε κ.τ.λ.*, "he would have been disgraced, as the god of war, among the gods, if he had given up his arms through my prowess." Why he was not stripped of his arms the poet does not here specify, but the reason may be inferred from v. 337, viz. that it was not permitted to despoil a god.

368. *οὐκ ἐμενοινα*, 'did not desire,' was not eager to do so, in compliance with the good advice he had received. — *ἐχέμεν*, for *κατεχειν*, — *ἐρυσάρματας*, as if 'to hold in his steeds,' from *ἐρυσαρμας*, occurs also Il. xv. 354. *ἐρυσαρματες* xvi. 370. In both places, as here, it takes the digamma.

372. *ἔμπλην, πλησιον* Il. ii. 526

τῶν δ' ὕπο σευομένων ϝκανάχιζε πόσ' εὐρεῖα χθών.
ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
πέτραι ἀποθρώσκωσιν, ἐπ' ἀλλήλαις δὲ πέσωσι,
πολλαὶ δὲ δρῦς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι
αἰγειροί τε τανύρριζοι ῥήγνυνται ὑπ' αὐτῶν
ῥίμφα κυλινδομένων, εἶως πεδίονδ' ἀφίκωνται,
ὣς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.
πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' Ἰαωλκὸς,
Ἄρνη τ' ἠδ' Ἑλίκη Ἄνθειά τε ποιήεσσα
φωνῇ ὕπ' ἀμφοτέρων μεγάλ' ἴαχον· οἱ δ' ἀλαλητῷ
θεσπεσίῳ σύνισαν· μέγα δ' ἔκτυπε μητίετα Ζεύς,
κὰδ' δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἱματοέσσας
σῆμα τιθεὶς πολέμοιο ἑῷ μεγαθαρσέϊ παιδί.

---

378. ἅπας. 380. Ἰαϝωλκὸς 381. ϝάρνη τε ϝελίκη τ'
382. μέγα ϝίαχον? 385. ϝεῷ

---

373. πᾶσ' O. 375. ἀποθρώσκουσιν O. 380. πόλις τε O.
383. σύνεσαν Ald.

Βοιωτῶν δ' ἴμπλην ἐπ' ἀριστερὰ θωρήσσοντο. Archilochus, frag. 57, ἴμπλην ἐμοῦ τε καὶ φίλου.

373. There can be no doubt that πόσ' stands for ποσί, not for πάσα, 'how greatly,' as Goettling is inclined to think. He proposes however κανάχει πᾶσ' εὐρεία χθών, or κναχεῖ ποσὶν εὐρεία χθών, and πᾶσα is the reading of the Harleian and other MSS. Hermann conjectures κναχὴν ἴχεν εὐ χθ, as Il xvi. 105, πήληξ βαλλομένη κναχὴν ἔχε. The final ι is not elided unless in the form ποσσί. The simile consists in the noise and the shock from the collision of two huge moving bodies.

375. Goettling cites, as the reading of one MS., πέτραι ἀποθρώσκουσαι ἐπ' ἀλλήλαισι πίεσσι. This seems preferable, and it is rather supported by the variant ἀποθρώσκουσιν.

377. ῥήγνυνται does not depend directly on ὅτε, which takes the subjunctives as if for ὅταν, but is a distinct clause, stating a fact incidental to or consequent on the event described. The contraction ῥηγνῦνται for ῥηγνύωνται might be defended by Ἐρινῦν for Ἐρινύων.

379. κεκλήγοντες is a present participle, used also by Homer, as from κεκλήγω. Compare ἐρίζοντι, sup. v 228, where see the note.

380. Μυρμιδόνων πόλις, the settlement of the Myrmidons, viz. Phthiotis in Thessaly, whence Achilles was called Φθιώτης. Goettling remarks, that Arne was a town of Boeotia, Helice and Anthea in the Peloponnese. Either therefore the poet used a very strong, and indeed absurd, poetical figure, or, which seems probable, this verse is an interpolation. Cf. v 474.

382. On ἴαχον, ϝίαχον, see Theog 678.

384. ψιάδας, ψεκάδας. Il. xvi. 459, αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε. Ibid. xi 51, κατὰ δ' ὑψόθεν ἧκεν ἐέρσας αἵματι μυδαλέας ἐξ αἰθέρος. Red rain, like red snow, is a real phenomenon, though a rare one, and is said to be caused by a small alga (*Palmella prodigiosa*).

οἷος δ' ἐν βήσσῃς ὄρεος χαλεπὸς προϊδέσθαι
κάπρος χαυλιόδων φρονέει †θυμῷ μαχέσασθαι
ἀνδράσι θηρευτῆς, θήγει δέ τε λευκὸν ὀδόντα
δοχμωθείς, ἀφρὸς δὲ περὶ στόμα μαστιχόωντι
λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτον, 390
ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφί τε δειρήν·
τῷ ἴκελος Διὸς υἱὸς ἀφ' ἱππείου θόρε δίφρου.
ἦμος δὲ χλοερῷ κυανόπτερος ἠχέτα τέττιξ
ὄζῳ ἐφεζόμενος θέρος ἀνθρώποισιν ἀείδειν

---

386. προϊδέσθαι 390. ἑοι ἑἕικτον 392. ἵκελος 393. χλοερῳ

---

386. βήσσαις—προσιδέσθαι O. 387. φρονίει δὲ μάχεσθαι O. φρονίει δὲ Ald. 390. δ' ἵκτην MSS. 393. χλοερὸς O.

---

387. **χαυλιόδων**, a word applied by Herodotus to crocodiles' teeth, ii 68, and ii 71, seems to mean 'showing the teeth through the gap of the closed mouth,' χαυλιος being a synonym of χαῦνος. John the Deacon (on v. 303) has a good note. χαυλιόδοντα μὲν λέγονται ὅσα ἔχουσι τοὺς ὀδόντας ἐξεστηκότας τοῦ στόματος, οἷον ἐλέφας καὶ χοῖρος· καρχαρόδοντα δὲ, ὅσα ἐντὸς μὲν ἔχουσι τοὺς ὀδόντας, ἀλλ' ὀξεῖς, καὶ οἷον κεχαραγμένους. The variants φρονέει δὲ and μάχεσθαι clearly point to a reading which is likely to be right, φρονέει θυμῷ δὲ μάχεσθαι. In this case we must supply ἐστὶ in the verse preceding. —**λευκὸν ὀδόντα**, his tusk, which was so called κατ' ἐξοχήν. Bion, Id. i. 7, κεῖται καλὸς Ἄδωνις λευκῷ ὀδόντι τυπείς Virg. Georg iii 255, 'ipse rubit dentesque Sabellicus exacuit sus.' Apollonius has κάπριος ἀργιόδων, ii. 819. Hom. Od xxiv 332, τὴν ἐν Παρνησῷ μ' ἕλασεν σῦς λευκῷ ὀδόντι.

389. **δοχμωθείς**, with his head awry; 'incurvata cervice,' *Goettl.*—**μαστιχόωντι**, 'champing' Whatever be the etymology of this word, μάσταξ a *mouth*, or μαστίχη *mastich*, from the resemblance between the gum and the viscid saliva, it seems to be our word *to masticate*.

390. **ἵκτον** Goettling for **ἵκτην**, the present, not the imperfect, being required by the context. He compares Od. iv. 27, ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἵκτον. So μάχεσθον, —θην, inf v 406 The verse is here taken from Il i. 104.

391. Ar. Ran. 822, φρίξας δ' αὐτοκόμου λοφιὰς λασιαυχένα χαίταν Od. xix 446 (compared by Goettling), φρίξας ἀὸ λοφιὴν, πῦρ δ' ὀφθαλμοῖσι δεδορκὼς, said of a wild boar.

393 **κυανόπτερος**, 'dark-winged.' They are called by Theocritus αἰθαλόωνες τέττιγες, viii. 138. For the digamma in χλόη see Curtius, Gr Et. 202.

394 **θέρος ἀείδειν** The note of the cicada is described as a sign of summer in Opp 582 The notion of this insect feeding on dew is common among the poets. Theocr. iv. 16, μὴ πρωκαὶ στίζεται, ὥσπερ ὁ τέττιξ. Virg. Ecl v 77, 'dumque thymo pascentur apes, dum rore cicadae.' Pseudo-Anacreon (quoted by Goettl.) θέρεος γλυκὺν προφήτην δενδρίων ἐπ' ἄκρων | ὀλίγην δρόσον πεπωκὼς | βασιλεὺς ὅπως ἀείδεις. —θῆλυς, θάλλειν ποιοῦσα. So Od. v 467, στιβή τε κακὴ καὶ θῆλυς ἔρση The sense of 'female' is quite secondary, viz causing to flourish by giving suck The root is θα, Sanscr. dhâ (our *dairy*).

ἄρχεται, ᾧτε πόσις καὶ βρῶσις θῆλυς ἐέρση,
καί τε πανημέριός τε καὶ ἠῷος χέει αὐδὴν
ἴδει ἐν αἰνοτάτῳ, ὅτε τε χρόα Σείριος ἄζει·
(τῆμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι,
τούστε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰόλλονται,
οἷα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος.)
τὴν ὥρην μάρναντο, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ὡς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλάφοιο
ἀλλήλοις κοτέοντες ἐπὶ σφέας ὁρμήσωσι,
δεινὴ δέ σφ' ἰαχὴ ἄραβός θ' ἅμα γίγνετ' ὀδόντων·
οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι
πέτρῃ ἔφ' ὑψηλῇ μεγάλα κλάζοντε μάχεσθον

---

395. ἐϝέρση 396. ἀϝῷος χέϝει 404. δὲ ϝιαχὴ?

---

396. ἀοιδὴν O. 397. ὁπότε Ald. ὅτε O. 398. τελέθωσι Ald. 400. διόνυσος N. διώνυσσος Ald., O. 403. κοτέοντε Ald. 406. κράζοντε μάχεσθον O. μαχέσθην N, Ald.

---

397. ἴδει, ἰδρῶτι. Cf Opp. 413, καύματος ἰδαλίμου, and ibid. 587, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει.—ὅτε τε Etymol M p. 465, 38, and so Dind. for ὁπότε, others giving ὅτε περ, ὅτε καὶ, ὅτι or ὅτε

398—400. These three verses are parenthetical. The apodosis to ἦμος δὲ in v 393 is τὴν ὥρην, 'at that season,' v. 401. The variant τελέθωσι shows that some ancient critics read ἦμος here for τῆμος. This would also involve δὲ for δὴ, 'and when also,'—and this would seem a better reading, if the δὲ is legitimately made long before the κ. Gaisford, after Graevius, gives ἦμος δή. But there is a difficulty as to the sense of v 399, 'then (in summer) the beards are on the millet, which they sow in summer.' Tzetzes,—εἰς ἀνάπαυσιν δὲ τῆς γῆς τοὺς κέγχρους σπείρουσιν. Ἐν θέρει δὲ οἱ κέγχροι, καὶ ἀπὸ τοῦ θέρους σπείρονται, ὅταν ἄρχωνται περκάζειν οἱ βότρυες Perhaps we should read, τοὺς ἔαρι σπείρουσιν, the ὅτε belonging to τῆμος τελέθουσιν, not to σπείρουσιν—γλῶξ, another form of γλωχὶς, means any kind of sharp point. The word is not found elsewhere.—ὄμφακες, when the green grapes are beginning to change colour. So Aesch. Agam. 943, ὅταν δὲ τεύχῃ Ζεὺς ἀπ' ὄμφακος πικρᾶς οἶνον, τότ' ἤδη ψῦχος ἐν δόμοις πέλει.

400 This verse is perhaps interpolated here. Athenaeus, x. p. 428, cites it as from the μεγάλαι Ἠοῖαι.

401 τὴν ὥρην, 'at that season,' or perhaps, 'at that hour,' viz noon. The accusative of time, without the notion of *duration* Aesch Eum 109, ἔθυον ὥραν οὐδενὸς κοινὴν θεῶν. Eur. Bacch. 722, αἱ δὲ τὴν τεταγμένην ὥραν ἐκίνουν θέρσον.—πολὺς δ' κ τ λ, cf sup 274.

402—4. Goettling encloses these lines, as resulting from another recension in place of the simile following. But both may be allowed to stand, the roaring (ἰαχὴ) of the lions and the screaming of the vultures being compared to the yell of the warriors The poet was commencing the apodosis at οἱ δ', v. 405, but was led away into a second simile, so that the apodosis is deferred till v 412

405—6. Adapted or rather borrowed

αἰγὸς ὀρεσσινόμου ἢ ἀγροτέρης ἐλάφοιο
πίονος, ἤντ' ἐδάμασσε βαλὼν αἰζήϊος ἀνὴρ
ἰῷ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλῃ
χώρου ἄϊδρις ἐὼν, οἱ δ' ὀτραλέως ἐνόησαν,
ἐσσυμένως δέ οἱ ἀμφὶ μάχην δριμεῖαν ἔθεντο,
ὣς οἳ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν.
ἔνθ' ἤτοι Κύκνος μὲν ὑπερμενέος Διὸς υἱὸν
κτεινέμεναι μεμαὼς σάκει ἔμβαλε χάλκεον ἔγχος,
οὐδ' ἔρρηξεν χαλκόν· ἔρυτο δὲ δῶρα θεοῖο.
Ἀμφιτρυωνιάδης δὲ, βίη Ἡρακληείη,
μεσσηγὺς κόρυθός τε καὶ ἀσπίδος ἔγχεϊ μακρῷ
αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου
ἤλασ' ἐπικρατέως· ἀπὸ δ' ἄμφω κέρσε τένοντε
ἀνδροφόνος μελίη· μέγα γὰρ σθένος ἔμπεσε φωτός.
ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπεν, ἢ ὅτε πέτρη
ἠλίβατος, πληγεῖσα Διὸς ψολόεντι κεραυνῷ·

---

410. ἄϝιδρις 411. ϝοι

---

409. ἀπαὶ N. ἀπὸ Ald., O. ἀπαλλήσεται Ald. ἀπαλλήσετο N. ἀπονίσσεται O. 412. κεκλωγότες O. κεκλήγοντες N. κεκληγότες Ald. 415. χαλκὸς N. 419. τέρσε N. 421. ὅτε δρῦς O. 422. πλαγεῖσα N.

---

from Il. xiv. 428, οἱ δ' ὥστ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται.

408. αἰζήϊος (Od. xii. 83), a lengthened form of αἰζηός, 'vigorous,' Opp. 441. Theog. 863.

409. ἀπό. Gaisford with most of the copies gives ἀπαί, a form not metrically necessary. The same variant occurs sup. v. 278, inf. v. 437. ἀπαλήσεται, shall wander from the spot, shall lose his way (ἀλάσθαι). The MSS. vary in the reading, one having ἀπαλλήσετο, whence Goettling conjectures ἀπαλήσατο. The MS. Harl. gives ἀπονίσσεται.

412. κεκληγοντες vulgo. Cf. v. 379. But MS. Harl. has κεκλωγότες, and several others give κεκληγότες, and it is obvious that this is the Homeric verse, Il. xiv. 430, ὣς οἱ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν. Compare Od. xii. 256. Apollonius has κεκληγῶτα, iv. 876.

413. ὑπερμενέος. Perhaps ὑπερμενεα.

415. οὐδ' ἔρρηξεν. See v. 140. Tzetzes records a variant χαλκὸς (so MS. Emman.), viz. the spear-point did not break the shield, for the reason that the shield was not made only of bronze. We should not miss this verse if it were wanting in the copies.

420. μεγα σθενος κ.τ.λ. For great was the force thrown by the hero into the blow.

421. ἤριπε (ἐρείπω), an intransitive aorist common in Homer. See sup. v. 171. Theocr. xiii. 49, κατήριπε δ' ἐς μέλαν ὕδωρ ἀθροος, ὡς ὅκα πυρσὸς ἀπ' οὐρανῷ ἤριπεν ἀστήρ.

ὣς ἔριπ'· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
τὸν μὲν ἔπειτ' εἴασε Διὸς ταλακάρδιος υἱὸς,
αὐτὸς δὲ βροτολοιγὸν Ἄρην ἐπιόντα δοκεύσας,
δεινὸν ὁρῶν ὄσσοισι, λέων ὣς σώματι κύρσας,
ὅστε μάλ' ἐνδυκέως ῥινὸν κρατεροῖς ὀνύχεσσι
σχίσσας ὅ ττι τάχιστα μελίφρονα θυμὸν ἀπηύρα·
ἐμμενέως δ' ἄρα τοῦγε κελαινὸν πίμπλαται ἦτορ·
γλαυκιόων δ' ὄσσοις δεινὸν πλευράς τε καὶ ὤμους
οὐρῇ μαστιόων ποσσὶ γλάφει, οὐδέ τις αὐτὸν
ἔτλη ἐσάντα ἰδὼν σχεδὸν ἐλθεῖν οὐδὲ μάχεσθαι·
τοῖος ἄρ' Ἀμφιτρυωνιάδης, ἀκόρητος ἀϋτῆς.

432. ϝιδὼν

423. βράχευ O. λευκῷ N. 425. ἄρηα Ald. προσιόντα O. ἐπιόντα Ald., N. 428. σχίσας ὅττι μάλιστα O (μάλ underlined). σχίσας Ald. 430. γλαυκίων δ' ὄσσοισι κατὰ O. ὄσσοισι N. 431. μαστιχόων Ald. μαστιόων ON. αὐτοῖ O. γλύφει N.

423. This verse is perhaps spurious.

424. 5 τὸν μὲν—αὐτὸς δέ. See on v. 332—3, where the same verse occurs. —ἐπιόντα is here, as frequently, used in the present sense.

425. σώματι, the body of some beast. Hom. Il. xviii. 161, ὡς δ' ἀπὸ σώματος οὔ τι λέοντ' αἴθωνα δύνανται ποιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι. Ibid. iii. 23, ὡς δὲ λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας. This constant allusion to the lion, which is not now (though see Herod. vii. 125) a European animal, is easily explained by the fact that they were once common in the Greek settlements of Asia Minor, where Sir Charles Fellows attests that they are still met with (Travels, p. 348).

429. ἐμ—πίμπλαται Goettling, by an unusual tmesis. But this is only the conjecture of Heyne on Il. xx. 172, the old copies giving ἐμμενέως, which Ginsford retains, perhaps rightly. See Theog. 712. Hesych. ἐμμενέως· προθυμῶς, βιαίως.

430. γλαυκιᾶν is to glare fiercely, to show the peculiar greenish light of the eye which most feline animals exhibit. This is not a desiderative, but one of those verbs which imply bodily affection, like λημᾶν, 'to be blear-eyed.' The passage is clearly copied from Il. xx. 170, οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτερῶθεν μαστίεται, ἐὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι, γλαυκιόων δ' ἰθὺς φέρεται μένει.

431. μαστιάω, from μάστις (Od. xv. 182), seems here a synonym of μαστίζω. Another form μαστίειν occurs inf. 466, and Il. xvii. 622, μάστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι. The author of this poem shows some laxness in coining words in άω, which are metrically convenient with the inserted ο before the contracted syllable —γλάφει, paws, tears up the ground. So Virgil, describing the horse, Georg. iii. 87, 'cavatque tellurem, et solido graviter sonat ungula cornu.' Probably ἅπαξ λεγόμενον, but formed like γλαφυρὸς, on the analogy of γλύφω. Hesych. γλάφει· γλύφει, ὀρύσσει, κοιλαίνει. Curtius compares scalpo with scalpo. Homer has the compound διαγλάφειν, Od. iv. 438. One MS. here gives γλύφει. We have γλάφυ πετρῆεν Opp. 533.

ἀντίος ἔστη Ἄρηος, ἐνὶ φρεσὶ θάρσος ἀέξων,
ἐσσυμένως· ὁ δέ οἱ σχεδὸν ἦλυθεν ἀχνύμενος κῆρ,
ἀμφότεροι δ' ἰάχοντες ἐπ' ἀλλήλοισιν ὄρουσαν.
ὡς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρηῶνος ὀρούσῃ,
μακρὰ δ' ἐπιθρώσκουσα κυλίνδεται, ἡ δέ τε ἠχῇ
ἔρχεται ἐμμεμαυῖα, πάγος δέ οἱ ἀντεβόλησεν
ὑψηλός· τῷ δὴ συνεγείκεται, ἔνθα μιν ἴσχει·
τόσσῃ ὁ μὲν ἰαχῇ, βρισάρματος οὔλιος Ἄρης,
κεκληγὼς ἐπόρουσεν· ὁ δ' ἐμμαπέως ὑπέδεκτο.
αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
ἀντίη ἦλθεν Ἄρηος ἐρεμνὴν αἰγίδ' ἔχουσα·
δεινὰ δ' ὑπόδρα ἰδοῦσ' ἔπεα πτερόεντα προσηύδα·

---

438. Fηχῇ 439. Foι 441. Fιαχῇ 445. Fιδοῦσα Fέπεα

---

434. ἀντίος ἄρηος ἔστη N. ἀντίος ἄρεος ἔστη O. 435. ἀχθόμενος O. 436. ἰάχοντε N. 437. ὀροῖσα Ald. ὀροίσῃ N. ὄρου O. 438. μακρὰν δ' O. 439. ἐκμεμαυῖα N. 440. συνείκεται. 445. ἰδοῖσα ἔπεα N.

---

434. Perhaps, Ἄρηι, *μέγα φρεσὶ κ.τ.λ.* The genitive is more usual with *ἀντίος*, but the dative occurs Il. vii. 20, xv. 584, xx. 422. Sup. 96, *μέγα δὲ φρεσὶ θάρσος ἀέξων.*

436. *ἰάχειν* seems generally to take the digamma, cf. inf 441, 451, but it is a doubtful word in this respect. We might read, *ὁ δ' ἄρ' ὡς σχεδὸν ἦλυθεν—, ἀμφότεροι Fιάχοντες.*

437. *πρηὼν*, for *πρὼν*, 'a headland,' seems *ἅπαξ λεγόμενον*, like so many other words in this poem. It may be remarked that the same simile occurred before at v. 374. It is the *ὀλοοίτροχος* of Il. xiii. 137.

438 *μακρὰ δ'* Perhaps *μακρὸν*, as many MSS. give *ὀροῦσα* for *ὀρούσῃ* or *-η*. And the MS Harl gives *μακρὰν δ'*.

Iliad. *ἠχῇ*, with a noise. So one of Goettling's MSS. rightly, the rest having *ἠχή*.

440. *συνεγείκεται* for *συμφέρεται, συμβάλλεται*, is *ἅπαξ λεγόμενον*. The Etymol Mag. p 691. 24 (quoted by Goettl.) has *τὸ ἐνείκω Βοιώτιον, ὃ σημαίνει τὸ ἐνέγκω*. The sense appears to be, 'with whatever it comes into collision, there does that stop it.' We might have expected *τῇ δὲ ξυνεγείκεται*, 'and where it (the stone) strikes, there it (the hill) stops it.'

441. *βρισάρματος*. The weight of a god was supposed to be supernaturally great. So Cybele, in the ship from Troy, caused the vessel to strand, Ovid, Fast. iv 300, "sedit limoso pressa carina vado." Heinrich compares Il. v. 837, *ἡ δ' ὡς δίφρον ἔβαινε παρὰ Διομήδεα δῖον ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων βριθοσύνῃ.*

445. *δεινὰ* has perhaps crept in as a gloss on *ὑπόδρα*, where the original reading was *τὸν δ' ἄρ'* (or *καὶ μιν*) *ὑπόδρα Fιδοῦσα Fέπεα κ.τ.λ.* The adverb, so common in Homer, seems compounded of the root *δρακ* or *δερκ*, and so it may originally have been *ὑπόδραξ* for *ὑποδράκις*, like *λάξ, διαμπάξ*. For that *ξ* was sometimes evanescent, though a double letter, is shown by the accent of *κῆρυξ, κλῖμαξ*, &c.

Ἄρες, ἔπισχε μένος κρατερὸν καὶ χεῖρας ἀάπτους.
οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δῦσαι
Ἡρακλέα κτείναντα, Διὸς θρασυκάρδιον υἱόν.
ἀλλ' ἄγε παῦε μάχην, μηδ' ἀντίος ἵστασ' ἐμεῖο.
Ὣς ἔφατ'· ἀλλ' οὐ πεῖθ' Ἄρεος μεγαλήτορα θυμὸν,
ἀλλὰ μέγα ἰάχων φλογὶ εἴκελα τεύχεα πάλλων
καρπαλίμως ἐπόρουσε βίῃ Ἡρακληείῃ
κακτάμεναι μεμαώς· καί ῥ' ἔμβαλε χάλκεον ἔγχος
σπερχνὸν ἑοῦ παιδὸς κοτέων πέρι τεθνηῶτος
ἐν σάκεϊ μεγάλῳ. ἀπὸ δὲ γλαυκῶπις Ἀθήνη
ἔγχεος ὁρμὴν ἔτραπ' ὀρεξαμένη ἀπὸ δίφρου.
δριμὺ δ' Ἄρην ἄχος εἷλε· ἐρυσσάμενος δ' ἄορ ὀξὺ
ἔσσυτ' ἐφ' Ἡρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα
Ἀμφιτρυωνιάδης, δεινῆς ἀκόρητος ἀϋτῆς,
μηρὸν γυμνωθέντα σάκευς ὕπο δαιδαλέοιο
οὐτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε
δούρατι νωμήσας, ἐπὶ δὲ χθονὶ κάββαλε μέσσῃ.
τῷ δὲ Φόβος καὶ Δεῖμος ἐΰτροχον ἅρμα καὶ ἵππους

---

451. Γιάχων Γείκελα 454. ἑοῦ 457. Γερυσσάμενος δ' ἄορ

---

446. ἐπίσχες N. 449. παῦε μάχης vulgo. παῦσαι O. μάχη Ald. 450. πείθετ' θ' ἥρης μεγαλήτορι θυμῷ O, 451. μέγ' ἰάχων Ald., N. μέγ' om. O. 453. κατάμεναι N. κατακτάμεναι O. 454. παιδὸς ἑοῦ Ald., NO. 456. ἐτράπετ' N. 457. ἄρη' Ald. ἄρη O. 458. ἡρακλῆϊ κρατερόφρονι NO, Ald. 460. σάκευς N. 461. σαρκὸς O. σάκος N, Ald. ἔραζε Ald. 462. νωμήσαν Ald.

---

447. οὐ θέμις ἐστίν See v. 336

449. For μάχης, which would require παῦσαι, it seems necessary to read μαχην, 'stop the fight.' Aldus has μάχη.

453 κακτάμενα, for κατακτανεῖν of the later style. Above, v. 414, we have κτειναμεναι μενεαιν.

454. σπερχνὸν, hastily, angrily. Hesych σπουδαίων, and σπερχνός ταχύς, σπεύδων, ἄγαν ἐγκείμενος πρός τι, ἢ ἐπειγόμενος Cf Ar Ach 1188, λρστὰι ἐλαύνων καὶ κατασπέρχων δορί—ἑοῦ παιδὸς, Cycnus, whom Hercules had slain, v 119.

457 Ἄρην See on v. 333.

460–1. Compare vv. 334. 364 Gaisford marks διὰ δὲ—νωμήσας as spurious after Guietus.

463 Φόβος καὶ Δεῖμος These were the παραστάται or assistants in the chariot of Ares, sup v. 195. For their genealogy cf Theog 934

ἤλασαν αἶψ' ἐγγὺς, καὶ ἀπὸ χθονὸς εὐρυοδείης
ἐς δίφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα
ἵππους μαστιέτην· ἵκοντο δὲ μακρὸν Ὄλυμπον.
υἱὸς δ' Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος
Κύκνον σκυλεύσαντες ἀπ' ὤμων τεύχεα καλὰ
νίσσοντ'· αἶψα δ' ἔπειτα πόλιν Τρηχῖνος ἵκοντο
ἵπποις ὠκυπόδεσσιν. ἀτὰρ γλαυκῶπις Ἀθήνη
ἐξίκετ' Οὔλυμπόν τε μέγαν καὶ δώματα πατρός.
Κύκνον δ' αὖ Κήϋξ θάπτεν καὶ λαὸς ἀπείρων,
οἵ ῥ' ἐγγὺς ναῖον πόλιος κλειτοῦ βασιλῆος
[Ἄνθην Μυρμιδόνων τε πόλιν κλειτήν τ' Ἰαωλκὸν
Ἄρνην τ' ἠδ' Ἑλίκην· πολλὸς δ' ἠγείρετο λαὸς,]
τιμῶντες Κήϋκα, φίλον μακάρεσσι θεοῖσι.
τοῦ δὲ τάφον καὶ σῆμ' ἀϊδὲς ποίησεν Ἄναυρος
ὄμβρῳ χειμερίῳ πλήθων. τὼς γάρ μιν Ἀπόλλων

---

467. ϝιόλαος 472. λαϝὸς 474. Ἰαϝωλκὸν
475. ϝάρνην τε ϝελίκην τε· πολὺς δ' 477. ἀϝιδὲς

---

464. ἤλασεν Ald. 465. θῆκεν O. 466. μαστιγέτην N. 468. συλήσαντες Ald. 469. τραχῖνον Ald. τριχῖνος O. 470. ὠκυπόδεσσι Ald. ὠκυπόδεσιν O. αὐτὰρ ON. 472. θάπτε ON. 473. ναίων—πόλιας Ald. πόληας NO. 474. τ' ἰαβηλὸν ὠλκ῀ O. 475. ἑλίην N. ἠγείρατο O.

---

468. σκυλεύσαντες. This had been deferred at the desire of Athena, v. 332. One MS and Aldus has συλήσαντες, a more epic word.—Τρηχῖνος, see v. 353.

472. Κήϋξ, the father-in-law of Cycnus, sup. v. 356.

474—5. Goettling is probably right in supposing these two lines to have been inserted here from v. 381, where see the note. It is not easy to account for the remarkable reading of the Harleian, (confirmed as it is by one of Goettling's MSS. which has ἰακηλόν,) unless the β is a corruption of the digamma in Ἰαϝωλκόν. After λαὸς ἀπείρων, 'a countless host,' the words πολλὸς—λαὸς are a mere tautology. Homer has δῆμος ἀπείρων, Il. xxiv. 776.

477. ἀϊδὲς, unseen, ἀΐδηλον, ἀφανὲς, ἀμαυρόν. A rare and probably post-epic word. The Anaurus, a river of Thessaly, seems to have been noted for its inundations. Hence Apoll. Rhod. i. 9, speaks of it as χειμέριος, swollen in winter. Tzetzes says, καλοῦσι δὲ καὶ ἀναύρους τοὺς χειμάρρους. Apollo, says the poet, would not permit the tomb of a brigand, who laid wait for travellers

Λητοΐδης ἤνωξ', ὅτι ῥα κλειτὰς ἑκατόμβας
ὅστις ἄγοι Πυθώδε βίῃ σύλασκε δοκεύων. 480

---

479. ἤνυξ' N. ἤνωγ' O. ἤνωξ' Ald.

---

on the sacred road to Delphi, and carried off the cattle that were being driven to the shrine, to remain conspicuous to men. The sense is, διότι σύλασκε τοὺς ἄγοντας τὰς ἑκατόμβας. Tzetzes: — ἵνα δείξῃ, ὅτι καὶ οἱ τάφοι ἀφανίζονται τῶν ἀδίκων. The aorist ἤνωξα was used by Homer, but there is a variant ἤνωγ'.

479. ἑκατόμβας. These were the δεκάτας, or tithe of the flocks, alluded to in the Greek Argument.

ΘΕΟΓΟΝΙΑ.

EPITOME OF THE THEOGONY.

1—115. Introduction. 1—35. The Muses after dancing on Mount Helicon come by night to Hesiod and confer on him the gift of poetry with a staff of the bay-tree. 36—55. The office of the Muses in singing to the gods on Olympus. 56—74. The birth of the Muses in Pieria near Olympus, and their going thither to join the company of the gods. 75—97. Names of the Muses, their patronage of kings, and their power to impart eloquence. 98—103. The use of music in relieving care. 104—115. Invocation of the goddesses to aid the poet in his theme of the Theogony, suggested by themselves (v. 33).

116—132. Chaos and Earth, the first parents, and Eros.[1] The offspring of Chaos, Darkness subterranean and celestial; the subsequent birth out of Night, of Day, Heaven, Mountains, and Sea. 133—146. The offspring of Earth and Sky; Oceanus, the Titans of both sexes, the Cyclopes, and Cronos. 147—153. Other sons of Earth and Sky (Uranus), the hundred-handed giants. 154—172. Uranus dislikes his own progeny, and keeps them within the Earth their mother. Her scheme in concert with Cronos her youngest child to avenge herself on Uranus. 173—184. Cronos mutilates his father Uranus. 185—195. The Giants and the Erinyes spring from the blood, and Aphrodite from the foam of the cast-away members. 196—206. Titles and attributes of the goddess of Love. 207—210. Uranus calls his sons *Titans* (avengers). 211—225. Offspring of Night without a father. 226—232. The children of Eris (strife); 233—239. Of Pontus and Earth. 240—264. Ocean Nymphs, daughters of Nereus and Doris, and their names. 265—269. Children of Thaumas and Electra, Iris and the Harpies.

[1] Prof Jebb ("Primer," p. 43) observes, "The *Theogony* falls into two chief parts. The first part tells how the visible order of Nature arose; the second tells how the gods were born."

270—286. Children of Phorcys and Latona, female monsters, the Graeae and the Gorgons, from whom Chrysaor and Pegasus sprang. 287—294. Geryon born from Chrysaor and Callirhoe the daughter of Ocean. 295—305. Earth brings forth Echidna, from whom by Typhoeus spring (306—332) the monsters Cerberus, Hydra, Geryon's dog Orthus, and Chimaera; and from Echidna by Orthus, the Sphinx. 333—336. The serpent born of Ceto and Phorcys to guard the golden apples. 337—345. Names of Rivers, the progeny of Tethys and Ocean. 346—370. Names of Nymphs born of the same parents. 371—374. Birth of Sun and Moon from the Titans Thea and Hyperion. 375—382. Children of the Titan Crius and Eurybia. The Winds born of Aurora and Astraeus; the stars and planets. 383—403. Kratos and Bia, attendants of Zeus, born of Styx and Oceanus. The prerogatives of Styx in binding the gods by oath. 404—452. Children of the Titans Coeus and Phoebe; Latona, Asteria, Hecate. Prerogatives of Hecate in Heaven and on Earth.

453—458. The elder gods of the second dynasty, offspring of Cronus and Rhea; Vesta, Demeter, Hera, Hades, Poseidon, Zeus. 459—491. Device of Rhea to prevent Cronus from devouring his own progeny, by giving him a stone to swallow. The education of Zeus in Crete. 492—500. Cronus disgorges his offspring together with the stone. 501—506. Zeus sets at liberty the imprisoned Titans. 507—542. Offspring of Iapetus and Clymene; Atlas, Menoetius, Prometheus, and Epimetheus; and the punishments respectively inflicted on them. 535—569. Story of Prometheus deceiving Zeus at a sacrifice, and stealing fire. 570—589. Zeus sends Pandora in retribution, who brings evils upon man. 590—612. Women born from Pandora; invective against the sex. 617—663. Zeus, by advice of Earth, calls in the aid of the Hundred-handed in the fight against the Titanic powers. 665—716. Description of the contest, and final victory of Zeus. 717—745. Zeus imprisons the Titans in Hades, and appoints the Hundred-handed giants their keepers. Description of Hades. 746—757. The station of Atlas in the far west. 758—766. Abode of Sleep and Death, children of Night. 767—774. Abode of Hades and Proserpine, guarded by Cerberus. 775—792. Abode of Styx, and her ministry in ratifying oaths.

793—806. Punishment of those gods who swear falsely by Styx. 807–819. Description of the infernal prison of the Titans. 820—868. Typhoeus, born of Earth and Tartarus, half human, half serpent, rebels against Zeus, and is blasted with his thunderbolts. 869—880. Progeny of Typhoeus, the violent and sudden gales.

881—885. The Jovian dynasty. Zeus is appointed sovereign by the rest of the gods, at the suggestion of Earth. 886—900. He marries Metis, and swallows her when about to give birth to Athena. 901—906. He next marries Themis; 907—911. Eurynome; 912—914. Demeter; 915—917. Mnemosyne; 918—920. Latona; 921—923. and lastly Hera. 924—926. Athena is born from the head of Zeus. 927—929. Hephaestus is born from Hera. 930—937. Offspring of Poseidon and Amphitrite, Ares and Aphrodite. 938—944. Hermes is born of Maia by Zeus, Dionysus of Semele, Hercules of Alcmena. 945—955. Marriages of Hephaestus, Dionysus, and Hercules. 956—962. Circe and Aeetes, children of the Sun. Medea the daughter of Aeetes.

963—1022. Catalogue of goddesses who have wedded with mortal men, and their offspring. 969—974. Plutus born from Demeter and Iasius. 975—978. Ino and her sisters from Harmonia and Cadmus. 984—991. Memnon from Aurora and Tithonus, and Phaethon from Aurora and Cephalus. 992—1002. Medeus the son of Medea and Jason. 1003—1007. Phocus the son of Psamathe and Aeacus. 1008—1018. Aeneas the son of Aphrodite and Anchises, and the heroes who became settlers in Italy. 1019—1022. Transition to a distinct poem, the Γυναικῶν Κατάλογος.

It is to be observed, that the scholiast (who appears from his comment on v. 429 to have been a Christian) explains the whole of the Theogony according to the mystic or symbolic system of interpretation. Whatever may have been the origin of Myth among the Aryan nations, it is probable that Hesiod merely collected and combined the opinions about the gods which were current in his time, and which were, perhaps, for the most part, of very much greater antiquity.

It is not indeed certain that Hesiod, or whoever was the author of the "Works and Days," was also the author of this poem. It is

sufficient for us to know that Herodotus (ii. 53), Plato, and other ancient authors expressly attributed the "Theogony" to him. Of its great antiquity, in the main, there can be no doubt; but in its present form it has little claim to be considered a complete and entirely genuine production. It seems to have undergone successive recensions and interpolations by the early rhapsodists, to whom we may not unreasonably attribute the many Homeric phrases and even verses which occur in it.[1] These rhapsodists probably had traditional readings, more or less authentic, of various parts; which readings were afterwards combined, and caused tautology and abruptness. Some verses and passages may even have been added from Parmenides, Onomacritus, and the poets of the Orphic school. We can only form conjectures on these matters; but taking the poem as we have it, it is a very curious exposition of the earliest Greek creed, as well as a specimen of the epic language, remarkable for its general distinctness from the style and versification of the Iliad and the Odyssey, though a few passages seem to indicate a common origin.

The theory maintained by some, that both Homer and Hesiod adopted verses from still earlier poems, ballads, or metrical apophthegms, does not appear to have a very high probability. Still less is it likely that the one poet borrowed the verses or sentiments of the other. Indeed, "Homeric and Hesiodic poems" is a safer phrase than the name of definite authors. Such poems more probably had a remote and humble birth and a long growth, than came into sudden being from the genius of two great composers.

[1] Some rhapsodists may have recited and lectured on both Homer and Hesiod, though some confined themselves solely to Homer. See Plato, Ion, p. 531.

ΘΕΟΓΟΝΙΑ.

Μουσάων Ἑλικωνιάδων ἀρχώμεθ' ἀείδειν,
αἵθ' Ἑλικῶνος ἔχουσιν ὄρος μέγα τε ζάθεόν τε,

1—2—7. Γελικ

2. μέγα ζάθεόν τε LM.

1—115. In this long proœmium the poet both addresses and eulogises the Muses, to whose injunction and inspiration, at a time when he was a shepherd on Mount Helicon, he attributes his faculty of song, while the subject he proposes was suggested by them as they were singing the praises of the gods in a procession by night from Helicon. There is much probability in the opinion of Hermann, that the present introduction has been variously arranged, altered, and enlarged by successive rhapsodists. He discriminates not less than seven distinct *recensions*, in other words, so many separate *proœmia* prefixed to the Theogony by those professional reciters of it, the union of all which by the earlier copyists resulted in the present incongruous medley. In some of these he supposes only the first line to have existed followed immediately by v. 22, or v. 54, or v. 94. In others he thinks v. 5—10 were wanting, or only 5—4, together with 22—74, while in some recensions he conceives the proœmium ended with v. 52, in others with v. 21, or with v. 74. All this is, of course, but conjectural, and we can only say of his theory, that each of these presumed recensions would present in itself a tolerably complete and connected narrative, free from the repetitions which at present involve and disfigure it. Dr. Flach regards as spurious the whole passage from v. 5 to v. 35, and 43—103. Schœmann (com. crit. p. 62) observes, "sunt autem partes tres (proœmii) distinguendae, quarum prima usque ad v. 36, poetam Musarum instinctu ad canendum provocatum esse memorat, altera usque ad v. 104 tota in Musarum laud bus versatur, tertia usque ad v. 115 brevem rerum in theogonia proponendarum indicem habet." It is to be remarked that a similar proœme to Zeus and the Muses commences the Ἔργα καὶ Ἡμέραι.

1 Μουσάων κ.τ.λ. 'From the Muses of Helicon begin we to sing.' This was the usual formula, or a similar one ἐκ Διὸς ἀρχώμεσθα, such as we find in the Homeric hymns.—Ἑλικωνιάδων is not a mere epithet, but is added because Helicon was also the poet's abode, so that he claims them, as it were, κατὰ συγγένειαν. The form Ἑλικωνιάς is to be compared with Ἀσιάς, Ἀσωπιάς. (Here Pur. 785,) Σιμοεντιάς Rhes. 826. We have Ἑλικωνιάδων in Her. F. 791. Cf. Ἔργ. 658.

2 αἱ Ἑλικῶνος Flach, Inf. 23. This word does not take the digamma.

ἠδὲ Ποσειδάωνα γεήοχον, ἐννοσίγαιον,
καὶ Θέμιν αἰδοίην, ἑλικοβλέφαρόν τ' Ἀφροδίτην,
*Φοίβην τε χρυσοστέφανον καλήν τε Διώνην,
Ἠῶ τ' Ἠέλιόν τε μέγαν, λαμπρήν τε Σελήνην,
†Λητώ τ' Ἰαπετόν τε, ἰδὲ Κρόνον ἀγκυλομήτην,
Γαῖάν τ' Ὠκεανόν τε μέγαν, καὶ Νύκτα μέλαιναν,
ἄλλων τ' ἀθανάτων ἱερὸν γένος αἰὲν ἐόντων·
αἵ νύ ποθ' Ἡσίοδον καλὴν ἐδίδαξαν ἀοιδὴν,
ἄρνας ποιμαίνονθ' Ἑλικῶνος ὕπο ζαθέοιο.
τόνδε δέ με πρώτιστα θεαὶ πρὸς μῦθον ἔειπον,

---

16. Γελικοβλέφαρον 18. ἀΓῶ 23. Γάρνας 24. ἐΓειπον

---

15. ποσειδάονα K. Ald. γεήοχον M. γαιήοχον K, Ald. 17. Ἥβην MSS. 18. μέγαν om. M. 19. In K this verse follows v. 17. 23. ποιμένονθ' K. 24. τόντε Ald. ἔειπον KM, Ald. (al. ἔειπαν.)

---

15 γεήοχον is adopted by Goettling from one of his MSS for γαιήοχον. It is also found in the Bodleian MS. Barocc. 60 (where Robinson wrongly gives the reading as γενάοχον). Perhaps it is rather a matter of pronunciation than spelling, but if γῆ is contracted from γέα, there is no difficulty in admitting γεήοχος as a legitimate form. Goettling goes too far in supposing it to be a Boeotic word, because in Pind. Ol. xiii. 78, the metre seems to require it.

17 Φοίβην for Ἥβην Flach, from the conjecture of Schomann. Cf. inf. 136 where, as here and in Aesch. Eum. 7, Phoebe is mentioned among the older or Titanian gods, whereas Hebe was of lower rank and later introduction.

18 λαμπρὴν Goettling here and v. 371, for λαμπράν.

19 Some MSS. invert the order of this and the preceding verse. The arrangement in the text is that of Aldus, Robinson, Gaisford, and Goettling. There is some reason however for preferring to put v. 18 next before v. 20. For thus mention is made first of the greater, then of the lesser gods, next of certain Titanic powers, lastly the elemental divinities, sun and moon, earth and sea. It is equally likely however that v. 19 is an interpolation.—It is to be observed, that the poet himself in the Theogony follows nearly an inverse order.

22 Though αἵ may be the relative, the combination with νύ rather suggests that it is the demonstrative, as we have δς for οὗτος in Opp. 22.—One cannot resist a suspicion, that vv. 22, 23, 25, are the additions of rhapsodists. The metre of 23 is not Hesiodic, and the ζάθεοι Ἑλικών is tamely repeated from v. 2. Moreover, v. 25 occurs as v. 52. They are however unquestionably ancient verses. Compare Ovid, Fast. vi. 13, 'Ecce deas vidi, non quas praeceptor Arandi Viderat, Ascraeas cum sequeretur oves.' Id. A. Am. i. 27, 'Nec mihi sunt visae Clio Cliusque sorores, Pascenti pecudes vallibus, Ascra, tuis.'

24. πρώτιστα does not seem to mean 'they spoke to me first' (*ultro*), but that they spoke first reproachingly, and then conferred the gift of poetic inspiration. Van Lennep understands it to imply that this was the first of several subsequent interviews of the poet with the Muses.—Goettling prefers ἔειπαν, the reading of only one or two MSS. But see on Opp. 289.

[Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο·]
Ποιμένες ἀγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἷον,
ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
ἴδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα μυθήσασθαι.
Ὣς ἔφασαν κοῦραι μεγάλου Διὸς ἀρτιέπειαι·
καί μοι σκῆπτρον ἔδον δάφνης ἐριθηλέος ὄζον

27, 28. ἴδμεν 29. ἀρτιέπειαι

27. ἐτήμοισῖ M. 28. αὖτὰν ἐθέλωμεν M. 29. Διὸς μεγάλου M. 30. ἔδων KM, Ald.

26. ποιμένες. We cannot doubt that this is the vocative, though Goettling thinks it may be the nominative, and conceives an improbable antithesis in ἡμεῖς δὲ Μοῦσαι ἴδμεν in the next verse. A class of persons is addressed, instead of the more individual who represents them. The general sense is, 'Shepherds! indolent and homeless race that you are, and averse from mental exertion, know that we Muses are not such as perchance you suppose; if we are accused of inventing lies, we know also how to speak the truth.' The inference intended to be drawn is, 'And we can teach you to do the like.'—ἄγραυλοι, ἀνεστιοι, εἰκῆ καταδαρθάνοντες. — κάκ' ἐλέγχεα, base-born poltroons; an Homeric expression. Il. ii. 235, ὦ πέπονες, κακ' ἐλεγχέ', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί.—γαστέρες οἷον, 'mere bellies,' i. e. who merely eat, like your own flocks, and have no more mind than they. Hesych. Γαστέρες οἷον τροφῆς μόνης ἐπιμελούμενοι, ὡς Ἡσιοδος ἐν τῇ Θεογονίᾳ. Schol. περὶ τὴν γαστέρα μόνην ἀσχολούμενοι, καὶ μόνα τὰ τῆς γαστρὸς φρονοῦντες. Similarly the verse of Epimenides quoted by St. Paul, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

28. In the contrast of ἀληθέα with ψεύδεα, dola the poetry is meant as opposed to Epic. K. O. Muller (Lit. Gr. p. 80) thinks that there is an implied censure of other poems which were of a more imaginative cast. Goettling and others compare Od. xix. 203, ἴσκεν ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, and Theognis, v. 713, οὐδ' εἰ ψεύδεα μὲν ποιοῖς ἐτύμοισιν ὁμοῖα.—For μυθήσασθαι, the Schol. records a variant γηρύσασθαι, which Grievius prefers, comparing Opp. v. 260, γηρύει' ἀνθρωπων ἄδικον νόον. So also Flach and Schoemann.

29. ἀρτιέπειαι, 'plain-speaking,' a word ἅπαξ λεγόμενον as the feminine of ἀρτιεπης. Cf. Il. xxii. 281, ἀλλά τις ἀρτιεπὴς καὶ ἐπίκλοπος ἔπλετο μύθων. Schol. αἱ ἀπηρτισμένα καὶ τελεια καὶ ὑγιῆ λέγουσαι, ἢ ἀρτίοις ἔπεσι χρώμεναι.

30. ἔδον, the common reading, for ἔδοσαν, cannot be defended, since the last syllable of the shortened forms of the plural ἔβαν, ἔσταν, ἔφυν, like ἦν for ἦσαν (nf. 321), is metrically long. It is more probable that ἔδων, formed by the omission of the σ and by contracting οα, is the true reading, and this is given in the Aldine and some MSS. as well as by Hesych. in v. So the Codex Galeanus has ἑδ δων for ἐδίδοσαν, Opp. v. 150, where others give ἐδίδουν. For δρεψασθαι two MSS. (ap. Goettl.) give δρεψασαι, which affords an easier sense, although δρεπεσθαι is properly a deponent, and the poet could as easily have written δρεψάμενοι. There is sufficient authority for δρεπειν in post-epic times, e.g. Herod. ii. 92. If we admit δρεψασθαι, it may depend either on θηητὸν, 'wondrous to pluck,' or as Goettling and Van Lennep prefer, and as seems more probable, on ἔδων μοι, 'they offered me a beautiful staff to cut from the tree.' It would be a more graphic description to make the Muses hand to Hesiod the staff which they had themselves gathered for him, as a badge or symbol of the poetic function. If δρεψασαι be the genuine reading (and it is adopted by

ἑδρέψασθαι θηητόν· ἐνέπνευσαν δέ μοι αὐδὴν
θείην, ὡς κλείοιμι τά τ' ἐσσόμενα πρό τ' ἐόντα.
καί με κέλονθ' ὑμνεῖν μακάρων γένος αἰὲν ἐόντων,
σφᾶς δ' αὐτὰς πρῶτόν τε καὶ ὕστερον αἰὲν ἀείδειν.
ἀλλὰ τίη μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην;

31. *θαΐητόν*

31. *δρέψασθαι θειητὸν* KM, Ald. 32. *θείην, ἵνα κλείοιμι* K, Ald. *θείαν ἵνα κλείοιμι* M. 33. *καί μ' ἐθέλονθ'* M. 34. *πρῶτον καὶ ὕστερον* M.

Schoemann), it would naturally have been changed into *δρέψασθαι* by those who doubted about the active *δρέπειν*. Aristides, T. II. p. 370 (quoted by Gaisford,) construed *δρέψασθαι θηητὸν*, for his words are these: *ἐν ὑπερβολῇ σεμνύνων τὰ ἑαυτοῦ, τ. φησιν, δρεψάσθαι θηητόν· ὡς οὐδὲ τὸν τυχόντα κλάδισκον λαβὼν κ.τ.λ.* The Boeotian minstrels always carried in their hands a branch of the bay during the recitation of poetry (K. O. Müller, Gr. Lit. p. 79). Whether *βαΐδος* or *βάπτειν* be the real element in *ῥαψῳδός*, it is certain that the bay was selected as a tree sacred to Apollo, for which reason the eating of bay-leaves was thought to impart the genius for both poetry and prophecy. Pausanias, IX. 30, 2, alludes to this passage, *δῆλα γὰρ δὴ καὶ ἐξ αὐτῶν τῶν ἐπῶν, ὅτι ἐπὶ βάβδῳ δάφνης ᾖδε*.

31 Hesych., *θηητόν θαυμαστόν, καλόν, περικαλλές*. For the digamma see Curtius, Gr. Et. 253. The reading *θειητον* (another way of representing the *F*) is recognised by Hesych. *ἐπ.*

32 *κλείοιμι*, that I might celebrate in lays.' See Opp. v. l. As most copies gave *ἵνα κλείοιμι*, others *ὥστε* or *ὄφρα κλείοιμι*, Goettling concludes that the old reading was not *θειην*, but either *δῖαν* or *θεσπιν*. Schoemann and Flach also read *θεσπιν*. The reading of Barocc. (40 M), *θεῖαν, ἵνα κ.τ.λ.*, is not lightly to be rejected, it has been adopted by Van Lennep. Compare *τεῖνα* in Aesch. Theb. 622. H. Stephens restored on conjecture *ὡς κλείοιμι*, which is adopted by Gaisford and Goettling. Perhaps the verse is spurious, and made up of v. 38, but the false reading *κλείοιμι* would also account for the MSS. readings *ὥστε* and *ὄφρα*.

33 In this verse *ἀὲν* should be supplied, 'to sing of the immortals, but always to commence and end with an invocation or eulogy of themselves.' This condition they imposed as a tribute for the prerogative they had just conferred. Weise reads *σφᾶς τ' αὐτάς*, apparently against the MSS.—For *ὕστερον* Wolf and others would read *ὕστατον*. This may be right, for *ὕστερον* should rather mean 'hereafter,' *in posterum*. But, as two MSS. omit the *τε*, we should perhaps read *πρῶτον καὶ ἐς ὕστερον*. Cf. Opp. 351, *ὡς ἂν χρηίζων καὶ ἐς ὕστερον ἄρκιον εἴρῃ*.

35 *τίη*, a lengthened form of *τί*, as in Il. XXIII. 409, *τίη λείπεσθε, φέριστοι*, and elsewhere. Compare *τεύη*, v. seq., and Opp. 10. Goettling needlessly renders it by *quamnam*.—*περὶ δρῦν κ.τ.λ.*, a proverb of great antiquity. The meaning of which has been variously explained. According to the Scholiast, it was applied to those who rambled off from the subject before them into irrelevant topics, as if the poet meant to say, 'But why should I relate what the Muses said and did, when my purpose is to sing of the birth of the gods?' K. O. Müller, Hist. Greek Lit. p. 82) says, "The oak and the rock represent the simple country life of the Greek autochthones, who thought they had sprung from their mountains and woods, and whose thoughts dwelt only upon these ideas, in primitive unso-

Τύνη, Μουσάων ἀρχώμεθα, ταὶ Διὶ πατρὶ
ὑμνεῦσαι τέρπουσι μέγαν νόον ἐντὸς Ὀλύμπου,
†εἰρεῦσαι τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
φωνῇ ὁμηρεῦσαι· τῶν δ' ἀκάματος ῥέει αὐδὴ

36. ΔιϜὶ 38. Ϝειρεῦσαι (ἐϜρεῦσαι) 39. ῥέϜει?

39. φωνῆς M.

cence and familiarity." Thus the meaning would be, 'But why should I say more about myself, a humble shepherd? Let me proceed to sing of other and greater subjects.' Homer has ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης in Il. xxii 126, and Od. xix 163, both of them rather obscure passages. In the former it seems to mean 'to talk about common-place matters.' Some have fancied there is an allusion to the oaks of Dodona and the rock of Delphi, and this is in some degree favoured by the epithet παλαιφάτου attached to δρυὸς in Od. xix 163. Plato, Phaedr. p. 275, B.—οἱ δέ γ', ὦ φίλε, ἐν τῷ τοῦ Διὸς τοῦ Δωδωναίου ἱερῷ δρυὸς λόγους ἔφησαν μαντικοὺς πρώτους γενέσθαι. τοῖς μὲν οὖν τότε, ἅτε οὐκ οὖσι σοφοῖς ὥσπερ ὑμεῖς οἱ νέοι, ἀπέχρη δρυὸς καὶ πέτρας ἀκούειν ὑπ' εὐηθείας, εἰ μόνον ἀληθῆ λέγοιεν. For it was the custom of foundlings and of childless persons to consult the oracles as to their parentage or prospects of progeny, as Xuthus does in the Ion of Euripides. Hence a person 'not from an oak or a rock' would be οὐχ ὁ τυχὼν, not one of obscure birth. Goettling supposes the same reference to the oracles, but gives the sense thus:—"Sed quid ego res divinas profano, quid ea renuntio hominibus, quae a Musis mihi concredita erant pro silentio premenda?" Van Lennep thinks the sense is, 'Why do I talk like rustic lovers amongst oaks and rocks?' viz. on matters concerning myself, or out of place in the present subject. But Muller's interpretation appears simpler, and suits the context at least as well. Plato (besides Apol. p. 34, D, and Phaedr. p. 275, B, cited by Goettling) alludes to this proverb in Resp. p. 544, D οἶσθ' οὖν ὅτι καὶ ἀνθρώπων εἴδη τοσαῦτα ἀνάγκη τρόπων εἶναι, ὅσαπερ καὶ πολιτειῶν; ἢ οἴει ἐκ δρυός ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι, ἀλλ' οὐχὶ ἐκ τῶν ἠθῶν τῶν ἐν ταῖς πόλεσιν;

36. τύνη, οὗτος σύ, 'Come now, my lute,' or perhaps, ὦ θυμὲ, the poet addressing himself. See on Opp. v. 10. Schol. πρὸς ἑαυτόν φησι κατὰ ἀρχαϊσμόν· ἀντὶ τοῦ, σὺ ὦ Ἡσίοδε, Δωρικῶς. This verse would make a fitting introduction to the Theogony, were all the preceding part omitted.

38. εἰρεῦσαι. If the accent be right, the verb should be εἰρέω, which does not elsewhere occur. Goettling calls it "verbum Boeoticum pro ὑμνέω." We have however εἴρω in Od. ii. 162, μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω, and ib. xiii. 7, ὑμεῶν δ' ἀνδρὶ ἑκάστῳ ἐφιέμενος τάδε εἴρω. Like the future ἐρέω, it took the digamma. In Od. ix. 13, and elsewhere, we have εἴρεσθαι 'to ask.' Hesych. εἰρεῦσαι· λέγουσαι. εἴρω γὰρ λέγω, οὗ ὁ μέλλων ἐρῶ. Ἡσίοδος ἐν τῇ Θεογονίᾳ. On the other hand, inf. v. 804, the substantive εἴρεα is found. It is not improbable that in the present passage either v. 37 or v. 38 has been interpolated. The former verse occurs again inf. 51, and if that be here spurious, we must read either εἰρεῦσιν or ὁμηρεῦσιν. The similar termination of participles in -εῦσαι in three consecutive verses is by no means pleasing.

39. ὁμηρεῦσαι seems to be most probably derived from ὁμῆ (ὁμοῦ) ῥεῖν, 'to sing in concert.' Hesych. ὁμοφωνοῦσαι, ὁμοῦ λέγουσαι. Cf. ῥέει αὐδὴ in the next words. In Od. xvi 468, ὠμήρησε δέ μοι παρ' ἑταίρων ἄγγελος ὠκὺς, it means ἠντιβόλησε. The Schol. refers it to ὁμοῦ εἴρουσαι. Van Lennep to ὁμοῦ and ἄρω.

ἐκ στομάτων ἡδεῖα· γελᾷ δέ τε δώματα πατρὸς
Ζηνὸς ἐριγδούποιο θεᾶν ὀπὶ λειριοέσσῃ
σκιδναμένῃ· ἠχεῖ δὲ κάρη νιφόεντος Ὀλύμπου
δώματά τ' ἀθανάτων. αἱ δ' ἄμβροτον ὄσσαν ἰεῖσαι
θεῶν γένος αἰδοῖον πρῶτον κλείουσιν ἀοιδῇ,
ἐξ ἀρχῆς οὓς Γαῖα καὶ Οὐρανὸς εὐρὺς ἔτικτον,
[οἵ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες ἐάων.]
δεύτερον αὖτε Ζῆνα, θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν,
[ἀρχόμεναί θ' ὑμνεῦσι θεαὶ λήγουσί τ' ἀοιδῆς,]
ὅσσον φέρτατός ἐστι θεῶν κράτεΐ τε μέγιστος·
αὖτις δ' ἀνθρώπων τε γένος κρατερῶν τε γιγάντων

40. ἡδεῖα 42. ἠχεῖ 44. κλείουσιν

41. λειροοέσσῃ M. 42. κάρα M. 43. δώματ' ἀθανάτων Ald. δώματα ἀθανάτων KM. 44. αἰδοίων M. ἀειδῇ M. 45. ἔτικτεν K, Ald. ἔτικτον M. 46. ἔγεντο M. δοτῆρες KM, Ald. 48. λήγουσί τ' ἀοιδῆς KM. λήγουσαι τ' ἀοιδῆς Ald. 49. τόσσον M, Ald. κρατεῖ τε KM. 50. αὖθις δ' M, Ald. αὖτις δ' K, which leaves off with this verse.

44. θεᾶν is a monosyllable, as in Il. i. 18, ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες. Goettling reads αἰδοίων with one or two good copies. The omission of *F* in ὄσσαν should here be noticed. Inf. 65 we may easily read διὰ στόμα Fόσσαν ἰεῖσαι.

45. ἐξ ἀρχῆς is rightly connected by the Scholiast with ἔτικτεν. The old punctuation, κλείουσιν ἀοιδῇ ἐξ ἀρχῆς, is retained by Gaisford, who also reads ἔτικτον. The Titans or primeval gods are meant, as contrasted with the Olympian or δωτῆρες ἐάων. But this verse (46) is perhaps rightly rejected by Goettling, as inserted from v. 111.

48. λήγουσι, scil. ὑμνοῦσαι αἰτόν. 'Beginning they sing them, and leave off their song with them.' Though the verse itself is probably spurious (κλείουσιν being readily supplied from above), λήγουσι has been rightly restored by Goettling from two MSS. The old reading was λήγουσαί τ', which rendered it necessary to pronounce ἀοιδῆς as if φδῆς, by synizesis. The termination of an heroic verse with *three* spondees is very uncommon. We have in Il. xviii. 255, δοτυδε νῦν ἴέναι μὴ μίμνειν ἠὼ δῖαν. Od. xxii. 418, αἵ τέ μ' ἀτιμάζουσι, καὶ αἳ νηλειτέες εἰσίν. But the original readings may have been ἠόα and νηλειτεες. In Scut. H. 202, Διὸς καὶ Λητοῦς υἱός, the true reading is perhaps Λητόος.

49. ὅσσον, καθ' ὅσον, 'how much.' To be distinguished from ὅσῳ, 'by how much,' which implies an apodosis τόσσῳ.

50. ἀνθρώπων. The heroes are primarily meant, but the poet does not use ἀνδρῶν, because he intends an antithesis with θεῶν. It is doubtful if the passage following (wherein v. 51 is repeated from v. 37), down to v. 67, originally stood in this place. The poet says indeed (v. 36) that he will begin with the Muses, i. e. with their birth and office, but perhaps these lines were borrowed from some distinct hymn in honour of the Muses.

ὑμνεῦσαι τέρπουσι Διὸς νόον ἐντὸς Ὀλύμπου
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
τὰς ἐν Πιερίῃ Κρονίδῃ τέκε πατρὶ μιγεῖσα
Μνημοσύνη, γουνοῖσιν Ἐλευθῆρος μεδέουσα,
λησμοσύνην τε κακῶν ἄμπαυμά τε μερμηράων. 55
ἐννέα γάρ οἱ νύκτας ἐμίσγετο μητίετα Ζεὺς
νόσφιν ἀπ' ἀθανάτων ἱερὸν λέχος εἰσαναβαίνων·
ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὧραι,
μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἐτελέσθη,
ἡ δ' ἔτεκ' ἐννέα κοῦρας ὁμόφρονας, ἦσιν ἀοιδὴ 60

56. ἐννέα Ποι 60. ἐννέα.

56. μίσγετο M. 59. ἐτελέσθη Ald.

52. Μοῦσαι κ.τ.λ. Though this verse reads like a common-place of the rhapsodists, it stands well enough grammatically in apposition to αἱ δὲ in v. 43.

54. Nothing certain is known about Ἐλευθήρ, which some have supposed to be identical with Eleutherae in Boeotia, but which others take to be a mountain, so called (says the Scholiast) ὅτι ἐκεῖ ὁ Διόνυσος τῆς μανίας ἐπαυσατο καὶ ἠλευθερώθη. The connexion of this event with the worship of the goddess of Memory is evident. The daughters of this goddess, the Muses, proved first to Dionysus and then to mankind in general 'the forgetfulness of ills and the rest from cares.'—γουνοί, the fertile plains at the foot of the mountain. Schol. τοῖς γονιμωτάτοις τόποις. Inf. v. 329, γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις. In these plains, according to Pausanias i. 38 (quoted by Goettling), there was an altar to Dionysus.

55. μέρμηρα, connected with the Homeric μερμηρίζειν, but not itself found in Homer, seems to have the same root μερ (μαρ), implying division or hesitation between two ways, as in μέριμνα. Hesych. μερμῆραι· φροντίδες, βουλαί, μερίμναι.

59. This verse occurs three times in the Odyssey, x. 470, xix. 153, xxiv. 143; but in each place it is rejected as spurious by Bekker. In x. 469 we also have the verse which here precedes it (58), and neither is likely to be genuine in this passage.—It may be remarked however that the old year of ten months appears here to be indicated. Cf. Ovid, Fast. i. 33, 'Quod actis est, utero matris dum prodeat infans, Hoc anno statuit temporis esse satis.'

60. ἔτεκε, viz. at one birth.—On the ας in κοῦρας made short, see Opp. 675.—ὁμόφρονας, cf. Scut. H. 49, διδυμάονε γείνατο παῖδε, οὐκέθ' ὁμοφρονέοντε, κασιγνήτω γε μὲν ἦστην.—μέμβλεται, perhaps for μεμέλεται, and that for μεμέληται, the β being inserted for euphony, as in βλαξ for μαλακ-ς, βλίττειν for μελίττειν, βροτὸς for μρυτὸς (μαρτὸς) &c. The short ε of the perfect has the analogy of the short ε in many epic conjunctives, the H in its oldest use being, as in Latin and modern languages, the aspirate. Goettling thinks there was a present tense μεμβλομαι, because Hesychius cites μεμβλέσθαι. But this may equally have been for μεμελῆσθαι. The question is the more difficult, because the Epic poets were in the habit of forming new present tenses, at least in the active voice, from reduplicated perfects, e. g. πεφυκω, πεφράδω, κεκλήγω. (See Scut. H. 228.) A similar form is μεμβλωκα from root μολ, and μεμλωκα

μέμβλεται, ἐν στήθεσσιν ἀκηδέα θυμὸν ἐχούσαις,
τυτθὸν ἀπ' ἀκροτάτης κορυφῆς νιφόεντος Ὀλύμπου,
ἔνθα σφιν λιπαροί τε χοροὶ καὶ δώματα καλά.
[πὰρ δ' αὐτῆς Χάριτές τε καὶ Ἵμερος οἰκί' ἔχουσιν
* * * *
ἐν θαλίῃς· ἐρατὴν δὲ διὰ στόματ' ὄσσαν ἰεῖσαι
μέλπονται πάντων τε νόμους καὶ ἤθεα κεδνὰ
ἀθανάτων κλείουσιν, ἐπήρατον ὄσσαν ἰεῖσαι.]
αἳ τότ' ἴσαν πρὸς Ὄλυμπον ἀγαλλόμεναι ὀπὶ καλῇ,

65. στόμα ϝόσσαν' 66. ϝήθεα

61. μέλλεται Ald. ἐχούσας M. 63. σφῖ M. 64. Χάριτες καὶ Ald.

was inflected as if from μαλέω, a secondary present from the aorist μολεῖν. Hesych. μέμβλεται· φροντίζει, ἐπιμελεῖται.

62. τυτθὸν ἀπ' ἀκρ. κ. "Hoc dicitur propter Pieriam, in qua natae sunt Musae." *Goettl.* The ancient notion of Olympus as the seat of the gods, viz. the top of the mountain in Thessaly, is to be distinguished from the later notion expressed by ἐντὸς Ὀλύμπου in v. 51. Hence these two passages are inconsistent with each other, as might be expected in an interpolation. Schoemann, p. 63, would place 62 after 53 or 56, and he thinks an interpolator transferred it to its present position in order to join on the commonplace following, ἔνθα σφιν, &c.

64—7. These verses, which assign Pieria as the birth-place of the Graces and of Desire, are rejected by Goettling, who remarks that these deities pertain rather to Helicon. There are other reasons for taking the same view. For οἰκία has no digamma, and ὄσσαν ἰεῖσαι has already occurred twice, viz. at v. 10 and v. 43, so that the repetition of it in vv. 65 and 67 becomes almost intolerable.

65 ἐν θαλίῃς. This can only mean, 'in the midst of festivities.' Van Lennep explains it thus—"Vult poeta significare, illa in Olympo domicilia non nisi ἐν θαλίῃς, sive, quando erant Deorum θαλίαι, incolisse Ἵμερον et Charites." For (says he) the Muses were bound to attend the feasts of the gods on Olympus. Goettling places a comma after ἔχουσιν, and translates, "Adjunctis etiam in eorum honorem festis, nempe Charitesin, quae Orchomenum celebrabantur." But this would have been σὺν θαλίῃς. The construction seems in some way defective, either a verse has dropped out, or lines have been put together by rhapsodists which belonged to different poems.

66. The original reading may have been μέλπουσ' ἀθανάτων τε νόμους καὶ κ.τ.λ. Goettling explains πάντων νόμους to mean 'the law of all things,' i. e. physiology, and ἤθεα ἀθανάτων 'the nature of the gods.' But, in connexion with ἤθεα, νόμοι should signify 'customs,' 'institutions,' and yet the epithet κεδνα would thus be out of place. Cf. Opp. 699, τεα ἤθεα κεδνα διδαξῃς, where it is applied to instructing a young wife. We must therefore understand 'the habits and the virtuous or beneficent) dispositions of all the immortals' Schol. τὰς διατριβάς, τὰς νεμήσεις, τὰ διαιτήματα.

68 τότε, on the occasion of their birth they went from Pieria to join the gods on Olympus. Cf. v. 202. γενομένη τὰ πρῶτα θεῶν τ' ἐς φίλον ἶσαν. Perhaps, as ἴαχε should take the *F*, we should read αἳ δ' ἅτ' ἴσαν—περὶ ϝίαχε κ.τ.λ.

ἀμβροσίῃ μολπῇ· περὶ δ' ἴαχε γαῖα μέλαινα
ὑμνεύσαις, ἐρατὸς δὲ ποδῶν ὕπο δοῦπος ὀρώρει,
νισσομένων πατέρ' εἰς ὄν· ὁ δ' οὐρανῷ ἐμβασίλευεν
αὐτὸς ἔχων βροντὴν ἠδ' αἰθαλόεντα κεραυνὸν,
κάρτεϊ νικήσας πατέρα Κρόνον. εὖ δὲ ἕκαστα
ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς.
ταῦτ' ἄρα Μοῦσαι ἄειδον Ὀλύμπια δώματ' ἔχουσαι,
ἐννέα θυγατέρες μεγάλου Διὸς ἐκγεγαυῖαι,
Κλειώ τ' Εὐτέρπη τε, Θάλειά τε Μελπομένη τε,
Τερψιχόρη τ' Ἐρατώ τε, Πολύμνιά τ' Οὐρανίη τε,
Καλλιόπη θ'· ἣ δὴ προφερεστάτη ἐστὶν ἁπασέων.
ἣ γὰρ καὶ βασιλεῦσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

---

71. σϝὸν 73. ϝέκαστα 76. ἐννέϝα Διϝὸς

---

71. ἐμβασίλευεν M. ἐμβασιλεύεν Ald. Vulg. ἐμβασιλεύει. 74. ἀθανάτοις (not ἀθανάτων) διέταξεν ὁμῶς· ἐπέφρασδε δε M. 78. Οὐρανία τε Ald. 79. ἁπασάων Ald.

---

71. The common reading is ἐμβασιλεύει, which introduces a feeble and ordinary characteristic of Zeus. Van Lennep explains it as affording a present theme to the Muses on their arrival on Olympus. Two or three MSS with Aldus give ἐμβασίλευεν. The imperfect is rather confirmed by αὐτὸς ἔχων κ.τ.λ., which implies that others had hitherto possessed that power which Zeus then exclusively held. The Muses were born just after he had assumed the sovereignty of the gods by expelling Cronus, and had allotted their several offices and prerogatives to the gods. Cf. Aesch. Prom. 236, ὅπως ταχιστα τὸν πατρῷον ἐς θρόνον Καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο ἀρχήν.

74. ἐπέφραδε. Closely coupled with διέταξεν, this would seem a reduplicated and augmented aorist rather than the imperfect of πεφράδω. See inf. 162, and Od. xxiii. 206, σήματ' ἀναγνούσης τά οἱ ἔμπεδα πεφραδ' Ὀδυσσεύς. Here we may translate, 'had severally declared their prerogatives.'

75. ἄειδον. The past narration is continued from αἳ τότ' ἴσαν, v. 68; but it is not clear what ταῦτα means. Probably, the praises of the gods alluded to in ὑμνεύσαις, v. 70, and specified sup. 65—7.

76. ἐννέα. The number nine, a multiple of the original three,—a characteristic number in the ancient religions of the world,—is regarded as a later development in the cult of the Pierian goddesses. (See 'Mythology and Folklore,' p. 61.) In Od. xxiv. 60 we find Μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὄπι καλῇ θρήνεον.

79. προφερεστάτη, 'holding the highest place,' preferred before the rest, Schol. ἐντιμοτάτη. The reason alleged is, that she attends on kings, not only as the Muse of epic verse, which celebrates their exploits, but as conferring on them the gift of eloquence, inf. 86, 90. The other explanation, τῷ χρόνῳ προφερεστάτη, πρεσβυτάτη, seems less correct in this place.—ἣ δὴ is Hermann's reading for ἡ δέ. Schoemann reads ἥτε, "ex coni. Herm." Cf. v. 361, καὶ Στύξ, ἣ δὴ σφέων προφερεστάτη ἐστὶν ἁπασέων.

ὄντινα τιμήσωσι Διὸς κοῦραι μεγάλοιο,
γεινόμενόν τε ἴδωσι διοτρεφέων βασιλήων,
τῷ μὲν ἐπὶ γλώσσῃ γλυκερὴν χείουσιν ἐέρσην,
τοῦ ἔπε' ἐκ στόματος ῥεῖ μείλιχα· οἱ δέ νυ λαοὶ
πάντες ἐς αὐτὸν ὁρῶσι διακρίνοντα θέμιστας
ἰθείῃσι δίκῃσιν· ὁ δ' ἀσφαλέως ἀγορεύων
αἶψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσε·

---

82. τε *Fίδωσι* 83. *χέϝουσιν ἐέρσην.*
84. *καὶ Fέπε'* vel *τοῦ Fέπε'. λαΓοί*

---

82. *βασιλέων* M. 83. *ἀωιδὴν* Ald. 84. Vulg. *τοῦ δ' ἔπε'. ἐέρσην* M.

81—95 Goettling assigns these verses to another recension, because he sees no connexion with the preceding, and because the gift of eloquence is here attributed to all the Muses, not to Calliope alone. The objection is of little weight. It was the object of the poet to praise the Muses generally, and to extol the office of the kings, who (as Van Lennep well remarks) were in those early times the patrons of bards, because their deeds were thus celebrated in the public banquets.

82 *γεινόμενον κ.τ.λ.* Hor. Carm. iv. 3, 1, 'Quem tu Melpomene semel Nascentem placido lumine videris.' Theocr. ix. 35, *οὐς γὰρ ὁρῶσι γαθεῦσαι, τὼς δ' οὔ τι ποτῳ δαλήσατο Κίρκη.* The reading of Stobaeus, xlviii. 12, *γεινομενόν τε ἴδωσι*, seems preferable to the vulg. *ἐσιδωσι* or *ἐπίδωσι*, on account of the digamma.

83 *χειουσιν*, a mere variety of *χεύουσιν* or *χέϝουσιν*. Stobaeus, Flor. xlvi. p. 326. (Gaisf.), has another reading *προχέουσιν ἀωιδήν*. Possibly this verse was added to get rid of the apparent hiatus in the next verse (*τοῦ ἔπε'*) by inserting the δε.

84 Hesych. *μείλιχα· ἥδιστα, γλυκέα, προσηνῆ, ἐπιεικῆ.*

85—92 Quoted by Stobaeus, Flor. lxxvii. p. 468.—*διακρίνειν θεμιστας* is a mixed expression between *διακρινειν δίκας*, 'to decide suits,' and *νέμειν θέμιστας*, (*θεμιν, δικην,*) 'to apply the law in assigning disputed rights.' Cf. Opp. 9, *δίκῃ δ' ἴθυνε θεμιστας.* Ibid. 221, *σκολιαῖς δὲ δίκαις κρίνωσι θέμιστας* v. 224, *οἵ τε μιν ἐξελάσωσι καὶ οὐκ ἰθεῖαν ἐνείμαν.* Apoll. Rhod. iv. 1178, *κυλλοὶ ἰθείας ἀνὰ ἄστυ διακρίνοντο θέμιστας*, and Theocr. xxv. 46. These *θεμιστες* refer to men's rights, which may have become a subject of dispute, and require the decision of some authorised judge. Hence Apoll. Rhod. has *θεμιστοῦχοι βασιλῆες*, iv. 347. Il. i. 238, *δικασπόλοι, οἵ τε θεμιστας πρὸς Διὸς εἱρύαται.* The savage Cyclopes had no *θεμιστες*, and no *ἀγοραὶ βουληφόροι*, Od. ix. 112.

86. *ἀσφαλέως ἀγορεύων*, 'speaking with unerring judgment,' viz. such as cannot be gainsaid and therefore infallibly true. Properly, *ἀγορεύειν* is to be a member of an *ἀγορά*, as *βουλεύειν* is to be a *βουλευτής*. Hence the Homeric phrase *ἀγορὰς ἀγορευειν*. In Opp. 280 we have *τὰ δίκαι' ἀγορεύειν*, 'to speak the truth in public,' but it may here mean 'delivering an address from the judge's seat,' viz. in the agora. The same words occur in Od. viii. 170 seqq., to which the present passage bears other strong and suspicious resemblances; indeed, the one must have been more or less adapted from the other: *οἱ δέ τ' ἐς αὐτὸν τερπόμενοι λευσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγομενοισιν· ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὡς εἰσορόωσιν.* Hence Van Lennep proposed here to read *ἀγορευει* for *ἀγορευων*, and to place v. 92 to follow next.

87 *αἶψά τε* The *τε* here bears the common epic sense of *τοι* or *ἴσως*, 'it

τοὔνεκα γὰρ βασιλῆες ἐχέφρονες, οὔνεκα λαοῖς
βλαπτομένοις ἀγορῇφι μετάτροπα ἔργα τελεῦσι
ῥηϊδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. 90
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὣς ἱλάσκονται
αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισι,
οἷά τε Μουσάων ἱερὴ δόσις ἀνθρώποισιν.

88. λαοῖς 89. ἔργα 90. ἐπέεσσιν 91. ἄστυ

88. λαοῖσι Ald. 90. παρεφάμενοι M. παραφάμενοι Ald. 93. οἷά τε Ald.

may be that,' &c. Goettling takes it for the copulative, as if ἀγορεύει had preceded.—καὶ μέγα νεῖκος, 'even a serious quarrel,' which nothing else would have stopped but an appeal to arms.

88. τοὔνεκα γὰρ κ.τ.λ. 'For on this account are kings endowed with wisdom, (or perhaps, 'have hold on the minds of their subjects'), because for their peoples, when being misled, they effect a change in their actions by a public address, easily talking them over (to better views) by gentle words.' This is in effect a eulogy on eloquence, and represents the kings as desirous to advise and persuade rather than to punish. Or simply, 'for the people when wronged they make redress.' We might be tempted to construe βλαπτομένοις ἀγορῇφι, 'when injured by the unjust decisions of inferior judges,' and to regard the kings as *reversing* such sentences on appeal. But βλάπτεσθαι may very well be used of the mental error or infatuated notions of those who have listened to interested demagogues, and been led to some political acts which it is the part of the kings to 'undo,' μετάτροπα τελεῖν, by their moderation and wisdom. Schol βλαπτομένοις δι' ἀγνωσίαν τοῦ δικαίου, and μετάτροπα, μετοβλητικὰ εἰς τὸ βέλτιον. There is a similar phrase in Od. xvii. 51, αἴ κε ποθι Ζεὺς ἄντιτα ἔργα τελέσσῃ. Virgil may have had this passage in view, Aen i 148 seqq., 'Ac veluti in magno populo cum saepe coorta est seditio, saevitque animis ignobile vulgus,' &c. Persius. iv 6, 'Ergo ubi commota fervet plebecula bile, Fert animus calidae fecisse silentia turbae majestate manus.' For the correlatives τοὔνεκα and οὔνεκα (τοῦ and οὗ ἕνεκα), compare Il i. 110, τοῦ δ' ἕνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, οὔνεκ' ἐγὼ κούρῃ Χρυσηίδος ἀγλαὰ ἄποινα οὐκ ἤθελον δέξασθαι.

90 ῥηϊδίως, without trouble, because their discretion, their eloquence, and the weight of their authority leads not only to a prompt decision, but to acquiescence in it.—παραιφάμενοι, 'talking over,' 'persuading' Aesch Prom. 131, πατρῴας μόγις παρειποῦσα φρένας. Photius παρείκῃ, παραπείσει.

91 Schoemann reads ἀν' ἀγῶνα from the scholia.—ἱλάσκονται, they deprecate his anger by reverential words. The verb is used in reference to θεὸν δι. If this verse be genuine here (see on v. 86), αἰδοῖ μειλιχίῃ, which in Od viii. 172 refers to ἀγορεύειν, must signify 'with winning terms of respect'.—μετὰ δὲ πρέπει κ.τ.λ., 'and he holds a conspicuous place among the people when assembled,' just as, in his progress through the city, he was deferentially addressed by them. There is a variant ἀν' ἀγῶνα for ἀνὰ ἄστυ.

93 οἷά τε, 'accordingly as eloquence is the sacred gift of the Muses,' i e. accordingly as he shows eloquence in his address. There is some difficulty in explaining this phrase, which is used both adverbially, as in Od. iii 73, ἢ μαφίδιως ἀλάλησθε οἷά τε λῃστῆρες ἀνερ ἅλα, and xi 363, οἷά τε πολλοὺς βάσκει γαῖα μελαινα, and also as an accusative, as Od xv 323, οἷά τε τοῖς ἀγαθοῖσι παραδρώωσι γέρηες, and ib xiv 62, καὶ κτῆσιν ὀπασσεν, οἷά τε ᾧ οἰκῆι

ἐκ γὰρ Μουσάων καὶ ἑκηβόλου Ἀπόλλωνος
ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κιθαρισταί·
ἐκ δὲ Διὸς βασιλῆες· ὁ δ' ὄλβιος ὅντινα Μοῦσαι
φίλωνται· γλυκερὴ οἱ ἀπὸ στόματος ῥέει αὐδή.
εἰ γάρ τις καὶ πένθος ἔχων νεοκηδέϊ θυμῷ

96. Διὸς 97. Fοι ῥέει?

94. ἐκ γάρ τοι Μουσάων M. 95. ἔασιν Ald. 97. φιλεῦνται M, Ald. γλυκερίη—ῥέεν M.

ἄναξ εὐθυμοι ἔδωκεν. Again, in Opp. 322 we have οἷά τε πολλὰ, as in Opp. 37 ἄλλα τε πολλά,—all which passages are adduced by Goettling and Van Lennep. The latter critic would supply μεταπρέπει from the preceding verse, *ut praecellit etiam sacrum Musarum donum hominibus*. It is easier to supply ἐστι. Gaisford and Dindorf, after Grietus, edit τοίη. It would be better, if we must alter the text, to read οἷα, *conspicuus est inter congregatos, qui est a Musis praeditus eloquentia*. Goettling regards δόσις as including several gifts or endowments, as if the poet had said δῶρα.

94—7. As several MSS. give ἐκ γάρ τοι Μουσάων, we should perhaps read ἐκ μὲν γὰρ Μούσεων. If these verses are here genuine,—and they occur in the Homeric Hymn to the Muses and Apollo, v. 2,—the meaning seems to be, that though kings, holding their prerogative from Zeus, stand first, yet bards, inspired by the Muses, as even kings are with eloquence, hold the next place. The context shows that ὁ δ' ὄλβιος κ.τ.λ. refers alike to kings and poets. The γλυκερὴ αὐδή, or royal eloquence, was mentioned in similar terms above, v. 83—4. Here it refers principally to poets, who thereby obtain success and notoriety,—for this is implied in ἐπὶ χθόνα, 'over the wide earth.' Cf. Od. viii. 479—81, πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ τιμῆς ἔμμοροι εἰσὶ καὶ αἰδοῦς, οὕνεκ' ἄρα σφέας Οἶσας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.—For the accusative χθόνα, which indicates the wandering lives of the ancient bards, see Opp. 11, οὐκ ἄρα μοῦνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν εἰσὶ δύω. Ibid. v. 125, πάντῃ φοιτῶντες ἐπ' αἶαν. Inf. v. 187, Νύμφας θ' ἃς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν.—ἀοιδοὶ is not here the predicate, the sense being: ἄνδρες ἀοιδοὶ ἐκ Μουσέων, βασιλῆες ἐκ Διός εἰσι.

97. The MSS. vary between φίλωνται, φιλῶνται, φιλεῦνται. The first is preferred by Hermann and Goettling (the aorist φίλατο occurs Il. v. 61), the second by Van Lennep, the third, which is the vulgate reading, by Gaisford. It is probable that the ι is never intrinsically long, but the λ is sometimes doubled in the pronunciation, as in the address φίλε καστίγνητε. So Ὀλύμπιος may be more correct than Οὐλύμπιος. Some distinguish three forms of the verb, φίλομαι, φίλεω, φίλημι.

98. νεοκηδεῖ, recently afflicted with grief for the death of a relative (this being implied in πένθος). Hesych. νεωστὶ πεισθησαντι. Similarly Aeschylus has νεοπαθής, Eum. 489. Van Lennep conjectures that the poet alludes to his own poetic efforts at the funeral of Amphidamas, at which he was present, Opp. 654.—ἄζηται, 'should pine,' or become dry in heart,—an idea perhaps derived from exhausting the fountain of tears, οὐδ' ἔτι σταγών, Aesch. Ag. 861. Cf. Opp. 587, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει. Scut. II 397, ὅτε τε χρόα Σείριος ἄζει. Il. xv. 487, ἣ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας. Compare the use of παχνοῦσθαι, of the effects of grief, Opp. 360. Goettling seems to have forgotten the Homeric passage when he says, "Hic usus verbi ἄζομαι non reperitur nisi apud Hesiodum."

ἄζηται κραδίην ἀκαχήμενος, αὐτὰρ ἀοιδὸς
Μουσάων θεράπων κλεῖα προτέρων ἀνθρώπων
ὑμνήσῃ, μάκαράς τε θεοὺς, οἳ Ὄλυμπον ἔχουσιν,
αἶψ' ὅγε δυσφρονέων ἐπιλήθεται, οὐδέ τι κηδέων
μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεάων.
Χαίρετε, τέκνα Διὸς, δότε δ' ἱμερόεσσαν ἀοιδήν.
κλείετε δ' ἀθανάτων ἱερὸν γένος αἰὲν ἐόντων,
οἳ γῆς ἐξεγένοντο καὶ οὐρανοῦ ἀστερόεντος
νυκτός τε δνοφερῆς, οὓς θ' ἁλμυρὸς ἔτρεφε πόντος.

---

100. κλέϝα 104. Δϝὸς

---

99. ἀκαχημένος Ald. 102. οὐκέτι M. 107. νυκτὸς δὲ M, Ald. εὖς ἁλμυρὸς M.

---

100. κλεῖα, for κλέα or κλέϝεα, the lays or legends about the heroes of old. Apol. Rhod. i. 1, ἀρχόμενος σεῖο, Φοῖβε, παλαιγενέων κλέα φωτῶν μνήσομαι. The lengthened form seems due to the digamma. Compare κλέω, κλυτὸς, with κλείω, κλέϝω, ῥέω, ῥυτὸς, χέω, χυτὸς, &c. In Il. ix. 189 ἄεισε δ' ἄρα κλέα ἀνδρῶν, Van Lennep remarks that Heyne preferred κλεϝ' ἀνδρῶν. If κλέα be a genuine ancient form, it must be referred to a nominative κλᾶς for κλεϝ-ς. Compare κληδών, κλεηδών. Curtius (150) gives κλυ as the root.

102. For αἶψ' ὅγε there are variants αἶψα δ' ὁ, αἶψα δ' ὄγε, αἶψ δ' ὁ, αἶψα τε. This indicates a confusion between two old readings, ἄψ ὄγε and αἶψα δὲ δυσφρ. So inf. v. 160, for ἄψ αὖθις one MS. gives αἶψ αὖθις. — δυσφρονέων, from δυσφρονέω, a more poetical phrase than δυσφροσύνῃ ἐπιλήθεται though we find ἐλάσατο δυσφροσυνάων inf. v. 528. See *New Cratylus*, § 297. Two or three MSS. give δυσφροσυνέων, a good reading in itself, and Hesiod is very fond of the termination —υσυνη.

103. παρέτραπε, sc. θυμὸν ἀπὸ κηδέων. Euripides, Med. 195, laments that music was not much used for consoling grief, στυγνοῖσι δὲ βροτῶν οὐδεὶς λύπας εὕρετο μοῦσ' καὶ πολυχόρδοις ᾠδαῖσιν.

104. χαίρετε, "farewell," — a common conclusion to long invocations, e. g. in Theocr. Id. ii. 165, xxii. 214, xvii. 136. Perhaps, if we regard this verse as a continuation of the praises of the Muse, the meaning is "all hail to you!", i. e. ass at me to sing. Goettling condemns as spurious the passage from 105—115. He says, "Hoc versu (104) *necessario* concluditur procemium theogoniae." He objects, that in v. 108 we should have expected χάος καὶ γαῖα instead of θεοὶ καὶ γαῖα, especially as the birth of the gods is mentioned in v. 111. This latter verse indeed occurred as v. 46, and it is omitted in the quotation of this passage by Origen (see on v. 125). Further, it seems likely that v. 110 was made up from v. 382. Others have thought that there are traces of two recensions, e. g. 105—7 in place of 108—13. We can determine nothing here with certainty, and perhaps Van Lennep is as near the truth as any of the other critics. "Mihi, quod in rudioris aevi carmine non sunt omnia pro nostro sensu concinne dicta aut disposita, quodque tautologia in quibusdam offensionem facit, non adferre continuo necessitatem videtur, ut vel ordinem in eo versuum immutemus, vel duplicis recensionis commento tautologia liberare illud conemur." He thinks that in this brief epitome of the subject (105—115) the Muses are invoked to relate *who* were brought into being, *how* (108), and in *what order* (115).

εἴπατε δ', ὡς ταπρῶτα θεοὶ καὶ γαῖα γένοντο,
καὶ ποταμοὶ καὶ πόντος ἀπείριτος, οἴδματι θύων,
ἄστρα τε λαμπετόωντα καὶ οὐρανὸς εὐρὺς ὕπερθεν,
οἵ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες ἐάων,
ὥς τ' ἄφενος δάσσαντο καὶ ὡς τιμὰς διέλοντο,
ἠδὲ καὶ ὡς ταπρῶτα πολύπτυχον ἔσχον Ὄλυμπον.
ταῦτά μοι ἔσπετε Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι
ἐξ ἀρχῆς, καὶ εἴπαθ' ὅ τι πρῶτον γένετ' αὐτῶν.
Ἦτοι μὲν πρώτιστα Χάος γένετ', αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ
[ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου,

108. *Feίπατε* 115. *Feίπαθ'* 116. *χάFος*

---

108. εἴπατε ὡς M. 115. καὶ om. M. εἴπυθ' Ald. 116. γίνετ' M. 117. γαῖα δ' εὐρύστερνος M.

---

112. ἄφενος. The masculine form occurs Opp. 24, the neuter ibid. v. 637. The notion is, the triple donation over Earth, Ocean, and Hades.—τιμάς, cf. v. 74.

113. ὡς ἔσχον. How the Olympian gods came into possession of a new dynasty after the defeat of the Titans. See inf. v. 881 seqq.

114—15. Schol. ταῦτα δύο ἔπη ὁ Σίλενος ἀθετεῖ· οἱ δὲ περὶ Ἀρίσταρχον τὸ Ἐξ ἀρχῆς μόνον λέγουσιν. Where it is uncertain if λέγουσιν means 'recite it,' viz. as connected with ἔσχον Ὄλυμπον, or λέγουσιν ἀθετεῖσθαι.—ἔσπετε, according to Curtius (Gr. Et. 461) is from a root σεπ, *say*, distinct from *fεπ* in ἔπος and εἰπεῖν.

116. With this verse the Theogony properly commences, and here we find clearer indications of an ancient hand than in the long *cento* which forms the proœmium. Crusius remarks on this verse, "Locus ab ipsis imperatis celebratus, qui de rerum initiis scripserunt." And he adds a long list of citations from ancient authors who have alluded to or quoted the passage, among others Plat. Symp. p. 178, B, and Ar. Av. 694.

Ibid. ἦτοι, as Goettling observes, is probably an alteration introduced for the purpose of adapting the narration to the concluding lines of the proœmium. For Aristotle, Phys. Ausc. IV. 1, has πάντων μὲν πρώτιστα κ.τ.λ.—γένετο, 'came into existence,' not 'was produced,' as Hesiod regards *space* as necessarily antecedent to all created things.—Χάος, from the root χα χάσκω, χαίνω, &c.), means the yawning oral void receptacle for created matter. Curtius, Gr. Et. 176, comparing χαυνος, says that χάος was certainly χάFος. The order of Hesiod's primeval cosmogony is not far from the Mosaic; Space, Earth, Darkness, Light, the Heavenly Bodies, Mountains. The Scriptural account gives Earth and Sky, Darkness, Light, Heaven, Dry Land, the Hesiodic οὔρεα, or continents above the sea-level,) Vegetation, the Heavenly Bodies.—ἔπειτα Γαῖα, i. e. not born out of Chaos, but subsequently called into existence.

118. This verse, which occurs again inf. v. 791, is perhaps spurious in this place; and it was condemned by several of the ancient critics. For the κάρτος is πάντων ἕδος ἀσφαλὲς simply as the *terra*

Τάρταρά τ' ἠερόεντα μυχῷ χθονὸς εὐρυοδείης,]
ἠδ' Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, 120
λυσιμελής, πάντων τε θεῶν πάντων τ' ἀνθρώπων

119. ἀφερόεντα

119. μυχῶν M.

firma which supports all things that move and exist upon it. Regarding Olympus merely as a snowy mountain, this addition involves no inconsistency; but the mention of the gods seems somewhat out of order here, though they are indirectly spoken of in vv 120—1 If the line be genuine, the meaning must be that the earth was created primarily for the purpose of sustaining the gods in their exalted abodes, just as inf v 129, the mountains rose to be the abodes of the Nymphs But the Schol. expressly says that this verse was rejected by the grammarians, *οὗτος δὲ στίχος ἀθετεῖται*, and it is omitted in the quotation of the passage by Aristotle, Plato, and others cited in Goettling's critical note

119 *ἠερόεντα*, misty, murky, *δνοφώδη*. —This verse also has been suspected, and is rejected by Dr. Flach. Plato, Symp. p. 178, B, alluding to this passage, says, *Ἡσίοδος πρῶτον μὲν Χάος φησὶ γενέσθαι, αὐτὰρ ἔπειτα—μετὰ τὸ Χάος δῦο τούτω γενέσθαι, Γῆν τε καὶ Ἔρωτα.* Heinsius adds, that Aristotle (De Xenophane c. 1.) also cites v 120 next after 117. There is some difficulty too in the plural Τάρταρα, where we might have expected *Τάρταρον personified*, like Γαῖα and Ἔρος The verse is acknowledged by Aristoph., Av 693, Χάος ἦν καὶ Νὺξ Ἔρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς κ.τ.λ., by Plutarch, De Isid et Osir. § lvii., *δοξεῖε δ' ἂν ἴσως καὶ Ἡσιόδους, τὰ πρωτα πάντα* | *πάντων*, see on v 116), *χάος καὶ γῆν καὶ Τάρταρον καὶ Ἔρωτα ποιῶν, οὐχ ἑτέρας λαμβάνειν ἀρχάς, ἀλλὰ ταυτας.* Pausan Boeot § 27, *Ἡσίοδον δὲ ἢ τὸν Ἡσιόδῳ Θεογονίαν ἐσποιήσαντα οἶδα γράψαντα ὡς Χάος πρῶτον, ἐκ δὲ αὐτῷ Γῆ τε καὶ Τάρταρος καὶ Ἔρως γενοιτο.* Van Lennep thinks that the poet here could hardly have omitted Tartarus, where he afterwards represents Typhoeus and others to dwell. Goettling remarks that by Tartarus, which he regards as a reduplicated form of the root ταρ in *ταράσσειν*, the poet meant the subterranean recesses where earthquakes originate. For the account of Tartarus and Typhoeus who was thought to cause these commotions, see inf. 721. 821, seqq Euripides has *τάραγμα ταρτάρειον*, Herc. F. 907.

120. Ἔρος Though Hesiod clearly regards this divinity as the god of love, and speaks of him in this early stage of creation as the author of sexual production, which hitherto had not existed, there is some reason for believing that in the earliest mythology Ἔρος and Ἔρα were merely male and female powers representing Earth. Compare *Diana* and the old Italian *Dianus* (Janus), *Liber* and *Libera*, *Annus* and *Anna* (sun and moon), *Phoebus* and *Phoebe*. Hesiod must have meant love, Ἔρως, because he applies the epithet λυσιμελής, which the Schol vainly explains by *ὁ λύων τὰς φροντίδας*, adding, *οὐ γὰρ ἐνταῦθα τὴν μῖξιν καὶ τὴν ἐπιθυμίαν λέγει, τὴν λύουσαν τὰ μέλη.* It is remarkable however that for ὃς κάλλιστος κ.τ.λ., which affords a still stronger proof of the meaning of Ἔρος, Aristotle, Phys. IV 1, read ὃς *πάντεσσι μεταπρέπει ἀθανάτοισιν.* In truth, the rhapsodists seem to have had two different readings according to their conceptions of the character meant. Cf. Plat Symp p. 178, A, *τὸ γὰρ ἐν τοῖς πρεσβύτατον εἶναι τῶν θεῶν τιμιον, ἢ δ' ὃς τεκμήριον δὲ τουτου· γονῆς γὰρ Ἔρωτος οὔτ' εἰσὶν οὔτε λέγονται ὑπ' οὐδενος οὔτε ἰδιώτου οὔτε ποιητοῦ, ἀλλ' Ἡσιοδος πρῶτον μὲν Χάος κ.τ.λ* —Shakspeare seems to have alluded to this legend, in apostrophising Love as "O anything, of nothing first created!" (Rom. and Jul. I 1.)

δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν.
ἐκ Χάεος δ' Ἔρεβός τε μέλαινά τε Νὺξ ἐγένοντο·
Νυκτὸς δ' αὖτ' Αἰθήρ τε καὶ Ἡμέρη ἐξεγένοντο,
[οὓς τέκε κυσαμένη, Ἐρέβει φιλότητι μιγεῖσα.]
Γαῖα δέ τοι πρῶτον μὲν ἐγείνατο ἶσον †ἑαυτῇ
Οὐρανὸν ἀστερόενθ' ἵνα μιν περὶ πάντα καλύπτοι,
ὄφρ' εἴη μακάρεσσι θεοῖς ἕδος ἀσφαλὲς αἰεί·

---

123. χάϝεος 126. ϝῖσον

---

123. ἐξεγένοντο Ald. 124. ἐξεγένετο M.

---

123. *Erebus* is the subterranean darkness, as opposed to *night* which shrouds the upper world. Αἰθήρ, as usual, means the bright upper ether contrasted with the lower atmosphere, ἀήρ. The creation of light out of darkness is in conformity with the Mosaic account. Prof. Jebb well remarks (Primer of Greek Literature, p. 43), "The belief that the world was *created* by a Supreme Power, though very old and widely spread in the East, was never congenial to the Greeks. Their tendency was to think of the world, not as *made* by a Creator, but as *born* out of pre-existing elements."

125. This verse is perhaps spurious. It is wanting in Origen, who quotes from v. 108 to v. 139, Philosoph. § 26, p. 174. Van Lennep remarks, that Cicero assigns Erebus as the husband to Night, De Nat. D. iii. 17, but this only shows that the verse may have been found in some copies in his time. The poet would seem to represent the birth of Darkness and Light, Sky, and Mountains, and Sea, by a principle of development from each other, without generation by the male. Hence he expressly says of Pontus, ἄτερ φιλότητος ἐφιμέρου, v. 132.

126. ἶσον ἑαυτῇ, co-extensive with itself. Perhaps, ἶσον ἁπάντῃ. Cf. ini. v. 524. (So Dr. Flach has edited.) The ancient philosophers held this notion, that the sky was spread out equally in every direction so as to form a canopy to the earth. Cf. Soph. El. 86, ὦ φάος ἁγνὸν καὶ γῆς ἰσόμοιρ' ἀήρ. Aesch. Cho. 311, σκότῳ φάος ἰσόμοιρον. Hence they supposed there was a point of contact, viz. at the verge of the horizon, between earth and sky,—an idea which is poetically developed in Eur. Hippol. 744—751. Goettling remarking on the somewhat late form ἑαυτῇ, and contending that the early epic poets represented the heaven as brazen, χάλκεος, suggests ἶσα οἱ αὐτῇ, referring ἶσα both to οὐρανὸν and οὔρεα. And he thinks this doctrine of the brazen sky is the point of ἕδος ἀσφαλὲς αἰεί. He compares Pind. Nem. vi. 4, ὁ δὲ χάλκεος ἀσφαλὲς αἰεν ἕδος μένει οὐρανός. We might familiarly illustrate the Hesiodic notion of the flat circular earth and the convex over-arching sky, by a circular plate with a hemispherical dish-cover of metal placed over it and concealing it. Above the cover, (which is supposed to rotate on an axis, πόλος,) live the gods. Round the inner concavity is the path of the sun, giving light to the earth below. This is nearly the Platonic idea in the Phaedrus, p. 247. Before, however (v. 118), the earth was called the ἕδος ἀσφαλὲς of the gods, as being the basis on which Mount Olympus stood. The two accounts cannot perhaps be exactly reconciled; and this is an additional reason for doubting the genuineness of v. 118.

127. ἵνα—καλύπτοι. 'That she might throw it as a cover round all things.' Cf. Il. v. 317, πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν.

γείνατο δ' Οὔρεα μακρὰ, θεῶν χαρίεντας ἐναύλους,
Νυμφέων, αἳ ναίουσιν ἀν' οὔρεα βησσήεντα.
ἠ δὲ καὶ ἀτρύγετον πέλαγος τέκεν, οἰδματι θύον,
Πόντον, ἄτερ φιλότητος ἐφιμέρου· αὐτὰρ ἔπειτα
Οὐρανῷ εὐνηθεῖσα τέκ' Ὠκεανὸν βαθυδίνην,
Κοῖόν τε Κρεῖόν θ', Ὑπερίονά τ' Ἰαπετόν τε,
Θείην τε Ῥείᾶν τε, Θέμιν τε Μνημοσύνην τε
Φοίβην τε χρυσοστέφανον Τηθύν τ' ἐρατεινήν.

130. νιμφάων M, Ald. 133. οὐρανῷ δ' εὐνηθεῖσα M. 135. Θεΐην τε M, Ald. 136. φοίτην τε M.

130 Goettling condemns this verse as an interpolation. By ἐναύλους, 'habitations,' he understands temples of the gods built on promontories, including perhaps Mount Olympus. Possibly the poet merely meant, that the mountains were created to sustain the Oread nymphs (αἳ ναίουσιν ἀν' οὔρεα), as the heaven was created as a seat for the gods. The repetition of οὔρεα may appear inelegant, but it was necessary for specifying what class of nymphs were meant. Apollonius Rhodius, i. 501, who represents Orpheus as giving a sketch of the Hesiodic cosmogony in a song, seems to have known this verse, for he writes οὔρεά θ' ὡς ἀνέτειλε καὶ ὡς ποταμοὶ κελάδοντες, αὐτῇσιν Νύμφῃσι.

132. The poet distinguishes πέλαγος and πόντος, the deep and the widely expanded terms virtually confined to the Mediterranean by the early writers, from Ὠκεανός, the great circumfluent stream which was regarded as the source of all the rivers through subterranean channels. Cf. Scut. H. 314. The union of Earth and Heaven caused the birth of Oceanus, because the sky seems to touch the earth at its extreme limits where the circling Oceanus was supposed to lie.

134—7. The birth of the primeval or Titanic powers from Earth and Uranus. For Κρεῖον Goettling gives Κριον, against nearly all the copies. The etymology is more probably the same as in κρείων or κρέων, 'the ruling.' Schol. Κρεῖον δέ, τὸ βασιλικὸν καὶ ἡγεμονικὸν λέγει). Κοῖος may mean 'the intelligent,' from κοεῖν, or perhaps 'Sky' (compare *celsus*, i.e. *caelum*, quoted by Festus, and *Juno Caelia*). The duality of sexes is here so far observed, that there are six Τιτᾶνες, Oceanus, Coeus, Crius, Hyperion, Iapetus, Cronus and six Τιτανίδες, Theia, Rhea, Themis, Mnemosyne, Phoebe, Tethys. Of these, Coeus was the father of Latona, Hyperion of the Sun, Iapetus of Prometheus, (Ἰαπετιονίδης, Opp. 54,) Rhea the mother of the gods (*alias* Demeter). Themis was the first priestess and lawgiver, Mnemosyne the mother of the Muses, (sup. v. 54,) Phoebe of Latona, Tethys of the sea-nymphs. It will be observed, that Cronus, the sire of the Olympian gods generally, is represented as younger than the Titanian powers, v. 137. Thus his birth forms a sort of Transition period between the old heaven and the new. A kind of secondary Titanian progeny is next enumerated, viz. the Cyclopes and the hundred-handed giants. The conflict between the Titans and the newer Olympian dynasty is not described till v. 630 seqq. But this is a subject on which there is reason to think Hesiod dwelt more at length in a part of the Theogony now lost. Homer briefly alludes to this monstrous offspring of the Cyclopes, &c., Od. vii. 206, ὥσπερ Κυκλῶπες τε καὶ ἄγρια φῦλα Γιγάντων.

136. The name Τηθὺς is perhaps connected with τηθη, and means 'nursing mother.'

τοὺς δὲ μέθ' ὁπλότατος γένετο Κρόνος ἀγκυλομήτης,
δεινότατος παίδων· θαλερὸν δ' ἤχθηρε τοκῆα.
γείνατο δ' αὖ Κύκλωπας ὑπέρβιον ἦτορ ἔχοντας,
Βρόντην τε Στερόπην τε καὶ Ἄργην ὀμβριμόθυμον, 140
[οἳ Ζηνὶ βροντήν τ' ἔδοσαν τεῦξάν τε κεραυνόν.]
οἱ δ' ἦτοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν,
μοῦνος δ' ὀφθαλμὸς μέσσῳ ἐνέκειτο μετώπῳ.
[οἵδ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες·
Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, οὕνεκ' ἄρα σφέων

---

140. ἀστερόπην καὶ ἄργην ὀμβριμόθυμον M. 141. ἔδωκαν M. 142. οἳ δή τοι M, Ald. 143. μέσῳ M. 145. ἓεις Ald.

---

137. ἀγκυλομήτης, σκολιὰ βουλεύων, 'crafty.' Cf Opp 48 Craft, according to the Greek idea, was a virtue. – γένετο, scil. ἐκ Γαίας καὶ Οὐρανοῦ. In Il viii. 479 we find Iapetus and Cronus confined in the darkness below the earth.

138. ἤχθηρε, 'he disliked.' Some modern critics, after Ruhnken, enclose this verse in brackets as spurious, and made up from v. 155, σφετέρῳ δ' ἤχθοντο τοκῆϊ. The Schol. says that Aristarchus objected to θαλερὸν, which means 'vigorous,' in reference to the numerous offspring of Uranus. The meaning perhaps is, that Cronus disliked not so much his father, as his father's fecundity, as oppressive to Gaea, whose part he took, v. 159, 168. These monsters, says Sir G W Cox (Folk-lore, p 178), are doubtless the lightning-flashes which plough up the stormy heaven. He remarks that the affinity with the Cyclopes of the Odyssey is distant, although it may be traced. Both probably were in their origin cloud-gods, and the Cyclopes were called *shepherds* from the clouds gathering on mountain-tops. The "one eye," and the extinction of it, can only mean the sun in the forehead of the sky, obscured by dark clouds.

141. Goettling regards this verse as spurious, and he is probably right. It is feeble, and is the kind of expletive (παραπληρωματικὸν) line that the grammarians were fond of adding. Cf inf. 286. Eur. Alc. 5, τέκτονας δίου πυρὸς κτείνω Κύκλωπας. Dr Flach retains 141, but rejects 142–146.

142. οἱ δ' ἦτοι Goettling and Hermann with two MSS. for οἳ δή τοι. For this verse Crates the grammarian gave, doubtless from an ancient recension, another, οἱ δ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες, to avoid the apparent difficulty of making the Cyclopes, who were mortal and slain by Apollo, (Eur Alc. init.) τἄλλα θεοῖς ἐναλίγκιοι. But this need not imply further resemblance than that of strength and stature. They were, in fact, a sort of demi-gods, like to the gods in form and might, except the peculiarity of the one eye, but yet mortal. Goettling places the verse attributed to Crates after v. 143, and regards it, with the two following, as belonging to another recension, in which the three verses (οἵδ' ἐξ – μετώπῳ) stood in place of vv. 142–3. For μοῦνος δ' ὀφθαλμὸς, which ought to mean 'only an eye,' Schoemann reads ὀφθαλμὸς δὲ ἓεις.

145. ἓεις, if genuine (which is doubted by Curtius, Gr. Et. 567), is formed on the analogy of ἑέρση for ἔρση, ἑέδνα for ἕδνα, ἑελδωρ for ἕλδωρ &c. If so, we should probably read ἓεις, without the asperate. The passage however is suspected, for ὄνομ' ἐπώνυμον comes very awkwardly after the plural Κύκλωπες ἦσαν. Perhaps ἐπώνυμοι. Indeed, this reading is supported by Etym. M in v. Κυκλωπες, where ἦσαν οὔνομ' ἐπώνυμοι is given. In Od. vii 54, 'Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, it might be questioned

κυκλοτερὴς ὀφθαλμὸς ἕεις ἐνέκειτο μετώπῳ·
ἰσχύς τ' ἠδὲ βίη καὶ μηχαναὶ †ἦσαν ἐπ' ἔργοις.]
ἄλλοι δ' αὖ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
τρεῖς παῖδες μεγάλοι *τε καὶ ὄμβριμοι, οὐκ ὀνομαστοὶ,
Κόττος τε Βριάρεώς τε Γύης θ', ὑπερήφανα τέκνα.
τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀΐσσοντο
ἄπλαστοι, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
ἰσχὺς δ' ἄπλητος κρατερὴ μεγάλῳ ἐπὶ εἴδει.

---

146. μηχαναὶ ἦν ἐπὶ ϝέργοις? (cf. 321) 150. ϝεκατὸν
151. ϝεκάστῳ 153. ϝείδει

---

148. ὄμβριμοι M. ὄβριμοι Ald. 149. Γύγης M, Ald.
150. ἀΐσσαντο Ald. 153. ἄπλητος M. ἄπλατος Ald.

whether ἐπώνυμος was not the original reading.

146. The combination of personal strength, violence, and craft in their doings (ἐπ' ἔργοις) implies that which was irresistible by any human means. Compare inf. v. 153, μεγάλῳ ἐπὶ εἴδει. As ἔργοις here has no digamma, this verse is probably in some way corrupt. Perhaps ἦν ἐπὶ ἔργοις. See inf. v. 825.

148. The τε was inserted by Hermann.—οὐκ ὀνομαστοί. Perhaps 'not to be named,' as Cerberus is οὔτι φατειὸς, inf. 310. But it is a difficult expression, perhaps like the Latin *nefandus*, implying something portentous. Schol. οὓς οὐ δύναται τις ὀνομάσαι, ἀντὶ τοῦ δεινοί. Goettling compares πατρὸς δυσωνύμου in v. 171, and explains it, "is, cui a forma et ab ingenii natura infelix nomen recte inditum est." But the comparison does not hold good, for πατὴρ δυσώνυμος merely means a father who does not deserve the name. Cf. Aesch. Cho. 183, μήτηρ οὐδαμῶς ἐπώνυμον φρόνημα παισὶ δύσθεον πεπαμένη.

149. For Γύης most of the old copies give Γυγης, in which the short ῑ seems doubtful. Ovid however recognises the latter form, Fast. iv. 593, 'Quid gravius victore Gyge captiva tulissem, Quam nunc, te caeli sceptra tenente, tuli?' Also Horace, Od. ii. 17, 14, 'centimanus Gyges,' and iii. 4, 69. These are very ancient names, and what they symbolised is altogether uncertain. Possibly the three primitive seasons: at least, Γύης might refer to ploughing, Βριαρεὺς to the severity of cold. Or perhaps, air, water, and land, as Homer calls Βριαρεὺς Αἰγαίων, Il. i. 404. Buttmann in his *Lexilogus* suggests that Γύης may be derived from γυῖον, 'a limb.' Van Lennep supposes they represent the warring of elemental powers, such as earthquakes and mighty deluges.

150—3. These verses occur again inf. v. 671, and one of them (152) also Opp. 149 Scut. 76.—ἀΐσσοντο 'nimbly moved,' 'were ever in rapid motion.' Hom. Il. vi. 509, ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται. Ibid. xxiii. 628, οὐδ' ἔτι χεῖρες ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί. Soph. Oed. Col. 1261, κόμη δι' αὔρας ἀκτενίσσος ᾄσσεται. ἄπλατοι, 'unapproachable,' is Gaisford's reading. Goettling gives ἄπλαστοι, which he compares with πρόσπλαστοι, (a false reading for πρόσπλατοι,) in Aesch. Prom. 735, but prefers to derive from πλάσσειν, so as to mean 'misshapen.' Van Lennep thinks ἄπλαστος contracted from ἀπέλαστος. We have a

ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο,
[δεινότατοι παίδων, σφετέρῳ δ' ἤχθοντο τοκῆϊ
ἐξ ἀρχῆς, καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο]
πάντας ἀποκρύπτασκε, καὶ ἐς φάος οὐκ ἀνίεσκε,
Γαίης ἐν κευθμῶνι, κακῷ δ' ἐπετέρπετο ἔργῳ
Οὐρανός· ἡ δ' ἐντὸς στοναχίζετο Γαῖα πελώρη·
στεινομένη· δολίην δὲ κακὴν ἐπεφράσσατο τέχνην.
αἶψα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος
τεῦξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν.

---

158. ϝέργῳ

---

157. ἀνίησκε Ald., M.

---

different word, ἄπλητος, 'unapproachable, from πελάω, just below.—ἐπεφυκον seems a true imperfect from the secondary present πεφυκω. See Scut. H 228.—ἐπι εἴδει, i. e. ϝείδει. Cf. v. 146

154 ὅσσοι γάρ. The γὰρ refers to v. 147, the three giants were born afterwards, because at first Uranus had concealed his progeny within the earth. But vv 155—6 seem to interrupt the sense and connexion, and the ellipse of ἦσαν after δεινότατοι is hardly according to epic use The explanation of the Scholiast is manifestly wrong; ὅσοι γαρ δεινότατοι τῶν παίδων του Οὐρανοῦ καὶ τῆς Γῆς ἦσαν, ἐμισοῦντο ὑπὸ τῶν προτερων παιδων, τουτέστιν ὑπὸ των ἀδελφῶν, οἳ καὶ τῷ σφετερῳ τοκῆι ἤχθοντο. Rather the sense is, 'For of all who were born of Earth and Uranus, these were the most formidable sons' There is however too much reason to fear that this verse was patched up from v. 138,—itself probably a spurious verse Dr. Flach reads ὅσσοι δ' ἄρ and οὗτοι δεινοτατοι, neither of which is satisfactory. Schoemann, p 64, gives Overbeck's correction οὗτοι for ὅσσοι, and τούτων for καὶ τῶν. It may be suggested that the original verses ran thus:—ὅσσι γὰρ Γαιης τε καὶ Οὐρανοῦ ἐξεγένοντο ἐξ ἀρχῆς, τῶν μεν τις ὅπως πρώτιστα γενοιτο κ.τ.λ—ἀποκρυπτασκε, sc. Οὐρανός The α belongs to κρυπτάζω, as ῥίπτασκε from ῥιπτάζω We have this α in κρυπτάδιος. See on Scut. Herc. 480

160. στεινομένη, being straitened for room, wanting space. Cf Il xxi 220 —For ἐπεφράσσατο Goettling would read ἐφράσσατο, because Hesiod does not usually shorten a vowel before φρ, θρ But who will believe that in v. 632, οἱ μὲν ἀφ' ὑψηλῶς Ὄθρυος Τιτῆνες ἀγαυοι, there is synizesis in Ὄθρυος? And we have προπεφραδμενα in Opp. 655 He compares however Od. iv 529, δολιην εφράσσατο τεχνην

161 ἀδαμαντος It has been suggested on Opp. 147, that the old celts or cutting implements and axe-heads made of basalt, greenstone, or trap-rock, may here be meant In all ages and countries stone knives seem to have been preferred for religious ceremonies It is difficult to conceive that with the early poets ἀδαμας was a synonym of σιδηρος. It is true that δρεπανον was a curved or hooked knife, like our sickle, and like it also was καρχαρόδον, roughly toothed or serrated, which features would be more easily given by a metal. Anyhow, the poet says the material was now first created —Apollonius Rhodius, in alluding to this passage of Hesiod, as προτερων ἔπος, iv 985, speaks of the event as one of the τὰ ἄρρητα of ancient mythology

εἶπε δὲ θαρσύνουσα, φίλον τετιημένη ἦτορ·
Παῖδες ἐμοὶ καὶ πατρὸς ἀτασθάλου, αἴ κ' ἐθέλητε
πείθεσθαι, πατρός κε κακὴν τισαίμεθα λώβην
ὑμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα.
Ὣς φάτο· τοὺς δ' ἄρα πάντας ἕλεν δέος, οὐδέ τις αὐτῶν
φθέγξατο· θαρσήσας δὲ μέγας Κρόνος ἀγκυλομήτης
ἂψ αὖτις μύθοισι προσηύδα μητέρα κεδνήν·
Μῆτερ, ἐγώ κεν τοῦτό γ' ὑποσχόμενος τελέσαιμι
ἔργον, ἐπεὶ πατρός γε δυσωνύμου οὐκ ἀλεγίζω
ἡμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα.
Ὣς φάτο· γήθησεν δὲ μέγα φρεσὶ Γαῖα πελώρη.
εἶσε δέ μιν κρύψασα λόχῳ· ἐνέθηκε δὲ χειρὶ
ἅρπην καρχαρόδοντα· δόλον δ' ὑπεθήκατο πάντα.
ἦλθε δὲ Νύκτ' ἐπάγων μέγας Οὐρανὸς, ἀμφὶ δὲ Γαίῃ
ἱμείρων φιλότητος ἐπέσχετο καί ῥ' ἐτανύσθη
πάντῃ· ὁ δ' ἐκ λόχοιο πάϊς ὠρέξατο χειρὶ

163. *Εἶπε* 166. *ἀϝεικέα μήσατο Ϝέργα* 167. *ἕλε δϝέος*
171. *Ϝέργον* 172. *ὀϝεικέα—Ϝέργα* 178. *πάϊς*

165. *πείθεσθε πατέρος γε* M. *πατρός γε* Ald. 170. *γε* om. M. 171. *πατέρος* M. 173. *γήθησε δὲ* Ald. 178. λοχεοῖο Ald. λόχοιο (not λοχοῖο) M.

165. *πατρός κε.* So Goettling and Van Leunep after Hermann, with one MS., for *πατέρος γε.* Without *κεν*, the hortative subjunctive *τισώμεθα* would be required. The sense is, 'It may be that we shall avenge, &c. Cf. inf. v. 170.—*πρότερος γὰρ κ.τ.λ.* The Greek notion of retributive justice always turned on the question, who was the aggressor, the *τὸ ἄρχειν ἀδικέας.*

168 *Κρόνος.* The youngest, but the most formidable of the former offspring of Uranus, sup 137.

171. *δυσωνύμου* See on v. 148 Here perhaps it means, 'wrongly called by the name of Father,' as Aesch. Cho. 182, *οὐδαμῶς ἐπώνυμον— μητρός*

175. *ἅρπην*, the *δρέπανον* or sickle, v. 182 See Opp 573 —*ὑπεθήκατο*, 'suggested,' 'laid down the whole plan.' See on *θήκατο*, Sent H. 128

177. *ἐπέσχετο*, 'stretched,' *ἐτετάθη*. The passive use of this aorist (unless it be here the middle, viz. *ἐαυτὸν*, or a present *ἔσχω* be assumed) is remarkable. In Eur Hipp 27, *καρδίαν κατέσχετο ἔρωτι δεινῷ*, Monk gives *κατείχετο*. But in Od. m 284, we have *ὡς ὁ μὲν ἔνθα κατέσχεν' ἐπειγόμενός περ ὁδοῖο.* Eur. Hercl 634, *φροντίς τις ἦλθ' οἰκεῖοι, ἦ συνεσχόμην* (*συνειχόμην* and *συνισχόμην* Elmsley). Photius, *ἴσχετο. ἐπέσχεθη*

178. λοχεοῖο Guisford, Van Leunep. λοχέοιο Goettling, with several MSS. Others give λοχοῖο and λόχοιο. The latter is the reading of the Bodleian MS. Barocc 60 (M). The Schol compares *θυρεὸς*, 'a door-stone' But the true reading (or rather pronunciation) is probably λοκχοιο, according to the Aeolic use, as in *σκίπφος*, *ὄκχοι*, *βρόα-*

σκαιῇ, δεξιτερῇ δὲ πελώριον ἔλλαβεν ἅρπην,
μακρὴν, καρχαρόδοντα, φίλου δ' ἀπὸ μήδεα πατρὸς
ἐσσυμένως ἤμησε, πάλιν δ' ἔρριψε φέρεσθαι
ἐξοπίσω. τὰ μὲν οὔτι ἐτώσια ἔκφυγε χειρός·
ὅσσαι γὰρ ῥαθάμιγγες ἀπέσσυθεν αἱματόεσσαι,
πάσας δέξατο Γαῖα· περιπλομένων δ' ἐνιαυτῶν
γείνατ' Ἐρινῦς τε κρατερὰς μεγάλους τε Γίγαντας,
[τεύχεσι λαμπομένους, δολίχ' ἔγχεα χερσὶν ἔχοντας.]
Νύμφας θ' ἃς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν·
μήδεα δ' ὡς τοπρῶτον ἀποτμήξας ἀδάμαντι

---

182. ἑτώσια

179. ἔλαβεν Ald. 181. ἤμεσε (gl. ἀπεθέριτε) M. 184. ἐδέξατο M. 185. ἐρῦνῦς M. ἐρινῦς Ald. 186. Omitted in LM, but given in Ald. 188. μήδεα δ' M. μήδεα θ' Ald. ἀδάμαντον Ald.

χος, ὄπφις, &c. See the note on Aesch. Cho. 1038. On the same principle, the reading in Il. xxiii. 851, κὰδ δ' ἑτίθει δυο μὲν πελέκεας δεκα δ' ἡμιπέλεκκα, may originally have been δέκα δ' ἡμιπελέκεα, the κ being doubled in pronouncing it, as in κυνοκέφαλλος. So likewise Il. xiii. 612, ἀξινην εὐχαλκον, ἐλαΐνῳ ἀμφὶ πελεκκῳ.—ὠρέξατο, sc. αὐτοῦ, or τῶν μηδεων, 'aimed at him with outstretched hand,' 'grasped him.' Cf. Il. iv. 307 xxiii. 99.—μήδεα, the same as μεζεα, Opp. 512.

181. πάλιν ἔρριψε κ.τ.λ., 'threw them behind him to be carried away backwards.' The syntax probably is, ἔρριψε ἐξοπίσω, πάλιν φέρεσθαι. We may however translate, 'and back he threw them to be carried away behind.' This was done in getting rid of any unclean thing, as the impious libations in Aesch. Cho. 90, στειχω, καθάρμαθ' ὅς τις ἐκπέμψας, πάλιν δικοῦσα τεῦχος ἀστρόφοισιν δώμασιν φερεσθαι, cf. v. 190. This story of the mutilation was very famous in an age when men began to inquire if gods could really be guilty of such atrocities. See, for instance, Cic. De Nat. Deor. ii. 24, § 63.

182. ἑτώσι' ἄμ' ἔκφυγε Dr. Flach, to avoid the hiatus.

183. Photius, ῥαθάμιγγες· ῥανίδες· ἡ δ ἀπὸ τῶν ἵππων κονιορτός. οἱ δὲ σταγόνας. Il. xi. 536, ἀφ' ἱππείων ὁπλέων ῥαθάμιγγες.

184. Goettling gives πᾶσας ἐδέξατο with two MSS. See on v. 60.

186. This verse is wanting in the two Bolletan MSS., and is enclosed in brackets by Goettling, as probably added by a rhapsodist from Il. xviii. 510, where τεύχεσι λαμπόμενοι occurs. Hermann thinks that a later poet would have attributed a different sort of armour to the giants.

187. Μελιας. The name is from μελία, an ash-tree, and seems similar to Δρυάδες Apoll. Rhod. ii. 2, ὃν ποτε νύμφη τίκτε, Ποσειδάωνι Γενεθλίῳ εὐνηθεῖσα, Βιθυνὶ Μελίη. Or it may have contained the root μελ, care, as in Μελισσαι. ἐπὶ γαῖαν, see on v. 95.

188. ὡς τοπρῶτον κ.τ.λ. The sense appears to be, that the members were carried about for a long time by the sea in the same condition as when they were cut off, but at last white foam began to arise from them, and so Aphrodite was born. For the vulg. μήδεά θ' Goettling and Van Leeuwen rightly give μήδεα δ' with Barocc. 60 (M). They both also follow Wolf in

κάββαλ' ἀπ' ἠπείροιο πολυκλύστῳ ἐνὶ πόντῳ,
ὣς φέρετ' ἀμ πέλαγος πουλὺν χρόνον, ἀμφὶ δὲ λευκὸς
ἀφρὸς ἀπ' ἀθανάτου χροὸς ὤρνυτο· τῷ δ' ἔνι κούρη
ἐθρέφθη· πρῶτον δὲ Κυθήροισι ζαθέοισιν
ἔπλητ', ἔνθεν ἔπειτα περίρρυτον ἵκετο Κύπρον.
ἐκ δ' ἔβη αἰδοίη καλὴ θεός, ἀμφὶ δὲ ποίη
ποσσὶν ὕπο ῥαδινοῖσιν ἀέξετο· τὴν δ' Ἀφροδίτην
[ἀφρογενέα τε θεὰν καὶ ἐϋστέφανον Κυθέρειαν]
κικλήσκουσι θεοί τε καὶ ἀνέρες, οὕνεκ' ἐν ἀφρῷ
θρέφθη· ἀτὰρ Κυθέρειαν, ὅτι προσέκυρσε Κυθήροις.
Κυπρογενέα δ', ὅτι γέντο πολυκλύστῳ ἐνὶ Κύπρῳ·
ἠδὲ φιλομμηδέα, ὅτι μηδέων ἐξεφαάνθη·

---

190. πολὺν M. 195. ὑπαὶ M. 196. ἀφρογένειάν τε M. ἀφρογενείην τε Ald. 197. εἰν ἀφρῷ M. 198. αὐτὰρ M, Ald. κυθέρεια Ald. 199. κυπρογένεϊ' ὅτι M. κυπρογένειαν δ' ὅτι γένοιτο Ald. γέντο M. πόντῳ M, Ald. 200. καὶ φιλομηδέα M. ὅτι μειδέων Ald.

---

editing ἀπ' ἠπείροιο, (sc. ἀπὸ χέρσου,) for ἐπ' Ἠπείροιο, 'upon Epirus,' which is given in some of the early editions.

193. ἔπλητο, ἐπελάζε. An Homeric word, Il. iv. 449. xiv. 438, perhaps to be regarded as an epic aorist from root πελ or πλα. Cythera is the island off the coast of Laconia. Homer has Κυθήροισι ζαθέοισι, Il. xv. 432. Ovid, Fast. iv. 286, 'Veneris sacra Cythera petit.'

194. ἔξεβη, 'stepped on shore.'

196–9. ἀφρογενέα and Κυπρογενέα though only found in two or three MSS., for the vulg. Ἀφρογένειαν and Κυπρογένειαν, seem clearly right, and are adopted by Goettling. Gaisford retains the old unmetrical reading, and encloses the four verses in brackets, remarking, after Wolf, that Plato does not recognise v. 196 in quoting the passage, Cratyl. p. 406. (This however is denied by Goettling, and rightly, as it would seem.) Van Leeuwen and Schoemann also enclose v. 196 within brackets. The argument against the genuineness of it rests principally on its being not necessary to the sense, and introducing a rather awkward construction, as well as a repetition in Κυθέρειαν just below. The interpolator probably meant, θεοὶ κικλήσκουσι τὴν Ἀφροδίτην θεὰν ἀφρογενέα. This derivation of Ἀφροδίτη, (which, as Goettling mentions, is later than Homer, for he makes Dione the mother of the goddess,) arose from the same fondness for fanciful etymologies which induced Euripides to derive the name from ἀφροσύνη (Tro. 990). Sir G. W. Cox (Folk-lore, p. 74) remarks that this is clearly a comparatively late form of the legend. The real meaning of the name Aphrodite is unknown. It may be Semitic, but from its resemblance to ἀφρὸς the Greeks invented the story of her birth from sea foam. The Roman poets allude to the Homeric etymology. Ovid, Fast. iv. 61, 'Sed Veneris mensem Graio sermone notatum Augurer: a spuma est dea dicta maris.' Tibull. i. 2. 39, 'Nam fuerit quicunque loquax, is sanguine natam, Ia Venerem e rapido sentiet esse mari.'

199. γέντο. So three or four MSS., for the vulg. γένοιτο, which is wrong even in respect of syntax. The form (γενέσθαι) occurs also inf. v. 705. In Homer it always signifies ἔλαβε, ἐδέξατο.

200. φιλομμηδέα. This verse also is

τῇ δ' Ἔρος ὡμάρτησε καὶ Ἵμερος ἕσπετο καλὸς
γεινομένῃ ταπρῶτα θεῶν τ' ἐς φῦλον ἰούσῃ.
ταύτην δ' ἐξ ἀρχῆς τιμὴν ἔχει ἠδὲ λέλογχε
μοῖραν ἐν ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
παρθενίους τ' ὀάρους μειδήματά τ' ἐξαπάτας τε
τέρψιν τε γλυκερὴν φιλότητά τε μειλιχίην τε.

Τοὺς δὲ πατὴρ Τιτῆνας ἐπίκλησιν καλέεσκεν
παῖδας νεικείων μέγας Οὐρανὸς οὓς τέκεν αὐτός.
φάσκε δὲ τιταίνοντας ἀτασθαλίῃ μέγα ῥέξαι
ἔργον, τοῖο δ' ἔπειτα τίσιν μετόπισθεν ἔσεσθαι.

205. ὀΐάρους? 210. ϝέργον

203. ἔσχει M. 204. ἀνθρώποις M.

rejected by Gaisford. Van Lennep, Schoemann, and Flach enclose both it and the preceding. It contains a deviation from the Homeric epithet φιλομμειδής, 'laughter-loving,' which was another, perhaps less correct, form of the epithet, and one which accounts for the mention of μειδήματα among the attributes, v. 205, and for the form μείδος in Hesychius, who seems to have read μειδεων in v. 200, which is also given in the Aldine.

201. From very early times certain πάρεδροι were allotted to Aphrodite. Cf. Aesch. Suppl. 1020, μετάκοινοι δὲ φίλᾳ ματρὶ πάρεισιν, Πάρος ἥ τ' οὐδὲν ἄπαρνον τελεθεῖ θελκτορι Πειθοῖ. A later mythology made Amor (Cupid) the son of Venus. See Cox, *Folk-lore*, p. 74.

203. τιμήν. We should have expected τιμάς, 'prerogatives,' viz. those enumerated v. 205—7. Perhaps the singular was introduced on account of μοῖραν in the next verse, in order that ταυτην might agree with both; and it is very probable that this latter verse 204 is spurious. It does not seem to have been known to the Scholiast.

207—10. Gaisford and others, after Wolf, reject these verses, on the ground that only Cronos had avenged himself on Uranus. This would be disproved by v. 155—6, were those lines certainly genuine. But it does not appear from v. 167 that the rest *dissented* from the scheme for vengeance, only that none of them except Cronos had the courage to act. The objection, that these verses are out of place here, is equally groundless. The narrative had been interrupted by the episode about the birth of Aphrodite, and now reverts to v. 180, &c. Goettling thinks there is here a loss of some lines in which the succession of Cronos to the empire was described. Apollonius Rhodius seems to allude to it, i. 505, in the song of Orpheus, ἤειδεν δ' ὡς πρῶτον Ὀφίων Εὐρυνόμη τε Ὠκεανῖνι νιφόεντος ἔχην κράτος Οὐλύμποιο· ὧς τε βίῃ καὶ χερσὶν ὁ μὲν Κρόνῳ εἴκαθε τιμῆς, ἡ δὲ Ῥείῃ, ἕπεσον δ' ἐνὶ κυμασιν Ὠκεανοῖο· οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆνιν ἄνασσον. Translate, 'Now them the father called *Titans* by name, the great Uranus in reproach of the sons whom he had himself begotten, for he said that by way of repaying him they had done in their daring folly a fearful deed, but that for this in consequence (ἔπειτα) there should be retribution at some future time.' The general sense is, that as Cronos had exacted vengeance on his father, so Cronos himself and the Titans would experience the vengeance of Zeus in being expelled from heaven. See inf. 728. Schol. τουτου γαρ τοῦ ἔργου ἐμελλεν αὐτὸς ὁ Ζεὺς τιμωρήσαι

Νὺξ δ' ἔτεκε στυγερόν τε Μόρον καὶ Κῆρα μέλαιναν
καὶ Θάνατον, τέκε δ' Ὕπνον,† ἔτικτε δὲ φῦλον Ὀνείρων·
[οὔτινι κοιμηθεῖσα θεὰ τέκε Νὺξ ἐρεβεννή.]
δεύτερον αὖ Μῶμον καὶ Ὀϊζὺν ἀλγινόεσσαν,
Ἑσπερίδας θ', αἷς μῆλα πέρην κλυτοῦ Ὠκεανοῖο

215. ἑσπερίδας

211. στυγερὸν μόρον M. (qu. στυγερὴν Μοῖραν, as in v. 217.) 213. ὤτινι Ald. 214. ἀλγεινόεσσαν M.

τὸν Κρόνον, ἐπεὶ καὶ αὐτὸς ἥμαρτεν εἰς τὸν ἴδιον πατέρα. The use of τιταίνω (ῑ) is peculiar to this passage, doubtless to suit the long ι in Τιτῆνας. Some consider it the same as the Homeric τιταίνω, (Scut. II. 229,) 'to stretch,' and explain it 'by stretching out their hands' (ὠρέξατο v. 178). So Etym. M. p. 760, 40, (quoted by Gaisford,) Τιτὰν παρὰ τὸ τιταίνω, οἱονεὶ οἱ τείνοντες τὰς χεῖρας εἰς τὸ κόψαι τὰ αἰδοῖα τοῦ πατρὸς Κρόνου. But Hesychius more correctly explains τιταίνειν both by τείνειν and by τίσιν λαμβάνειν. See the note on ἀτάλλων (α in Opp. 131. He may have adopted, or even have coined, a word after the analogy of τίω (ι). Cf. Od. xiv. 84, ἄλλα δίκην τίουσι καὶ αἴσιμα ἔργ' ἀνθρώπων. Inf. v. 428, ἐπεὶ Ζεὺς τίεται αὐτήν. Apollonius Rhodius has τίνεσκεν, ii. 475. What is more to the purpose, we have ἄτιτος in Il. xiii. 414, but ἄτιτος in xiv. 484. On the same principle, of forcing prosody to suit a supposed etymology, Ovid, Fast. ii. 34, having written 'Tunc cum ferales praeteriere dies,' adds in v. 567 of the same book, 'Hanc, quia justa *ferunt*, dixere *Feralia* lucem.'

211. The offspring of Earth and Uranus having been enumerated and enlarged upon, the children of *Night*, the daughter of Chaos (123), are given. These may be divided into classes, to both of which the alleged parentage is appropriate, (1) Those relating to Death and its counterpart Sleep, 2) Those denoting gloom, as grief, or the uncertainty of futurity, as Fate, Vengeance, Deception, &c. Thiersch (ap. Goettl.) thought 211—232 the interpolation of a later rhapsodist. Goettling thinks the poet was bound to add characters antithetical to those of love and harmony just enumerated. Schoemann, p. 64, notices that the offspring of night here mentioned, differently from that at v. 124, contemplates the existence of man on earth, who had not then been created. Van Lennep contends that Hesiod is here merely carrying out his own avowed intention at v. 106—7.

212—3. It is pretty evident that both these verses cannot be genuine as they now stand. It is likely however that ἔπειτα δὲ was the original reading, and that a gloss ἔτικτε superseded it. The distich might be omitted with advantage to the context, for Θάνατον is but a tautology after Κῆρα, and ἔτικτε closely following τέκε is awkward, though even the Attic writers sometimes used the imperfect, and inf. v. 308—10, τέκετο is followed by ἔτικτεν. Cf. inf. 223—4. Heyne also regarded this distich as spurious, as Gaisford has indicated. Cf. inf. v. 758, ἔνθα δὲ νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν, Ὕπνος καὶ Θάνατος, δεινοὶ θεοί.

214. *Momus* does not here mean the god of laughter and fun. He appears to personify that most cruel of insults, taunts and ridicule in distress; or perhaps slander, disparagement, μομφή ('nata ex invidia calumnia,' Van Lennep. So Theognis used the word, v. 1233, Οὐδενὰ, Κύρν' αὐγαὶ φαεσιμβρότου ἠελίοιο ἄνδρ' ἐφορῶσ', ᾧ μὴ μῶμος ἐπικρέμαται, and Callimachus, Hymn. Apoll. 113, ὁ δὲ μῶμος, ἵνα φθόρος, ἔνθα νέοιτο.

215. Ἑσπερίδες. These are called

†χρύσεα καλὰ μέλουσι φέροντά τε δένδρεα καρπόν.
καὶ Μοίρας καὶ Κῆρας ἐγείνατο νηλεοποίνους,
[Κλωθώ τε Λάχεσίν τε καὶ Ἄτροπον, αἵτε βροτοῖσι
γεινομένοισι διδοῦσιν ἔχειν ἀγαθόν τε κακόν τε,]
αἴτ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσαι
οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο,
πρίν γ' ἀπὸ τῷ δώωσι κακὴν ὄπιν, ὅστις ἁμάρτῃ.
τίκτε δὲ καὶ Νέμεσιν, πῆμα θνητοῖσι βροτοῖσι,
Νὺξ ὀλοή· μετὰ τὴν δ' Ἀπάτην τέκε καὶ Φιλότητα,

217. νηλεοποίνας M.

'Daughters of night' because they dwelt in the far west, πρὸς ζόφον, on the opposite side of the great ocean stream, to which the sun's light was believed not to have access. Cf. inf. v. 275–294.

216. This verse can hardly be considered genuine as it stands. The plural μέλουσι is very unusual after such a neuter as μῆλα, 'apples,' hence Muetzell proposed μέμηλε. The addition of φέροντα δένδρεα καρπόν is tame, unless we supply χρύσεον from the preceding. From the comment of the scholiast we might infer that a line or more has been lost in which mention was made of Hercules slaying the dragon and gathering the apples. Perhaps the original stood somehow thus—κοίρας θ' αἱ ναίουσι πέρην κλυτοῦ Ὠκεανοίο, Ἑσπερίδας καὶ Κῆρας ἐγείνατο κ.τ.λ.—κλυτοῦ, 'audible,' or possibly in the much more common sense of κλεινοῦ. Cf. v. 288, 294.

217–22. These verses are included in brackets by Goettling. For first, inf. v. 905–6, nearly the same verses occur again as here 218–9, and secondly, the three Fates are there made the daughters not of Night, but of Zeus and Themis. Both accounts cannot have been given by the same author. But further, it is probable that 220–2, which Goettling perceived to refer to the Κῆρες alone, belong to another recension where they stood *in place of* 218–9. Perhaps therefore we should only enclose 218–9 in brackets here, regarding them as having been interpolated from the nearly similar couplet 905–6. (So also Schoemann has edited.) The epithet νηλεοποίνους is thus rightly followed by the expansion of the same idea in παραιβασίας ἐφέπουσαι &c. According to this view, the Μοῖραι here, combined with Κῆραι, will take the sense of μόρον καὶ Κῆρα in v. 211, while the Μοῖραι of v. 904 will be the goddesses of Destiny. See on Sent. Here. 249.—For νηλεοποίνους, 'relentlessly punishing,' Ruhnken proposed νηλιτοποίνους, supposing it to mean 'punishing the guilty.' This is remarkably confirmed by the scholium τὰς γινομένας τιμωρίας τῶν κακῶν ἔργων. Stobaeus has ἠλεοποινους. Ecl. 1 p. 9.

220. Hermann and Van Leeuwen prefer ἐφέκουσιν (with one MS.), οὐδέ ποτε κ.τ.λ. By ἀνδρῶν θεῶν τε παραιβασίαι are meant sins against both men and gods. Whereas Νέμεσις is a woe only θνητοῖσι βροτοῖσι, v. 223.

222. δώωσι is formed after the analogy of ἠβάω, for which see Opp. 698.—ὄπιν, here for νέμεσιν. See Opp. 187.

224. This verse is perhaps an interpolation, and it is rejected by Fleck. There is some natural association between Love and Deception, as between Νέμεσις and Κῆρες above. Otherwise it would seem strange to represent Φιλότης as the daughter of Night, unless perhaps, as Hermann suppposes, these νύκτερα ἔργα of Aphrodite are alluded to. Goettling's idea is somewhat far-fetched. 'conjungendae videntur notiones Φιλότητος et Ἔριδος, ut denotent earum (hoc propter Naetem) Cupidinem caecumque Jurgium et Inconsultam.' However, φιλότης was the

Γῆράς τ' οὐλόμενον, καὶ Ἔριν τέκε καρτερόθυμον.
Αὐτὰρ Ἔρις στυγερὴ τέκε μὲν Πόνον ἀλγινόεντα
Λήθην τε Λιμόν τε καὶ Ἄλγεα δακρυόεντα,
Ὑσμίνας τε Φόνους τε, Μάχας τ' Ἀνδροκτασίας τε,
Νείκεά τε Ψεύδεά τε Λόγους* τ' Ἀμφιλογίας τε,
Δυσνομίην Ἄτην τε, συνήθεας ἀλλήλοισιν,
Ὅρκον θ', ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους
πημαίνει, ὅτε κέν τις ἑκὼν ἐπίορκον ὀμόσσῃ.
Νηρέα δ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος,

---

229. ψεύδεα τε M. ψευδέας τε Ald. ἀμηλογίας τε M.
230. ἀλλήλῃσιν M. ἀλλήλοισιν Ald.

attribute of Aphrodite, v. 206, where it is combined with ἀπάτη. Both Heyne and Ruhnken, followed by Gaisford, regard this as a spurious verse.

225. καρτερόθυμον, obstinate, dogged, pertinacious.

227. As λιμὸς and ἄτη are associated Opp. 230, Ruhnken here proposed ἄτην τε λιμόν τε. By λιμὸς the poet means famine arising from the suspension of agriculture. With λιμὸς we very often find λοιμὸς associated (e. g. Opp. 243), where there is some probability in Heyne's conjecture λοιμόν τε λιμόν τε. Goettling thinks λήθη here is the culpable forgetfulness resulting from apathy and carelessness. Schol. πολλάκις γὰρ ἔριδος πρός τινα γινομένης ἐπιλανθανόμεθα καὶ τῶν προσηκόντων. It is worthy of notice that Virgil, who translates this passage in those well-known and splendid verses, Aen. vi. 273 seqq., seems to have rendered λήθη by *lethum*, which is on a par with his rendering Ὅρκος in Opp. 804 by *Orcus*:—

'Vestibulum ante ipsum, primisque in faucibus Orci,
Luctus et ultrices posuere cubilia Curae,
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, et turpis Egestas,
Terribiles visu formae, Lethumque, Laborque.'

228. Compare Il. xxiv. 548, αἰεί τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε. Od. xi. 612, ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε. The following verse enumerates the sorts of ἔρις which consists in verbal disputes, such as arguments and law-suits, as the present one comprises the consequences of violence, and the next (230) refers to factions and bad government. One copy, with the Aldine, here gives ψευδέας τε Λόγους, and so Flach, Gaisford, and Van Leunep have edited. The λ in ἀμφιλογίας is doubled in pronunciation.

230. As lawlessness, or reluctance to obey established laws, is closely associated with mental delusion, i. e. conceit and infatuation, the poet well calls them συνήθεις, brought up together. Ruhnken, suggesting ἄτην in v. 227, here would read ἀπάτην.

231. Ὅρκον κ. τ. λ. This divinity is made the son of Ἔρις also in Opp. 804, Ὅρκον γεινόμενον, τὸν Ἔρις τέκε πῆμ' ἐπιόρκοις. In fact, an oath presupposes some kind of contention. Oaths would be wholly needless if men lived in perfect unity. The Greeks especially were so prone to deceit, that nothing short of very strong mental emotions of the sanctity of an oath would ensure its being kept.

232. ὅτε τις κε ἑκὼν Flach.

234. A catalogue of the marine deities here follows at some length. Pontus was the child of earth, ἄτερ φιλότητος, sup. v. 132. His progeny all refer to some attributes of the sea, as 'Wonder-

πρεσβύτατον παίδων· αὐτὰρ καλέουσι γέροντα,
οὕνεκα νημερτής τε καὶ ἤπιος, οὐδὲ θεμιστέων
λήθεται, ἀλλὰ δίκαια καὶ ἤπια δήνεα οἶδεν.
αὖτις δ' αὖ Θαύμαντα μέγαν καὶ ἀγήνορα Φόρκυν
Γαίῃ μισγόμενος καὶ Κητὼ καλλιπάρῃον,
Εὐρυβίην τ' ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσαν.
Νηρῆος δ' ἐγένοντο μεγήρατα τέκνα θεάων
πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος ἠϋκόμοιο,
κούρης Ὠκεανοῖο, τελήεντος ποταμοῖο,
Πρωτώ τ' Εὐκράτη τε, Σαώ τ' Ἀμφιτρίτη τε,

---

236. ϝοῖδεν 237. Θάϝμαντα

---

235. νημερτὴς ἐστὶ καὶ M. 238. καλλιπάρειον M. 240. μεγήριτα Ald.

---

ful,' 'Abounding in monsters,' 'Widely-prevailing.' The meaning of Φόρκυς is uncertain. Van Lennep cites Hesychius, φορκόν· λευκὸν, πολιὸν, ῥυσόν. We might have expected *three* female, as there are three male deities. Perhaps therefore a verse has been lost after 238.—The name *Nereus* may involve the root *nar* or *ner*, (ναρὸς, Nar, Nero,) perhaps ναϝ, 'to flow.' But Curtius says (Gr. Et. 319) "it cannot be decided whether they are derived from να (*sna*) or ναυ (*snu*)." To the sea-god Nereus, as to Proteus and Glaucus, unerring prediction is attributed. Cf. Eur. Orest. 364, Νηρέως προφήτης Γλαῦκος, ἀψευδὴς θεός. He is κατ' ἐξοχὴν the sea-god, representing the sea itself.

234. αὐτὰρ κ.τ.λ. Though he was the eldest son, he is commonly called γέρων not so much for his age as for his dignity and his justice.—θεμιστέων, cf. v. 85.

237. Θαύμας was the father of Iris, inf. 265. Eurybia appears also to be an elemental power. "We have a vast family of names, all denoting the rushing light of the dawn across the sky, or the blaze of splendour which spreads suddenly from one end of the heaven to the other. To this family belong Eurytos and Europa, Euryganeia, Euryphassa, Euryanassa, Eurymedousa, Eurybates, Eurydike, Eurycleia." (Mythology and Folk-lore, p. 13.)

240. μεγήρατα. Some MSS. with Aldus and Hesych. have μεγήριτα. Compare ἀπείριτος, sup. v. 109. The other form of the compound (which has nothing to do with μεγαίρω) is defended by πολυήρατος (ἐρατός). Van Lennep adopts μεγήριτα, 'children rivalling goddesses' (ἔρις).

242. τελήεντος, 'terminal;' or, in which all the rivers have their τέλος or ultimate source. "Est τελήεις, *cui nihil ad perfectionem deest: in suo genere perfectissimus.* Sic apud Homerum passim τελήεσσαι ἑκατόμβαι." *Van Lennep.* "Est ultimus fluvius, non ἀψόρροος," Goettling; who takes τέκνα θεάων as a periphrasis for θεαί. The poet seems to mean, 'children by other goddesses as well as by Doris.'

243. Nearly all the names of the sea-nymphs have some reference to the characteristics or varied aspects of the sea, and hence there can be little doubt that Εὐκράτη, 'well-mixed,' is a better reading than Εὐκράντη, from κραίνω. Aldus, the Scholiast, Apollodorus, and three or four MSS. agree in Εὐκράτη. Goettling would prefer Εὐκρήτη, as more epic, but both he and Van Lennep, with Gaisford, give Εὐκράντη.—For Σαὼ there would seem to have been an an-

Εὐδώρη τε Θέτις τε, Γαλήνη τε Γλαύκη τε,
Κυμοθόη Σπειώ τε, Θόη θ' Ἁλίη τ' ἐρόεσσα,
καὶ Μελίτη χαρίεσσα καὶ Εὐλιμένη καὶ Ἀγαυὴ,
Πασιθέη τ' Ἐρατώ τε καὶ Εὐνείκη ῥοδόπηχυς,
Δωτώ τε *Πλωτώ τε, Φέρουσά τε Δυναμένη τε,
Νησαίη τε καὶ Ἀκταίη καὶ Πρωτομέδεια,
Δωρὶς καὶ Πανόπη καὶ εὐειδὴς Γαλάτεια,
Ἱπποθόη τ' ἐρόεσσα καὶ Ἱππονόη ῥοδόπηχυς,
Κυμοδόκη θ', ἣ κύματ' ἐν ἠεροειδεῖ πόντῳ
πνοιάς τε ζαθέων ἀνέμων σὺν Κυματολήγῃ

---

246. ἈγαΓΓή 250. εὐΓειδὴς 252. ἀΓεροΓειδεῖ

---

245. σπειώ τε θοὴ M, Ald. 246—7. Transposed in M. πρωτώ MSS. 249. τε om. M.

---

cient variant Ναώ (compare ἀένασος). For so the name is said to be written on an ancient vase referred to in Goettling's note But the Schol well observes, Σαώ, διὰ τὴν σωτηρίαν τῶν πλεόντων. —Ἀμφιτρίτη contains the same root as Τρίτων, Τριτογένεια, and the Vedic god of the water and the air, Trita See Mythology and Folk-lore, pp. 72, 205.

245 Θόη θ' Ἁλίη τε Valckenaer, from Il xviii 40, for the vulg Σπειώ τε θοὴ, Θαλίη τ'.

246. Ἀγαυή The law of accenting proper names requires that the word should be written Ἀγαύη. But Goettling thinks this rule applicable only to later dialects. We have Ἀγαυὴ in Il. xviii. 42, where a list of above thirty sea-nymphs is given, many of the names being the same as those here enumerated. Whether one poet borrowed from the other, or both followed older traditions, it is needless to inquire. Virgil, who ornamented in his peculiar way everything which he borrowed, has a very beautiful imitation of these passages in Georg. iv. 336 seqq. Cf. Aen. v. 825—6.

247 Goettling derives Εὐνείκη from εὐναὶς εἴκειν, to yield to the anchor. This is very improbable. Had Hesiod thought of anchors, he would probably have written Εὐναίη. Flach reads Εὐνίκη. Not all the names, e.g. the three in this very verse, and the four in that following (which is identical with Il xviii 43), have reference to marine attributes. For Πρωτώ, 'First-born,' it seems safe to substitute Πλωτώ. For Πρωτὼ occurred (and properly so, as meaning 'first-born') v. 243. Graevius suggested Κραντώ.—Dr Flach reads Προωθὼ (for Προωθὼ) after Schneemann. Virgil has *Nereia Doto*, Aen. ix. 103.

249. Perhaps Πρωτομέδεια. Cf. Ar. Ran. 665, Πόσειδον, ὃς Αἰγαίου πρώνοις — μέδεις. For Ἀκταίη several editors read Ἀκραίη.

250. Il. xviii 45, Δωρὶς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, and so Flach here reads. Hermann suggests Πανόπεια, which metrically is an improvement, and Πανόπη was very likely taken from the Homeric verse. Virgil has 'Glauco et Panopeaeet Inoo Melicertae,' Georgic i. 437

253 As the number of the Nereids was fifty, while Hesiod enumerates fifty-two, Boissonade (after the Schol.ast, rightly regards Κυματολήγη not as a Nereid, but as the genius of calm (Γαλήνεια, Eur. Hel. 1458), who is associated with Amphitrite (already enumerated v. 243 in assisting a Nereid to calm the winds and the waves. To reduce the list to 50, Dr. Flach reads Σπειώ τε θοὴ in 245, and Goettling (also with the

ῥεῖα πρηΰνει καὶ ἐϋσφύρῳ Ἀμφιτρίτῃ,
Κυμώ τ' Ἠϊόνη τε ἐϋστέφανός θ' Ἁλιμήδη,
Γλαυκονόμη τε φιλομμειδὴς καὶ Ποντοπόρεια.
Λειαγόρη τε καὶ Εὐαγόρη καὶ Λαομέδεια,
Πουλυνόμη τε καὶ Αὐτονόη καὶ Λυσιάνασσα,
Εὐάρνη τε, φυήν τ' ἐρατὴ καὶ εἶδος ἄμωμος,
καὶ Ψαμάθη χαρίεσσα δέμας δίη τε Μενίππη,
Νησώ τ' Εὐπόμπη τε, Θεμιστώ τε Προνόη τε,
Νημερτής θ', ἣ πατρὸς ἔχει νόον ἀθανάτοιο.
αὗται μὲν Νηρῆος ἀμύμονος ἐξεγένοντο
κοῦραι πεντήκοντα, ἀμύμονα ἔργ' εἰδυῖαι.

Θαύμας δ' Ὠκεανοῖο βαθυρρείταο θύγατρα

---

258. Λυσιϝάνασσα 259. ϝεῖδος 264. ϝέργα ϝιδυῖαι

---

254. πραΰνει M. 255. καὶ εὐστέφανός θ' εἰλιμείδη M. τε ἐϋφανόσθ' Ald. 256. φιλομειδὴς Ald. 258. αὐτονόμη Ald. 261. θεμισώ τε Ald. 264. πεντήκοντ' ἀμύμονα M.

Schol.) proposes Προνόη τε νημερτὴς in v. 261—2. But Νημερτὴς is a nymph in Il. xviii. 46, Νημερτής τε καὶ Ἀψευδὴς καὶ Καλλιάνασσα. Goettling, who objects that a female name should be Νημερτὶς or Νημερτεία, is sufficiently answered by the Homeric Ἀψευδής.—It is to be remarked that the Schol. seems to recognise a reading Θεμιστὼ Πατρονόη τε. Yet he adds, ἡ γὰρ προνοουμένη πάντων ἀληθής ἐστι. But Πατρονόη τε νημερτὴς is supported by ἣ πατρὸς ἔχει νόον. Cf. v. 233.

257. Λειαγόρη and Εὐαγόρη refer to the ready sale of imported commodities. Πολυνόμη means ἡ πολλὰ νεμομένη, occupying many cities. Αὐτονόη may mean αὐταρκὴς, independent, self-devising; while Λυσιάνασσα seems to signify 'paying tributes to kings.'

260. δίη τε. Homer and other poets appear always to use the forms δῖα and δῖαν. Hence Goettling suggests καὶ δῖα Μενίππη. Perhaps, θείη τε.

261. Εὐπόμπη, the safe conductor of ships. Soph. Phil. 1465, καί μ' εὐπλοιᾳ πέμψον ἀμέμπτως.—Προνόη, the foreseer. Aesch. Suppl. 946, πατέρ' εὐθαρσῆ Δαναὸν, προνόον καὶ βούλαρχον.

265—336. Goettling has well observed, that this episode in the Theogony treats especially of certain astonishing monstrous, or portentous personages, which were severally celebrated in the various states of ancient Hellas. The Oceanic progeny is resumed at v. 337, and continued to v. 370.—Thaumas, whence Iris is called *Thaumantias* by Virgil, ix. 5, is obviously from θαῦμα, as his wife *Electra* means 'the drawer' of water, ἑλκήτρα. See Lexil. in v. ἤλεκτρον. Cic. De Nat. Deor. iii. 20, § 54, "Cur autem Arci species non in deorum numero reponatur? Est enim pulcher, et ob eam causam, quia speciem habet admirabilem, Thaumante dicitur esse natus." The name Ἶρις, which commonly takes the digamma, seems rightly referred to εἴρω, ϝείρω, the messenger, i.e. the speaker. So Ἶρος derived his name in Od. xviii. 7, οὕνεκ' ἀπαγγέλλεσκε κιὼν ὅτε πού τις ἀνώγοι.

ἠγάγετ' Ἠλέκτρην· ἡ δ' ὠκεῖαν τέκεν Ἶριν,
ἠϋκόμους θ' Ἅρπυιας, Ἀελλώ τ' Ὠκυπέτην τε,
αἳ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἔπονται
ὠκείῃς πτερύγεσσι· μεταχρόνιαι γὰρ ἴαλλον.
Φόρκυϊ δ' αὖ Κητὼ Γραίας τέκε καλλιπάρῃος
[ἐκ γενετῆς πολιὰς, τὰς δὴ Γραίας καλέουσιν
ἀθάνατοί τε θεοὶ χαμαὶ ἐρχόμενοί τ' ἄνθρωποι,]
Πεφρηδώ τ' εὔπεπλον Ἐννώ τε κροκόπεπλον,
Γοργούς θ', αἳ ναίουσι πέρην κλυτοῦ Ὠκεανοῖο.

266. τέκε Ἶριν 267. Ἀελλὼ

267. ἠυκόμους δ' Ald. 268. ἃ ῥ' Ald. οἰωνοῖσι ἅμ' ἔσπονται M. 269. ὠκείῃς Ald. 270. καλλιπαρήους Ald. —ος M. 272. καμαί τ' ἐρχ. Ald.

267. Ὠκυπέτην Apollodorus, i. 9, 21, calls her Ὠκυπόδην, citing Hesiod as his authority On the ᾱ in Ἅρπυιας see Opp 675.

268 ἵπονται. "Rectius fortasse ἕποντο." Schoemann, com crit. p 65. He thinks the poet refers to the Harpies as they were before they were overtaken and captured by the sons of Boreas

269 μεταχρόνιαι, in the rear of time, i e keeping pace with the flight of time; 'ceter ad instar temporis,' Goettling. This word is first used in the present passage, but is not found in Homer Ruhnken, in a learned note (ap. Gaisf.), cites other instances from Apollonius Rhodius (ii 328. 589 iii. 1150, &c.) and Nonnus, and remarks that there is generally a variant μεταχθόνιος. Some of the lexicographers also recognise it, explaining it by μεταίφρος, μετάρσιος. But this probably refers to the reading μεταχθόνιος, where μετὰ implies 'removal from,' as in the two words given as synonyms of it If μεταχρόνιος be a genuine compound, it is very difficult to explain Van Lennep, after citing what is known about it from the grammarians, concludes that "in summa, fatendum veram nos rationem verbi μεταχρόνιαι h. l. non perspectam habere."

ἴαλλον, sc. ἑαυτὰς, used intransitively, like ῥίπτειν, ἰάπτειν. See on Eur. Hel. 1325

270 Γραίας. Aeschylus, Prom. v. 813, calls them αἱ Φορκίδες and δηναιαὶ κόραι, as he calls the Erinyes γραῖαι παλαιαὶ παῖδες, Eum. 69 Goettling would here read παῖδας on account of Γραίας being awkwardly repeated in the next verse It is more probable that vv. 271—2 are an interpolation. For we find the very same phrase in Il. v. 443 (quoted by Robinson), ἐπεὶ οὔ ποτε φῦλον ὁμοῖον ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων. Dr Flach rejects the distich. — καλλιπαρήους vulgo; καλλιπάρῃος Goettling after Seleucus (ap. Schol.). In v. 238 we have the same epithet of Ceto.

273. Though Πεφρηδὼ, the common reading, might mean ἡ πεφραδουσα (see sup v. 71), Τεφρηδὼ, 'ashy,' which is found in one MS., gives a not inferior sense, in reference to the grey colour — The repetition of εὔπεπλον and κροκόπεπλον is not pleasing It is probable, as Goettling suggests, that the name of the third was given, e g. Πεφρηδὼ Δεινώ τε Ἐννώ τε κρ. (See Apollodor. ii 4.) Not only does Aeschylus call them κόραι τρεῖς κυκνόμορφοι (Prom 814), but the triple number of the Gorgons and the Hesperides indicates a similar trio of the Γραῖαι.

274. πέρην See on v. 215 It is impossible to decide whether the Hesperides were placed in the far west from some Phoenician traditions of the volcanic

ἐσχατιῇ πρὸς νυκτὸς, ἵν' Ἑσπερίδες λιγύφωνοι,
Σθεινώ τ' Εὐρυάλη τε Μέδουσά τε λυγρὰ παθοῦσα.
ἡ μὲν ἔην θνητὴ, αἱ δ' ἀθάνατοι καὶ ἀγήρῳ,
αἱ δύο· τῇ δὲ μιῇ παρελέξατο Κυανοχαίτης
ἐν μαλακῷ λειμῶνι καὶ ἄνθεσιν εἰαρινοῖσι.
τῆς δ' ὅτε δὴ Περσεὺς κεφαλὴν ἀπεδειροτόμησεν,
†ἐξέθορε Χρυσάωρ τε μέγας καὶ Πήγασος ἵππος.
τῷ μὲν ἐπώνυμον ἦν, ὅτ' ἄρ' Ὠκεανοῦ περὶ πηγὰς
γένθ', ὁ δ' ἄορ χρύσειον ἔχεν μετὰ χερσὶ φίλῃσι.
χὠ μὲν ἀποπτάμενος, προλιπὼν χθόνα μητέρα μήλων,
ἵκετ' ἐς ἀθανάτους· Ζηνὸς δ' ἐν δώμασι ναίει
βροντήν τε στεροπήν τε φέρων Διὶ μητιόεντι.
Χρυσάωρ δ' ἔτεκε τρικάρηνον Γηρυονῆα

---

275. πρὸς νύχθ' ἵνα ϝεσπερίδες 279. ἄνθεσι ϝειαρινοῖσι

---

276. σθενώ τ' M, Ald. 277. ἀγήρως M, Ald. 279. In M, Ald. after this verse v. 288 is added, and is there omitted in M. 281. χρύσαορ M, Ald. 282. ὅτ' ἂν M, Ald. 283. γείναθ' M, γείνεθ' Ald. 287. χρύσαορ M, Ald. τρικέφαλον Ald.

---

islands of the Atlantic, or the name Ἑσπερίδες was a Grecised form of a similar sound belonging to some other dialect, and so a significance was attached to it. So perhaps Κύκλωπες and other legendary monsters. That the Gorgons were commonly thought to inhabit the western coast of Africa has been remarked by Van Lennep, who thinks the story may have arisen from the capture of Gorilla apes.

281 ἐξέθορε MSS., and so Goettling, who thinks Χρυσάωρ may be a spondee by synizesis. It is more likely that the transcribers were misled by the frequent Attic abbreviation of χρυσέος. (See on Sent. II 199.) Gaisford admits the conjecture of Guiet, ἔκθορε κ.τ.λ., remarking that the Schol. on Pind. Ol. xiii. 89 (63) agrees with the MSS. reading. So also Van Lennep, Schoemann, and Flach.

282 ὅτ', for ὅτι, not ὅτε. Goettling compares Il. viii. 251, οἶδ' ὡς οὖν εἴδονθ', ὅτ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις. He encloses however in brackets the passage down to v. 286, Wolf, followed by Gaisford, having previously condemned vv. 282—3. Either the etymology of both names is spurious, or both are genuine, as Goettling contends: otherwise we might incline to Hermann's emendation, ὅτ' ἄρ' Ὠκεανοῦ περὶ πηγὰς ᾤχετ' ἀποπτάμενος κ.τ.λ. Goettling objects to the crasis χὠ μὲν, as not epic, and further observes that the giving wings to Pegasus was a device of the later poets. He might have added, that τῷ μὲν ἐπώνυμον ἦν is very unusual for ὁ μὲν ἐπώνυμος ἦν, or τῷ μὲν ἐπώνυμον ὄνομα ἦν. Cf. v. 144, Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον. Still Euripides may have had this passage in view when he wrote his play of Bellerophon, ridiculed by Aristoph. Pac. 722, ὑφ' ἅρματ' ἐλθὼν Ζηνὸς ἀστραπηφορεῖ, and ibid. v. 135, οὔκουν ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν.

287. τρικάρηνον. Otherwise called

μιχθεὶς Καλλιρόῃ κούρῃ κλυτοῦ Ὠκεανοῖο.
τὸν μὲν ἄρ' ἐξενάριξε βίη Ἡρακληείη
βουσὶ πάρ' εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθείῃ,
ἤματι τῷ ὅτε περ βοῦς ἤλασεν εὐρυμετώπους
Τίρυνθ' εἰς ἱερὴν, διαβὰς πόρον Ὠκεανοῖο,
Ὄρθρον τε κτείνας καὶ βουκόλον Εὐρυτίωνα
σταθμῷ ἐν ἠερόεντι πέρην κλυτοῦ Ὠκεανοῖο.
Ἡ δ' ἔτεκ' ἄλλο πέλωρον, ἀμήχανον, οὐδὲ ἐοικὸς
θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσι,
σπῆϊ ἔνι γλαφυρῷ, θείην κρατερόφρον' Ἔχιδναν,
ἥμισυ μὲν νύμφην ἑλικώπιδα καλλιπάρῃον,
ἥμισυ δ' αὖτε πέλωρον ὄφιν, δεινόν τε μέγαν τε,
ποικίλον, ὠμηστὴν, ζαθέης ὑπὸ κεύθεσι γαίης.
ἔνθα δέ οἱ σπέος ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ
τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων·
ἔνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.

---

290. *βοΓσὶ* 294. *ἀΓερόεντι* 295. *οὐδὲ ϜεΓοικὸς* 298. *Γελικώπιδα* 310. *Γοι* 303. *Γοι*

---

288. om. M. 290. *ἐν* M. 293. *Ὄρθρον τε* M. *Ὀρθόν τε* Ald. 294. *ἱερόεντι* M. 295. *ἔτεκεν* Ald. 300. *κευθμόσι* M. 302. *οὐρανίων τε θεῶν* M. 303. *ἐν δ' ἄρα* M. *δάσαντο* Ald.

τρισώματος and *triplex*, as comprising three bodies joined in one. Many copies give *τρικέφαλον*, (as inf. v. 312,) which some would retain, pronouncing it with double λ, like Ar. Equit. 417, *μαχεῖ σὺ κυνοκεφάλλῳ*. The reading probably proceeded from a gloss: see however κυρ. on v. 229, *μάχας τ' ἀμφιλογίας τε*. The name *Γηρυών* (*Γηρυονής*, *Γηρυονεύς*) contains the root *γαρ*, as in *γηρύεσθαι*, *γαρύετε*. Theocr. ix. 7, *ἀδὺ μὲν ἃ μόσχος γαρύεται, ἀδὺ δὲ καὶ βόας*.

288. This verse is wanting in ed. Junt. 1515, and in several good MSS. In others it is placed after v. 279.

290. *Ἐρυθείῃ*. The small island on which Cadiz is built.—*παρὰ βουσὶ*, by the side of his oxen, viz. endeavouring to recover them. The verse is perhaps spurious, as *εἰλιπόδεσσι* should take the F. Hercules, as a sun-god, is associated with the clouds, which are the oxen.

293. *Ὄρθρον*, the dog who guarded the herds. Goettling fancifully thinks that *Orthus* and *Eurytion* mean 'height' and 'breadth,' viz. hills and continents, that added to the difficulty of the achievement. But *Orthrus* is the Vedic *Vṛtra*, who is more or less closely associated with *Ahi* (ἔχις, ἔχιδνα), the strangling snake. See Mythology and Folk-lore, pp. 34 and 105.

294. *ἠερόεντι*, dark, misty. See on v. 215.

295. *οὐδὲν ἐοικὸς* vulgo. Two MSS. have *οὐδὲ ἐοικότ'*. Perhaps *οὔτι ϜεϜοικώς*. Cf. v. 310.

304—3. Goettling encloses these verses as spurious. Gaisford would eject 300. 302. 305, and he transposes

ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρὴ Ἔχιδνα,
ἀθάνατος νύμφη καὶ ἀγήραος ἤματα πάντα. 305
Τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότητι.

304. ἐν Ἀρίμοισιν?

301—2 to follow 305, concluding the account of the Echidna with v. 303. Schoemann reads ἡ δ' ἔρυτ',—ἀθάνατος, —ἔνθα δε,—τηλοῦ ἀπ',—ἔνθ' ἄρα, and in com. crit. p. 65 he suggests this arrangement, viz. 300, 303, 302, 304—5, 301. It is possible, as Hermann and Goettling suppose, that the verses of two recensions are here mixed together. But the vulgate is in truth as good as any of the changes that have been proposed. The cave in which the monster was born (v. 297) may be regarded as distinct from the cave where she dwelt apart from the gods (v. 301—2), so that here there is no tautology. As she was a monster half human and half infernal, she had no part with the gods above, and yet, as being divine, θεὴ (v. 297) she was entitled to some permanent and distinct abode. Compare what Aeschylus says of the Eumenides, (v. 388,) ὁμοίας οὐδενὶ Σπαρτῶν γένει, οὔτ' ἐν θεαῖσι πρὸς θεῶν ὁρωμένας, οὔτ' οὖν βροτείοις ἐμφερεῖς μορφώμασι.

304 ἔρυτο. Here the υ is short, as if from ἐρῦμαι, the active of which would be ἔρυμι. But neither of these forms is known. Between ῥυομαι, where the υ is naturally long, though occasionally made short by position, and ἐρύω (*Fερυω*) where the υ is short, the rhapsodists often make some confusion. In Od. ix. 194, αὐτοῦ πὰρ νηῒ τε μένειν καὶ νῆα ῥέρυσθαι, the *F* can only be defended on the supposition that there is a contraction from ἐρυέσθαι, but ἐρύσθαι is more probably an epic aorist, the same as ῥῖσθαι in Il. xv. 141, the ι representing an original reduplication, as in ἐσσίμενος. In Sept. Here. 138 we have ἔρυτο in a deponent sense, where the ε may be the augment, but may also be the digamma. ἔρυτο—Ἀρίμοισιν, either a mythical people in Cilicia, where the cave of Typhoeus was, (Pind. Pyth. i. 17, compared with Hom. Il. ii. 783, εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς,) or another form of the *Arimmei*, as Goettling and Van Lennep suggest, comparing Strabo xiii. p. 626 D, who supposes the volcanic parts of Mysia were the seat of the Arimi. Virgil, who seems to have thought Ἐναρίμοισιν formed one word, uses the licence of a poet in so calling the isle of Ischia, Aen. ix. 715, 'Tum sonitu Prochyta alta tremit, durumque cubile Inarime Iovis imperio imposita Typhoeo.'—It is remarkable that one MS. here gives Ἀρίμοισιν. It is very probable that the word took the initial digamma.

305. νύμφη. This is apparently said in reference to her marriage with Typhoeus. If any part of the account be really spurious, the two concluding lines are the most likely to have been adapted from Il. ii. 783, by way of connecting the subject with the next.

306 Τυφαονα, the god of Volcanic eruptions; see inf. v. 821 seqq. For this reason he appears to be called ὑβριστὴς ἄνεμος, for the ancients attributed earthquakes to pent-up winds, see Aesch. Prom. 1067, χθὼν δ' ἐκ πυθμένων αὐταῖς βίαις πνεῦμα κραδαίνει. According to this view, the first τε in the next verse is merely exegetical, 'namely the terrible and violent wind.' As ἐλικώπιδι has the digamma, there is no place for a third τε, introduced by the reading of many copies, and preferred by Goettling, δεινόν θ' ὑβριστήν τ' ἀνεμῶν θ' ἑλικωπίδι κούρῃ. He supposes that Sophocles had this passage in view in his description of the Centaurs, Trach. 1095, στρατὸν θηρῶν ὑβριστὴν ἄνεμον ὑπερόχοις βίᾳ. The Scholiast recognises both readings, but without giving preference to either. He defines τυφὼς to be παραχώδες πνεῦμα, ὃ λεμαίνεται ἀεὶ τὰ φυτά. If ἄνεμον be here the right reading, as Guisford and Van Lennep contend, we see the connexion between τυφὼς, 'a hurricane,' and Τυφωεύς, the god of wind, though the υ is long in the former, short in the latter. But it is likely that v. 307 is an interpolated verse.

δεινόν θ' ὑβριστὴν τ' ἄνεμον ἑλικώπιδι κούρῃ·
ἡ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.
Ὄρθρον μὲν πρῶτον κύνα γείνατο Γηρυονῆϊ·
δεύτερον αὖτις ἔτικτεν ἀμήχανον, οὔτι φατειὸν
Κέρβερον ὠμηστῆν, Ἀΐδεω κύνα χαλκεόφωνον,
πεντηκοντακάρηνον, ἀναιδέα τε κρατερόν τε·
τὸ τρίτον Ὕδρην αὖτις ἐγείνατο, λύγρ' εἰδυῖαν,
Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη,
ἄπλητον κοτέουσα βίῃ Ἡρακληείῃ.

---

307. Γελικώπιδι 310. φατεόν? 311. Ἀϊδέω
313. λυγρὰ ϝιδυῖαν

307. ὑβριστὴν ἄνεμον Ald. ὑβριστὴν ἄνομον θ' ἑλικώπιδι νύμφῃ M. 308. ὑποκυσσαμένη Ald. ὑποκίσαμένη M. 309. Ὄρθρον M. 310. δεύτερον δ' αὖτις ἔτεκεν—φαεινὸν M. 312. πεντηκοντακέφαλον M, Ald. 315. τοκέουσα M.

---

308. *ὑποκυσαμένη*, 'becoming pregnant,' 'having conceived under him' Properly, *κυεῖν* ε) is 'to impregnate' Photius, *κύει, γεννᾷ*. But he wrongly adds, *κύειν τὴν ἐν γαστρὶ ἔχουσαν λέγουσιν*. This is *κυεῖν, κῦσαι*, 'to be pregnant,' whence *κυήσω, ἐκύησα, κύημα*, whereas *κυω* gives *κύσω* and *ἔκυσα*, mid *ἐκυσάμην*. From *κύω* comes *κῦμα*, as *κύρμα* from *κύρω*. In Theognis, v. 39, *Κύρνε, κύει πόλις ἥδε*, we should manifestly read *κυεῖ*. The analogy between *κυω* and *κυεω* is the same as between *κυρω* and *κυρέω*, *μαρτυρω* (*μαρτύρομαι*) and *μαρτυρέω*. Here the MS. Barocc. (M) alone retains the true reading. The other copies give *ὑποκυσσαμένη*. Cf. inf. v. 411.—*τέκετο*, here for *ἔτεκε*, as *γείνασθαι* is used indiscriminately of either sex. Generally however *τεκέσθαι* is said of the male, 'to have a child born for yourself.' Cf. Eur. Hel. 214, *ὅτε σε τέκετο ματρόθεν Ζεύς*. Also Here. Fur. 1183, and Phœn. 648. Just below, v. 310, *ἔτικτεν* is used exactly in the same sense, and it may be remarked that the imperfect of this verb is sometimes used in place of an aorist, as Here. Fur. 2, *ὃν Ἀλκαῖός ποτε ἔτιχθ' ὁ Περσέως*.

310. *ἀμήχανον ἄπορον*, difficult to deal with. Cf. 295.—*οὔτι φατειὸν*, see sup. 148. Sent. H. 144.

311. *Κέρβερον*. Van Lennep remarks, from Pausan. iii. 25, 4, (who says that Hecataeus spoke of a *δεινὸς ὄφις*, called *Ἄιδου κύων*, at Taenarus, that the origin of this legend probably arose from the subterranean sounds heard in the caves of that very volcanic district. "Pluto's palace is guarded by the monstrous dogs Orthrus and Cerberus, the latter of whom has three heads. These are the Vritra and Carvara of the Vedic mythology of India" (Mythology and Folk-lore, p. 245.) Van Lennep and Schoemann retain the reading of nearly all the copies, *πεντηκοντακέφαλον*, doubling however the λ, perhaps unnecessarily. See sup. on v. 287. By 'fifty-headed,' which perhaps expresses an indefinite number, later poets gave the epithet *τρίκρανος*. Horace has *bellua centiceps*, Carm. ii. 13, 34. Similarly the fifty Nereids are called 'centum sorores' in Ovid, Fast. vi. 499.—*ἀναιδέα*, 'cruel,' 'remorseless.'—Goettling has an idea, that this verse belonged originally to Typhœus, and should follow v. 306; and he remarks that the Scholiast seems to have found it so in his copy. *ὁ μὲν Πίνδαρος ἑκατογκεφάλων φησὶν εἶναι τὸν Τηφωέα, οὗτος δὲ πεντηκοντακεφάλου*.

315. *ἄπλητον*, seems to be unapproachable; *ἄπλητον κότον ἔχουσα*. Here (cf.

ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρὴ Ἔχιδνα.
ἀθάνατος νύμφη καὶ ἀγήραος ἤματα πάντα. 305
Τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότητι,

304. ἐν Ϝαρίμοισιν ?

301—2 to follow 305, concluding the account of the Echidna with v. 303. Schoemann reads ἡ δ' ἔρυτ',—ἀθάνατος, —ἔνθα δὲ, -πηλοῦ ἀπ',—ἔνθ' ἄρα, and in com. crit. p. 65 he suggests this arrangement, viz. 300, 303, 302, 304—5, 301. It is possible, as Hermann and Goettling suppose, that the verses of two recensions are here mixed together. But the vulgate is in truth as good as any of the changes that have been proposed. The cave in which the monster was born (v. 297) may be regarded as distinct from the cave where she dwelt apart from the gods (v. 301—2), so that here there is no tautology. As she was a monster half human and half infernal, she had no part with the gods above; and yet, as being divine, θείη (v. 297) she was entitled to some permanent and distinct abode. Compare what Aeschylus says of the Eumenides, (v. 388,) ὁμοίας οὔθ' ενὶ Σπαρτῶν γενει, οὔτ' ἐν θεαῖσι πρὸς θεῶν ὁρωμενας, οὔτ' οὖν βροτείοις ἀμφερεῖς μορφάμασι.

304. ἔρυτο. Here the υ is short, as if from ἐρέμαι, the active of which would be ἐρύω. But neither of these forms is known. Between δύναμαι, where the υ is naturally long, though occasionally made short by position, and ἐρύω (Ϝερυω) where the υ is short, the rhapsodists often make some confusion. In Od. ix. 194, αὐτοῦ πὰρ νηῒ τε μένειν καὶ νῆα Ϝέρυσθαι, the Ϝ can only be defended on the supposition that there is a contraction from ἐρυεσθαι, but ἐρύσθαι is more probably an epic aorist, the same as ῥύσθαι in Il. xv. 141, the ε representing an original reduplication, as in ἐσύμενος. In Soul. Here 138 we have εἴρυτο in a deponent sense, where the ι may be the augment, but may also be the digamma, ἐΡρυτο.—Ἀρ μοισιν, either a mythical people in Cilicia, where the cave of Typhoeus was, (Pind. Pyth. i. 17, compared with Hom. Il. ii. 783, εἰν Ἀριμοις, ὅθι φασὶ Τυφωεος ἔμμεναι εὐνὰς,) or another form of the *Arimaei*, as Goettling and Van Lennep suggest, comparing Strabo xiii. p. 626 D, who supposes the volcanic parts of Mysia were the seat of the Arimi. Virgil, who seems to have thought Εναρίμοισιν formed one word, uses the licence of a poet in so calling the isle of Ischia, Aen. ix. 715, 'Tum sonitu Prochyta alta tremit, durumque cubile Inarime Jovis imperio imposta Typhoeo.'—It is remarkable that one MS. here gives Ἀρίμοισιν. It is very probable that the word took the initial digamma.

305. νύμφη. This is apparently said in reference to her marriage with Typhoeus. If any part of the account be really spurious, the two concluding lines are the most likely to have been adapted from Il. ii. 783, by way of connecting the subject with the next.

306 Τυφάονα, the god of Volcanic eruptions; see inf. v. 821 seqq. For this reason he appears to be called ὑβριστὴς ἄνεμος, for the ancients attributed earthquakes to pent up winds; see Aesch. Prom. 1067, χθονα δ' ἐκ πνεύμενων αὐταῖι βίζαις πνεῦμα κραδαίνει. According to this view, the first τε in the next verse is merely exegetical, 'namely the terrible and violent wind.' As ἐλικάπιδι has the digamma, there is no place for a third τε, introduced by the reading of many copies, and preferred by Goettling, δεινόν θ' ὑβριστήν τ' ἀνεμών θ' ἑλικώπιδι κούρῃ. He supposes that Sophocles had this passage in view in his description of the Centaurs, Trach. 1095, στρατὸν θηρῶν ὑβριστὴν ἄνεμον ὑπερσχον βίᾳ. The Scholiast recognises both readings, but without giving preference to either. He defines τυφὼν to be ταραχώδης πνεῦμα, ὃ λυμαίνεται ἀεὶ τὰ φυτά. If ἄνεμον be here the right reading, as Guisford and Van Lennep contend, we see the connexion between τυφως, 'a hurricane,' and Τυφωεὺς, the god of wind, though the υ is long in the former, short in the latter. But it is likely that v. 307 is an interpolated verse.

δεινόν θ' ὑβριστήν τ' ἄνεμον ἑλικώπιδι κούρῃ·
ἡ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.
Ὄρθρον μὲν πρῶτον κύνα γείνατο Γηρυονῆϊ·
δεύτερον αὖτις ἔτικτεν ἀμήχανον, οὔτι φατειὸν
Κέρβερον ὠμηστήν, Ἀΐδεω κύνα χαλκεόφωνον,
πεντηκοντακάρηνον, ἀναιδέά τε κρατερόν τε·
τὸ τρίτον Τδρην αὖτις ἐγείνατο, λύγρ' εἰδυῖαν,
Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη,
ἄπλητον κοτέουσα βίῃ Ἡρακληείῃ.

---

307. ἑλικώπιδι 310. φατεόν? 311. Ἀϊδέω 313. λυγρὰ ἰδυῖαν

307. ὑβριστὴν ἄνεμον Ald. ὑβριστὴν ἄνομον θ' ἑλικώπιδι νύμφῃ M. 308. ὑποκυσαμένη Ald. ὑποκύσαμένη M. 309. Ὄρθρον M. 310. δεύτερον δ' αὖτις ἔτεκεν—φαειὸν M. 312. πεντηκοντακέφαλον M, Ald. 315. τοκέουσα M.

---

308. *ὑποκυσαμένη*, 'becoming pregnant;' 'having conceived under him' Properly, *κυεῖν* (*κύω*) is 'to impregnate' Photius, *κύει, γεννᾷ*. But he wrongly adds, *κύειν τὴν ἐν γαστρὶ ἔχουσαν λέγουσιν*. This is *κυεῖν, κύω*, 'to be pregnant,' whence *κυήσω, ἐκύησα, κύημα*, whereas *κυέω* gives *κύσω* and *ἔκυσα*, and *ἐκυσάμην*. From *κύω* comes *κῦμα*, as *κύρμα* from *κύρω* In Theognis, v 39, *Κύρνε, κύει πόλις ἥδε*, we should manifestly read *κυεῖ* The analogy between *κύω* and *κυέω* is the same as between *κύρω* and *κυρέω*, *μαρτύρω* (*μαρτύρομαι*) and *μαρτυρέω* Here the MS. Barocc. (M) alone retains the true reading The other copies give *ὑποκυσαμένη*. Cf inf v 411.—*τεκετο*, here for *ἔτεκε*, as *γείνασθαι* is used indiscriminately of either sex Generally however *τεκεσθαι* is said of the male, 'to have a child born for yourself' Cf Eur Hel 214, *ὅτε σε τεκετο ματρόθεν Ζεύς* Also Here. Fur 1183, and Phoen 648 Just below, v 310, *ἔτικτεν* is used exactly in the same sense, and it may be remarked that the imperfect of this verb is sometimes used in place of an aorist, as Here Fur 2, *ὃν Ἀλκαῖος ποτε ἔτιχθ' ὁ Πιττεύς*.

310 *ἀμήχανον*, *ἄπορον*, difficult to deal with. Cf 295.—*οὔτι φατειὸν*, see sup 148. Sent II 144

311 *Κέρβερον*. Van Lennep remarks, from Pausan iii 25, 4, (who says that Hecataeus spoke of a *δεινος ὄφις*, called *Ἄιδου κύων*, at Taenarus, that the origin of this legend probably arose from the subterranean sounds heard in the caves of that very volcanic district. "Pluto's palace is guarded by the monstrous dogs Orthrus and Cerberus, the latter of whom has three heads These are the Vritra and Carvara of the Vedic mythology of India" (Mythology and Folk-lore, p 215.) Van Lennep and Schoemann retain the reading of nearly all the copies, *πεντηκοντακέφαλον*, doubling however the *λ*, perhaps unnecessarily See sup on v 287. By 'fifty-headed,' which perhaps expresses an indefinite number, later poets gave the epithet *τρικάρανος*. Horace has *bellua centiceps*, Carm ii 13, 34. Similarly the fifty Nereids are called 'centum sorores' in Ovid, Fast. vi 499 *ἀναιδέα*, 'cruel,' 'remorseless.'—Goettling has an idea, that this verse belonged originally to Typhoeus, and should follow v 306 and he remarks that the Scholiast seems to have found it so in his copy, *ὁ μὲν Πίνδαρος ἑκατογκεφαλὸν φησιν εἶναι τὸν Τυφωέα, οὗτος δὲ πεντηκοντακέφαλον*.

315 *ἄπλητον*, 'as to be unapproachable,' *ἄπλητον κότον ἔχουσα* Here (cf.

ἀλλά ἑ ἶς ἐδάμασσε βίης Ἡρακληείης.
Κητὼ δ' ὁπλότατον Φόρκυι φιλότητι μιγεῖσα
γείνατο δεινὸν ὄφιν, ὃς ἐρεμνῆς κεύθεσι γαίης
πείρασιν ἐν μεγάλοις παγχρύσεα μῆλα φυλάσσει.
[τοῦτο μὲν ἐκ Κητοῦς καὶ Φόρκυνος γένος ἐστί.]

Τηθὺς δ' Ὠκεανῷ Ποταμοὺς τέκε δινήεντας,
Νεῖλόν τ' Ἀλφειόν τε καὶ Ἠριδανὸν βαθυδίνην,

332. *Fe* *Fis* 339. *καλλιρέεθρον*

333. *φόρκυνι* Ald. 336. *φόρκυος* M.

on behalf of the Nemean lion." (Clark, *Peloponnesus*, p. 63.) The solar myth is well explained by Mr R. Brown in Appendix III. to "Eridanus," p. 79. The old reading was *τρητοῖο Νεμείης* Gaisford and Van Lennep give *Τρητοῖο, Νεμείης, ἠδ' Ἀπέσαντος*. Of this latter place nothing seems to be recorded beyond the mention of it in Pausan. II. 15, 3, as *ὄρος Ἄπεσας ὑπὲρ τὴν Νεμέαν*.

332 *ἄλλα Fe* (*σφε*) *Fis* (*νἱν* &c. See on Scut. H. 53.

334. *κεύθεσι γαίης*, sc. *φωλεόων* — *πείρατα μεγάλα* (*πεῖραρ*) are the vast boundaries of the earth, the illimitable realms stretching beyond Oceanus into space. See inf. 518. 622 809. Schoemann reads *ἐρεμνοῖς* (with cod. Paris) and *μεγάλης* on his own conjecture. — *μῆλα*, the golden apples of the Hesperides, sup. v. 215. Eur. Herc. F. 394—400, *ὑμνῳδούς τε κάρας ἤλυθεν ἐσπερίαν ἐς αὐλαν, — δράκοντα πυρσόνοτον, ὃς ἄπλατον ἀμφελικτὸς ἕλιξ' ἐφρούρει, κτανών*. This monster is called *Λαδων* by Apoll. Rhod. IV. 1397.

336 This verse is feeble, and perhaps an interpolation. Of the name *Phorcys* there appear to have been three forms, *Φόρκυς, —υος*, *Φόρκυς* (for *Φόρκυνς*) *—υνος*, and *Φόρκος, —ου*, the last of which was used by Pindar, Pyth XII. 23, and Aeschylus, who has the patronyme *αἱ Φορκίδες*, Prom. 813, where Hermann needlessly gives *Φορκυνίδες*.

338 An enumeration of the principal rivers known to the Greeks in Hesiod's time. Goettling here has a good comment. "This passage is worthy of note as illustrating the geography of Hesiod's age. He is the first poet who mentions the Nile by name, for Homer calls it *Αἴγυπτος*, (Od. IV. 477 581. XIV. 258,) [Schol. *καὶ ἐκ τούτου φαίνεται Ἡσίοδος Ὁμήρου νεώτερος· καὶ γὰρ Ὅμηρος Αἴγυπτον καλεῖ τὸν Νεῖλον*,] neither does he mention the Phasis in Colchis. The Ister (Danube) and Ardescus belong to Scythia, the latter, according to Voss, is the same as Salmydessus. The Haliacmon is in Macedonia, the Strymon and the Nessus (Rhesus?) in Thrace. In Epirus we have the Achelous and Evenus, in the Peloponnese the Alpheus and the Ladon, in Thessaly the Peneus. Nothing more is said about the other rivers in European Greece, though the poet enlarges on those of Asia Minor, and especially of the Troad. To this belong the Scamander, the Simois, the Sangarius, the Rhodius, the Nessus, the Heptaporus, the Granicus, the Aesepus. To Lydia belong the Macander and the Hermus, to Mysia the Caicus, to Paphlagonia the Parthenius. That he should have nowhere mentioned the rivers of Boeotia seems very extraordinary." Yet in Opp. 635, the poet says that his father came from Asia Minor to Ascra, *Κυμην Αἰολίδα προλιπών*, so that we may easily account for his knowledge of Asiatic rivers. According to the early Greek notions of geography, the Ister

Στρυμόνα, Μαίανδρόν τε καὶ Ἴστρον καλλιρέεθρον,
Φᾶσίν τε Ῥῆσόν τ', Ἀχελώϊον ἀργυροδίνην
Νέσσον τε Ῥόδιόν θ' Ἁλιάκμονά θ' Ἑπτάπορόν τε,
Γρήνικόν τε καὶ Αἴσηπον, θεῖόν τε Σιμοῦντα,
Πηνειόν τε καὶ Ἕρμον, ἐϋρρείτην τε Κάϊκον,
Σαγγάριόν τε μέγαν, Λάδωνά τε Παρθένιόν τε,
Εὐηνόν τε καὶ Ἀρδησκον, θεῖόν τε Σκάμανδρον.
Τίκτε δὲ θυγατέρων ἱερὸν γένος, αἳ κατὰ γαῖαν

343. ἐϋρέϊτην

342. αἴσιπον M. 344. λάδωνα παρθ. M. 345. ἄρδισκον M.

was the principal river of Europe, the Nile of Ethiopia, the Eridanus of the Celtic or northern division, and perhaps the Phasis of Asia. The Eridanus is generally regarded as mythical, though in later times some associated it with the Padus. Van Lennep thinks that even in Hesiod's time the Po was designated by the name of Eridanus. Mr. R Brown has shown ('Eridanus,' § xviii.) that the Euphrates is probably meant.

340. Ἀχελῷόν τ' Gaisford, Ἀχελωΐόν τ' Schoemann, Flach, and Van Lennep, Ἀχελώϊον (without τε) Goettling, who thinks the contraction Ἀχελῷον alien from the ancient epic. The τε seems only found in one MS., which however gives Ἀχελωΐόν τ'. The ι may have been pronounced like *j* or *y*.

341. Ῥόδιον. Goettling and Van Lennep write Ῥοδιον with one MS., and on the authority of Arcadius 'On Accents,' p. 39. 15

344. Λάδωνα. A river in Arcadia, a branch of the Alpheus. Ovid. Fast. II. 271, 'Quique cita Ladon in mare currit aqua.' Ibid. v. 89, 'Arcades hunc Ladonque rapax et Macralus ingens Rite colunt.'

345. Σκάμανδρον. The initial σ vanishes in pronunciation. So Homer frequently uses it, and so σκεπαρνον, σμάραγδος, Ζάκυνθος, &c., are adapted to heroic metre. A good many words in English retain the initial sibilant which has dropped out of the classical languages, e. g. *slime* (limus), *strife* (lis, stlis), *snow* (nix), *smelt* (melt) μέλδω. There is a suspicious resemblance between this passage and Il. xii. 20, Ῥῆσός θ' Ἑπτάπορός τε Κάρησός τε Ῥόδιός τε, Γρήνικός τε καὶ Αἴσηπος δῖός τε Σκάμανδρος, Καὶ Σιμόεις.

346. θυγατέρων, viz. the water-nymphs, Νηιάδων, v. 364. They differed however from the Nereids, who were marine divinities, and had quite distinct offices and attributes, as the names respectively imply. They are considered κουροτρόφοι, because they presided over rivers and fountains, which the early Greeks supposed to have their source in Oceanus, and to bring nourishment to all living things. Hence to rivers was offered the πλόκαμος βρεπτήριος, Aesch. Cho. 6. The meaning of most of the names is tolerably obvious, and has been pointed out by the Schol. and also by Van Lennep and Goettling, who remarks that the nymphs presiding over islands and continents (γαίαν ἐφέπουσαι, v. 365, are called by cognate appellations, e. g. Europa, Asia, Doris, Ianeira (from the Ἴανες, or Ionians, Aesch. Pers. 929), Rhodeia (from Rhodes), Perseis. Those derived from certain physical characteristics are, Πειθὼ and Ἀδμήτη, which are contrasted as *tractable* and *intractable*, in allusion to the artificial corrosion that can be put on some rivers. Ἰάνθη, whose banks blossom with violets, or (from ἰαίνειν 'to delight' (διὰ τὸ τῶν ὑδάτων εὐφραντικὸν, Schol.). Ἠλέκτρη means transparent ('purior electro

ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἄνακτι
καὶ Ποταμοῖς, ταύτην δὲ Διὸς πάρα μοῖραν ἔχουσι,
Πειθώ τ' Ἀδμήτη τε, Ἰάνθη τ' Ἠλέκτρη τε,
Δωρίς τε Πρυμνώ τε καὶ Οὐρανίη θεοειδὴς,
Ἱππώ τε Κλυμένη τε, Ῥόδειά τε Καλλιρόη τε,
Ζευξώ τε Κλυτίη τ', Εἰδυῖά τε Πασιθόη τε,
Πληξαύρη τε Γαλαξαύρη τ', ἐρατή τε Διώνη
Μηλόβοσίς τε, Θόη τε καὶ εὐειδὴς Πολυδώρη,
Κερκηΐς τε, φυὴν ἐρατὴ, Πλουτώ τε βοῶπις,
Περσηΐς τ' Ἰάνειρά τ', Ἀκάστη τε Ξάνθη τε,
Πετραίη τ' ἐρόεσσα, Μενεστώ τ' Εὐρώπη τε,
Μῆτίς τ' Εὐρυνόμη τε, Τελεστώ τε κροκόπεπλος
Κρηνηΐς τ', Ἀσίη τε καὶ ἱμερόεσσα Καλυψώ,

347. Ἄνακτι 349. Ἰάνθη 350. θεοειδὴς 352. τε Εἰδυῖά τε 354. εὐειδὴς 355. βοῶπις 356. Περσηὶς, Ἰάνειρά τ'

351. ῥοδία τε M, Ald. 353. γαλαξάρη τ' M. 355. ἐρατὴν Ald. 357. Μενεσθώ τ' Flach, Schoemann. 358. τελεστώ τε M, τελεσθώ τε Ald. 359. κρησηΐς τ' M, in which the first hand recurs from this verse to 372, then the second hand again.

campum petit amnis,' Virg. Georg. iii. 522). Ξάνθη, muddy, Πληξαύρη, cascading through the air, Γαλαξαύρη, a rather doubtful compound, meaning, perhaps, milk-producing by its moist air, or from γάλα and ἀέξω, or, as the Schol. explains it, διὰ τὸ ὑπὸ τῶν αὐγῶν λευκαίνεσθαι, καὶ οἷον ἐκγαλακτοῦσθαι. As Barocc. 60 gives γαλαξάρη τ', we might possibly read καὶ Ἀλεξιάρη, 'averter of evil,' like νειὸς ἀλεξιάρη in Opp. 164. Van Lennep, explaining "aurae relaxans," seems to regard it as a form of χαλαξαύρη. Ζευξώ, confluent, Ἀμφιρώ, branching, Μενεστώ, slowly-flowing (or permanent, in respect of its source), Εὐρυνόμη, widely-ranging, Καλυψώ, covering with mist (Virg. Georg. i. 115, 'amnis abundans Exit, et obducto late tenet omnia limo'), Πρυμνώ, springing from a mountain's base (not "a summis montium fastigus," Goettl.), Τελεσ-ω, remote (?), or perhaps, 'paying tribute,' Οὐρανίη, rainfed, Κερκηΐς, uncertain, Schol. διὰ τὸ ἠχητικόν. Perhaps from κερκὶς Photius, φωτὸν αἰγείρῳ ὅμοιον. Goettling further suggests that Μῆτις, Εἰδυῖα, and Τυχὴ, may refer to the prophetic attributes of the Nymphs.

347. κουρίζουσι, 'nurse from youth to manhood,' 'virgete faciunt,' Van Lennep. σὺν Ἀπόλλωνι Because he was the god of healing, of purity (φοῖβος), and elemental brightness, though not, in the early mythology, identical with the sun.

352 Πασιθόη occurs as the name of a Nereid, sup. 247, where one MS. gives Πασιθόη. Here the termination implying swiftness is naturally appropriate, as we have Θόη below. Similarly both Leucothea and Leucothoe appear to have been in use.

359. Κρηνηΐς Goettling, with one MS. χρησηΐς Gaisford, Schoemann, and Van Lennep, with Hermann. The name is corruptly given in the other MSS., and

Εὐδώρη τε, Τύχη τε καὶ Ἀμφιρὼ Ὠκυρόη τε,
καὶ Στὺξ, ἣ δή σφεων προφερεστάτη ἐστὶν ἁπασέων.
αὗται δ' Ὠκεανοῦ καὶ Τηθύος ἐξεγένοντο
πρεσβύταται κοῦραι. πολλαί γε μέν εἰσι καὶ ἄλλαι.
τρὶς γὰρ χίλιαί εἰσι τανύσφυροι Ὠκεανῖναι,
αἳ ῥα πολυσπερέες γαῖαν καὶ βένθεα λίμνης
πάντῃ ὁμῶς ἐφέπουσι, θεάων ἀγλαὰ τέκνα.
τόσσοι δ' αὖθ' ἕτεροι ποταμοὶ καναχηδὰ ῥέοντες,
υἱέες Ὠκεανοῦ, τοὺς γείνατο πότνια Τηθύς·
τῶν ὄνομ' ἀργαλέον πάντων βροτὸν ἄνδρα ἐνισπεῖν,
οἱ δὲ ἕκαστα ἴσασιν, ὅσοι περιναιετάουσι.
Θείη δ' Ἠέλιόν τε μέγαν λαμπρήν τε Σελήνην
Ἠῶ θ', ἣ πάντεσσιν ἐπιχθονίοισι φαείνει

---

367. ῥέϝοντες 370. ϝέκαστα ϝίσασιν 372. ἀϝῶ φαϝείνει

---

364. ὠκεανίδες M. 369. βροτῶν Ald. 370. οἳ ἂν περιναιετάωσι Ald.

---

early edd., Κρυσίη, Κρισίη, Κρησίη, Κρησηΐς. Schol. Κρυσηΐς, διὰ τὸ κρυερόν. A good conjecture of Naeke's is Κρισσηΐς.

361. προφερεστάτη, has precedence over all the rest. This is the probable meaning, since Zeus gave to her peculiar prerogatives, v. 400. But inf. v. 766 she is also spoken of as the *eldest*: δεινὴ Στὺξ, θυγατὴρ ἀψορρόου Ὠκεανοῖο πρεσβυτάτη, so that both ideas may here be combined.

364. The great number of the Ocean Nymphs who are nameless, belong, as the poet proceeds to say, to the thousands of fountains, streams, lakes, and rivers which have only a local notoriety. The Schol. on Pind. Ol. v. 1, reads τρὶς γὰρ μυρίαι—ὠκεανίδες. On γε μὲν see Scut. H. 5.

366. πάντῃ ὁμῶς, alike in every part of the world.

367. Hesych. καναχηδὰ ἠχητικῶς.

370. ἕκαστοι, MSS. Probably ἕκαστα, *singula nomina*, as ἴσασι takes the digamma, e. g. Opp. 40. 814. We may easily supply τὰ περὶ τὰς ἐγχωρίας νύμφας. So also Van Lennep reads, on the authority of Eustathius on Dionysius Perieg. 644 — ὅσοι Goettling with one MS. οἳ ἂν Gaisford, Flach, Schoemann, and Van Lennep, which is the common reading, but scarcely the correct syntax, since there is no idea of a contingency to be proved by experience. It is very probable that the distich itself is not genuine.

371. Θείη, see v. 135. Pind. Isth. iv. 1.—Ὑπερίονος, v. 134. As Hyperion is made the parent of ἥλιος, he is evidently a distinct personage in the Hesiodic mythology. Inf. v. 1011 the sun is called Ὑπεριονίδης. Catullus calls the sun 'progenies Thiae clara,' lxvi. 4. Ovid, Fast. i. 385, uses *Hyperion* for *sol*, and Homer makes ἥλιος and Ὑπερίων synonyms, e. g. Od. i. 23—4, Il. viii. 408, but has Ὑπεριονίδης in Od. xii. 176. That *sol* and σελήνη are the same words, connected with σέλας (the aspirate of the one representing the sibilant), seems a probable opinion. See Curtius, Gr. Et. 541, who refers ἠέλιος to the root *as*, 'to burn,' *ib.* 401, as well as ἠὼς = ἀϝώς.

ἀθανάτοις τε θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
γείναθ' ὑποδμηθεῖσ' Ὑπερίονος ἐν φιλότητι.
Κρίῳ δ' Εὐρυβίη τέκεν ἐν φιλότητι μιγεῖσα
Ἀστραῖόν τε μέγαν Πάλλαντά τε δῖα θεάων
Πέρσην θ', ὃς καὶ πᾶσι μετέπρεπεν ἰδμοσύνῃσιν.
Ἀστραίῳ δ' Ἠὼς ἀνέμους τέκε καρτεροθύμους,
Ἀργέστην, Ζέφυρον, Βορέην τ' αἰψηροκέλευθον

377. ϝιδμοσύνῃσιν 378. ἀϝὼς

374. ὑποδμηθεῖσα ὑπερίωνος M. ὑπευνηθεῖσ' Ald. 375. κρειῷ δ' εὐρυβίῃ τέκε ἐν φ. M. τίκτεν φ. Ald. 376. ἀστραῖον μέγαν τε M. 377. ὅς γε M. ὃς καὶ πᾶσι Ald. 379. ἀργέστην. ζέφιρον. βορεην λαιψ. Ald.

373. Perhaps an interpolated verse. Van Lennep defends it by Il. xi 1, 2, and Il. ii 48—9. But it is omitted by some scholiasts in quoting the passage 371—4.

375. Κρίῳ, see sup v. 134.—Εὐρυβίη, v. 239. Of these two personages mythology records little, and nothing of Astraeus, Pallas, and Perses (the Titanic father of Hecate, v. 409). The names are merely mentioned in Apollodor i. 2. The correlative feminine *Astraea* represented Justice in a later mythology, whereas Astraeus simply means 'father of the stars,' (cf Ἀστερίη, v. 409. Probably Πάλλας is from πάλλειν, 'the Earth-shaker.'

377. ἰδμοσύνη appears to be ἅπαξ λεγόμενον for ἐπιστήμη. — πάσῃσι is Goettling's correction for καὶ πᾶσι, from two MSS. The Bodleian MS Barocc. 60 is said to give ὅς γε πάσῃσι. I have merely copied from it the variant ὅς γε. On the whole, καὶ πᾶσι seems as good; 'who also was conspicuous among all for his craft.' Cf. v. 430. And this is adopted by Van Lennep.

379. As three of the winds enumerated represent cardinal points, west, north, and south, it seems probable that by Ἀργέστης Hesiod meant Εὖρος, the east, or more properly the south-east wind, so called, because it makes a clear sky (the Italian *scirocco*). So λαμπρὸς ἄνεμος is 'a brisk wind.' Hor. Carm. i. 7, 15, '*Albus* ut obscuro deterget nubila caelo Saepe Notus.' Gaisford and others take ἀργέστης here for an epithet. Gloss. Barocc. 60 (M). τὸν ἀνατολικὸν, τὸν δυσικὸν, τὸν ἀρκτοῦρον, τὸν ἐκ μεσημβρίας. Apollon. Rhod. ii. 960, ἀλλ' ἐνὶ νηΐ, Ἀργέσταο παράσσων ἐπιπνείοντος, ἔβησαν. Ibid iv 1628, αὐτικα δὲ Ζέφυρος μὲν ἐλώφεεν, ἤλυθε δ' αὔρη ἀργέσταο Νότου. It is clear from these two passages that this writer used the word both as a substantive and as an adjective. The same ambiguity occurs inf v. 870, νόσφι Νότου Βορέω τε καὶ Ἀργέστεω Ζεφύρου τε (al. καὶ ἀργέστεω Ζεφύροιο). The Schol. absurdly says, Ζεφυρον λεγει τὸν Εὖρον. But he inconsistently adds, πνεῖ δὲ Ἀργέστης, ὁ καὶ Εὖρος καλουμενος, ἀπὸ ἀνατολῆς. Again, Ἀκουσιλαος δὲ τρεῖς ἀνεμους εἶναι φησὶ κατὰ Ἡσιόδου, Βορᾶν, Ζεφυρον, καὶ Νότον. τοῦ γαρ Ζεφυρου ἐπίθετον τὸ Ἀργέστην φησίν. Van Lennep thinks the poet regarded Εὖρος among the unstable winds (inf. 870), and so omitted to mention it. In later times, Ἀργέστης was the north-west wind (see the table of winds according to Aristotle, engraved in Goettling's edition). Hence Ovid, Fast v. 161, '*Frigidus* Argestes summas mulcebit aristas.' In Il xi. 306, the word is an epithet to Νότος, and also in xxi 334, αὐταρ ἐγὼ Ζεφύροιο καὶ ἀργέσταο Νότοιο εἴσομαι ἐξ ἀλόθεν χαλεπὴν ὀρσουσα θύελλαν. These passages were doubtless copied by Apollonius Rhodius. In Od. v 295,

καὶ Νότον, ἐν φιλότητι θεὰ θεῷ εὐνηθεῖσα.
τοὺς δὲ μέτ' ἀστέρα τίκτεν Ἑωσφόρον Ἠριγένεια
ἄστρα τε λαμπετόωντα, τάτ' οὐρανὸς ἐστεφάνωται.
Στὺξ δ' ἔτεκ' Ὠκεανοῦ θυγάτηρ Πάλλαντι μιγεῖσα
Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισι·
καὶ Κράτος ἠδὲ Βίην ἀριδείκετα γείνατο τέκνα,
τῶν οὐκ ἔστ' ἀπάνευθε Διὸς δόμος, οὐδέ τις ἕδρη,
οὐδ' ὁδὸς ὄππῃ μὴ κείνοις θεὸς ἡγεμονεύει,
ἀλλ' αἰεὶ πὰρ Ζηνὶ βαρυκτύπῳ ἑδριόωνται.
ὣς γὰρ ἐβούλευσε Στὺξ ἄφθιτος Ὠκεανίνη

381. τίκτ' ἀϝωσφόρον 382. τὰ ϝορανὸς

381. τίχθ' ἑωσφόρος M. 384. νείκην M. 386. Διϝὸς 388. ἑδριέωνται M. 389. ὠκεανίη M.

the four principal winds are enumerated together, σὺν δ' Εὖρός τε Νότος τ' ἔπεσον Ζεφυρός τε δυσαὴς, καὶ Βορέης αἰθρηγενέτης.

381. Ἑωσφόρον, Φωσφόρον, the planet Venus, or the 'morning star.' Perhaps, τίκτ' Ἠωσφόρον, as the MS. Barocc. 60 suggests. The form of the compound is remarkable. See Pind. Isth. iii. 42.

384. Ζῆλος and Νίκη, rivalry and victory, imply ἔρις, contention (see Opp. 23—5), and ἔρις involves κότος, a feeling of resentment, which ripens into στύγος, hatred. For this reason, Στὺξ is represented as the parent of these divinities. There is a plausible reading in three or four MSS., νείκην for νίκην. This is a rare substantive, which some prefer in Aesch. Agam. 1449, in place of νίκης. In Eur. Orest. 1679, the best MS. gives νείκας τε διαλύεσθε, for the vulg. νείκους. But Κρατος and Βία which follow are in favour of Νίκην. Van Lennep says, "Tota fabulae ratio Νίκης mentionem hic requirit." Pausan. lib. viii. 18, init., Εἶναι δὲ τὴν Στυγα Ἡσιοδος μὲν ἐν Θεογονίᾳ ἐποίησεν· Ἡσιόδου γὰρ δὴ ἔπη τὴν Θεογονίαν εἰσὶν οἱ νομίζουσι· πεποιημένα οὖν ἐστιν ἐνταῦθα, Ὠκεανοῦ θυγατερα τὴν Στυγα, γυναικα δὲ αὐτὴν εἶναι Πάλλαντος· ἐοικότα δὲ πεποιηκεναι τούτοις καὶ Λίνον φασίν. ἐμοι δ' ἐπιλεγομενῳ παντάπασιν ἐφαίνετο ταῦτά γε εἶναι κίβδηλα. By ταῦτά γε, 'this part at least,' Pausanias probably meant the present paragraph about Styx. It is not unlikely that from v. 383 to v. 403 is a later interpolation. Goettling condemns all but the first three lines. The use made by Aeschylus of Κράτος and Βία, as the ministers of Zeus, in the Prometheus, may indeed have been taken from this passage; but conversely, this passage may have been added in consequence of that, which is the more likely, because so much is said in the tragedy about the contest between Zeus and Cronus, which the poet here represents as the cause of Κράτος and Βία receiving special prerogatives from Zeus. Cf. Callim. H. in Jov. 66, οὐ σὲ θεων ἐσσῆνα πάλαι θεσαν, ἔργα δὲ χειρῶν, ἥ τε βιη τό τε κάρτος, ὃ καὶ πελας εἴσαο δίφρου.

387. ὄππῃ μη, nisi ubi. The meaning merely is, that they always attend Zeus when he goes forth. Hermann and Van Lennep read ἡγεμονεύῃ, Guiet. ἡγεμονεύοι, Goettling retaining the vulg. ἡγεμονεύει. Heyne ejects the verse as spurious.

389. ὣς ἐβούλευσε, so she planned or designed to raise her sons to a special honour, by voluntarily offering her services to Zeus.

ἤματι τῷ ὅτε πάντας Ὀλύμπιος ἀστεροπητὴς
ἀθανάτους ἐκάλεσσε θεοὺς ἐς μακρὸν Ὄλυμπον,
εἶπε δ', ὃς ἂν μετὰ εἷο θεῶν Τιτῆσι μάχοιτο,
μή τιν' ἀπορραίσειν γεράων, τιμὴν δὲ ἕκαστον
ἑξέμεν ἣν τὸ πάρος γε μετ' ἀθανάτοισι θεοῖσι.
τὸν δ' ἔφαθ', ὅστις ἄτιμος ὑπὸ Κρόνου ἠδ' ἀγέραστος,
τιμῆς καὶ γεράων ἐπιβησέμεν ᾗ θέμις ἐστίν.
ἦλθε δ' ἄρα πρώτη Στὺξ ἄφθιτος Οὔλυμπόνδε
σὺν σφοῖσιν παίδεσσι φίλου διὰ μήδεα πατρός.
τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρα ἔδωκεν.
αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὅρκον,

---

392. ϝεῖπε δ' ϝεῖο 393. ϝέκαστον 398. σϝοῖσιν

---

393. ἀπυραίσειν Ald. 395. ἔφατ' Ald. 397. ἄφθιτον οὔλυμπόν τε M. (gl. εἰς τόν.) 398. σφῇσι M. σφίσι Ald. 400. μὲν om. M.

---

392. ὃς ἂν μάχοιτο This syntax is used in oblique past narration, when the direct narration would have required ὃς ἂν with a subjunctive; as here, Zeus would say, λέγω ὑμῖν, ὃς ἂν μετ' ἐμοῦ μάχηται, τούτῳ δώσειν τὰ γέρα κ.τ.λ. An Attic writer would have used ὅστις μάχοιτο without ἄν. Compare πριν τισαιτο in Scut H 17. But in Aesch. Pers 452 we have ὅταν νεῶν φθαρεντες ἐχθροὶ νῆσον ἐκσωζοίατο. See also Soph Tinch. 164, ἡνικ' ἂν χώρας ἀπείη Translate: 'And he said that of all the gods who should fight with him against the Titans, he would not depose any one from his prerogatives, but that each should retain the office which he before held among the immortals.'

395 ἄτιμος. This may mean ἀπότιμος, deprived of his just prerogatives: see inf v. 423. But, connected with ἀγεραστος, it seems rather to signify those who have not yet received honours, as contrasted with those who have been deprived of them. Thus ᾗ θεμις ἐστὶν is added as indicating the just law or custom of requiting benefactors.—ἐπιβήσεμεν, 'that he would restore them to,' 'put them in possession of.'

397. πρώτη. Her coming *first* is made the ground of the very special honours conferred on her and her children.—σφοῖσιν, *suis*, a form of σϝος—ὃς or ἑός. It is rather a rare word, though it must often have been so pronounced even where it is written without the sibilant, e.g. inf 819. Cf Il xiv 202, οἵ μ' ἐν σφοῖσι δόμοισιν ἐθ τρεφον ἠδ' ἀτίταλλον, xviii. 231, ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν The reading of some copies, σφῇσιν or σφισιν, indicates that some understood the *daughters* of Styx, whose attributes were appropriate to the occasion, viz Νίκη and Βια, sup. v 384—5—διὰ μήδεα πατρὸς, by the advice of her father Oceanus, who appears to have joined in the βουλὴ or plot, v. 389

399 The *hiatus* is rather unusual. See sup. v. 10, 369. Inf v. 435 466. Dr Flach marks it with an obelus.—τίμησε, supply περισσῶς from the next clause Cf. 412. We might even read δωρον, and take περισσὰ adverbially with both aorists. Most of the MSS. give δεδωκε, probably by an alteration of the transcribers.

400 θεῶν ὅρκον Herself he made to be a solemn oath of the gods, but her sons (Κράτος and Βιη) he made to be dwellers with himself for all time.

παῖδας δ' ἤματα πάντα ἑοὺς μεταναιέτας εἶναι.
ὣς δ' αὔτως πάντεσσι διαμπερὲς, ὥσπερ ὑπέστη,
ἐξετέλεσσ'· αὐτὸς δὲ μέγα κρατεῖ ἠδὲ ἀνάσσει.
Φοίβῃ δ' αὖ Κοίου πολυήρατον ἦλθεν ἐς εὐνήν·
κυσαμένη δὴ ἔπειτα θεὰ θεοῦ ἐν φιλότητι
Λητὼ κυανόπεπλον ἐγείνατο, μείλιχον αἰεὶ,
ἤπιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
[μείλιχον ἐξ ἀρχῆς, ἀγανώτατον ἐντὸς Ὀλύμπου.]
γείνατο δ' Ἀστερίην εὐώνυμον, ἣν ποτε Πέρσης
ἠγάγετ' ἐς μέγα δῶμα φίλην κεκλῆσθαι ἄκοιτιν.

401. *Ἑοὺς* 403. *Γανάσσει*

405. *θεὰ θεῶν* M. 410. *ἠγάγεθ' ὡς* M.

Here, as often elsewhere, *ὅρκος* is the object by which the oath is taken. As that object was a divine person, who would be aggrieved by her name being used for false swearing, she becomes also the avenging *Ὅρκος* who is mentioned in Opp. 804. The form of taking the oath was to bring some water from the spring called Styx: see inf. v. 784. Hom. Il. xv. 37, *καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος Ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν.*

401. *μεταναίτας, μεθ' ἑαυτοῦ οἰκοίντας.* This is explained by v. 388. The word is *ἅπαξ λεγόμενον*, and is wrongly interpreted *μετοίκους, μεταναστας*. For *ἑοὺς* many MSS. give *ἑοῖ*, which should be written *ἷου*, if a personal pronoun, another form of which is *εἷο*, sup. v. 392.

402. *ὅσπερ ὑπέστη.* See v. 395.

404. *Φοίβη.* She was the sister of the Titan Coeus, sup. v. 134–6. As the mother of Latona, she was also the grandmother of Apollo, which is the account given by Aeschylus, Eum. 8. Goettling cites a grammarian in Bekker's Anecdota, vol. i. p. 428, *ἡ ἀπὸ Φοίβης μαμμωνυμικῶς, ὡς Ἡσίοδος.* Read, *ὡς Αἰσχύλος*, who says *τὸ Φοίβη δ' ὄνομ' ἔχει παρώνυμον*.)

406. *Λητώ.* The goddess of night, generally (but according to Curtius, 119, wrongly) referred to *λήθη* and *λανθάνειν*. Hence she is *μείλιχος*, kind and gentle, and *κυανόπεπλος*, cable-robed: hence also she is the mother of Phoebus, the god of light, of Hecate, the Moon, and of Asteria, the goddess of star-light. The Schol. observes, *Λητὼ λέγεται ἡ λήθη.* Latona herself (= c. v. 19) seems to hold a kind of half way position between the Olympian and the Titanian powers.

408. Most critics agree in rejecting this verse, which, besides the tautology of *ἤπιον* after *μείλιχον*, has the unusual feminine superlative *ἀγανώτατον*. Possibly we might read *ἔρνος* for *ἐντὸς*, as Pallas is called *οἷον ἔρνος οὔτις ἂν τίκοι θεῶν*, Aesch. Eum. 636. The masculine form however may be defended by *ὀλοώτατος ὀδμὴ*, Od. iv. 442. It is likely that the original stood thus: *μείλιχον αἰεὶ, μείλιχον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι.*

409. *εὐώνυμον.* This is a euphemistic epithet of the goddess of stars, offspring of Night and Heaven (if such, as Van Lennep suggests, be the real meaning of *Κοῖος*. See sup. v. 134). — *Πέρσης*, here the Titan: see sup. v. 377. Probably he represented the sun. We cannot be sure of the true etymology; but the sun-worshipping Persians seem to have some connexion with the name. See inf. on v. 913.

ἣ δ' ὑποκυσαμένη Ἑκάτην τέκε, τὴν περὶ πάντων
Ζεὺς Κρονίδης τίμησε· πόρεν δέ οἱ ἀγλαὰ δῶρα,
μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλέσσης.
ἣ δὲ καὶ ἀστερόεντος ὑπ' οὐρανοῦ ἔμμορε τιμῆς,
ἀθανάτοις δὲ θεοῖσι τετιμένη ἐστὶ μάλιστα. 415
καὶ γὰρ νῦν ὅτε πού τις ἐπιχθονίων ἀνθρώπων
ἔρδων ἱερὰ καλὰ κατὰ νόμον ἱλάσκηται,
κικλήσκει Ἑκάτην· πολλή τέ οἱ ἔσπετο τιμὴ
ῥεῖα μάλ', ᾧ πρόφρων γε θεὰ ὑποδέξεται εὐχάς·

---

411. Fεκάτην 412. Fοι 418. Fεκάτην Fοι

412. πόρε M. 415. ἀθανάτοις τε MSS. 418. ἕσπεται M.

411—52 The whole of the episode about Hecate is regarded by Goettling as an interpolation. Dr. Flach also excludes it, and Schoemann, com. crit. p. 67, regards it as "sine dubio" the work of an interpolator. He remarks that the conception of Hecate is here very different from the ordinary mythology. Unquestionably, from v. 416 to v. 452 is somewhat different in style, if not inferior in poetical power. The Schol. says, ἐπαινεῖ τὴν Ἑκάτην Ἡσίοδος, ὡς Βοιωτός· ἐκεῖ γὰρ τιμᾶται ἡ Ἑκάτη. But the remark has little weight. It is more probable that the episode about Hecate was added by some poet or rhapsodist of the Orphic school. This has been inferred by Heyne and Goettling from the repetition of μουνογενὴς in vv. 426. 448, the Orphic bards being said to lay weight on that circumstance. But from v. 411 to 415 there is nothing to object to, on the contrary, Hecate as the goddess of light is rightly associated with Phoebe and Asteria. For her attributes as a moon-goddess, a correlative of Ἀπόλλων Ἑκατος, see 'Mythology and Folk-lore,' p. 157.

Ibid. Apollonius Rhodius calls Hecate θεὰ Περσηὶς in lib. iii. 467. 478. In iii. 1035 she is also 'only child;' μουνογενὴ δ' Ἑκάτην Περσηίδα μειλίσσειο, a passage which he probably took from the Theogony as we now read it.

414. ὑπ' οὐρανοῦ. If ὑπὸ be right (several copies giving ἀπ'), the sense is, ἡ δὲ τιμᾶται καὶ ὑπ' οὐρανοῦ, 'she is also held in honour by Heaven.' Goettling suggests ἐπ' οὐρανοῦ, on account of v. 427. It seems necessary to read δὲ for τε in v. 415; 'she is also honoured under heaven (i. e. on earth), but especially by the gods.' Otherwise v. 415 is a mere repetition of the preceding.

416—20 Goettling refers these verses to a still later interpolation. Perhaps they are merely a little out of place. If they followed next after v. 413, the καὶ γὰρ would refer to μοῖραν γαίης, while the γὰρ in v. 421 would explain the θεοῖσι τετιμένη of v. 415. It may be remarked that καὶ γὰρ νῦν, 'for even now,' suggests the comparison of a later with an earlier recorded practice. But the distich 414—5 interferes awkwardly with the connexion, and perhaps it should be inclosed in brackets.

417. ἱλάσκηται, scil. θεοὺς, implied in θεοῖσι v. 415. —που, i. e. anywhere in the Hellenic world. In this case, the poet appears to say, he invokes Hecate to obtain for him the favourable hearing of the gods. —κατὰ νόμον, σεμνῶς, καλῶς, "duly." In ἱερὰ καλὰ there is an allusion to καλλιερεῖσθαι, *litare*.

419. ᾧ. If this be right, and not οὗ, which is found in good copies, the dative may depend either on πρόφρων or on ὑποδέξεται (i. e. ὑποδέξηται), as in δεξατό οἱ σκῆπτρον &c.

καί τέ οἱ ὄλβον ὀπάζει, ἐπεὶ δύναμίς γε πάρεστιν.
ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
καὶ τιμὴν ἔλαχον, τούτων ἔχει αἶσαν ἁπάντων,
οὐδέ τί μιν Κρονίδης ἐβιήσατο, οὐδέ τ' ἀπηύρα
ὅσσ' ἔλαχεν Τιτῆσι μετὰ προτέροισι θεοῖσιν,
ἀλλ' ἔχει ὡς τοπρῶτον ἀπ' ἀρχῆς ἔπλετο δασμὸς,
καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῷ ἠδὲ θαλάσσῃ·
οὐδ', ὅτι μουνογενὴς, ἧσσον θεὰ ἔμμορε τιμῆς,
ἀλλ' ἔτι καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίεται αὐτήν·
ᾧ δ' ἐθέλει μεγάλως παραγίγνεται ἠδ' ὀνίνησιν·
ἔν τ' ἀγορῇ λαοῖσι μεταπρέπει ὅν κ' ἐθέλησιν·
ἠ δ' ὁπότ' ἐς πόλεμον φθισήνορα θωρήσσωνται
ἀνέρες, ἔνθα θεὰ παραγίγνεται, οἷς κ' ἐθέλησι

420. ϝοι 430. λαϝοῖσι

420. καί οἱ Ald. 421. ὅσσοι M. 424. τετῆτι Ald. 426–7. inverso ordine MSS. 430. ἔνθ' ἀγορῇ Ald. 431. θωρήσσονται M, Ald. 432. παραγίνεται Ald.

420. ὄλβον ὀπάζει, viz. through her intercessory power.

422 αἶσαν, the luck, or lot, τύχην, of the Titans. The meaning is, she was not deposed from her office by Zeus: see sup. v. 393.—ἀπηύρα, here for ἀφείλετο, as in Scut. H. 428. See Opp. 240.

425. δασμός. Cf. v. 112.

426 μουνογενής. Schol. οἱ γὰρ μονογενεῖς πλειοκτοῦσι πάντοτε. The point of this is certainly obscure, nor is Van Lennep's note satisfactory: "Neque ideo minus honoris obtigit ei, quod est unigenita conf. infra v. 448), quodque sic nullos habet fratres qui illam tueantur (conf. Ἔργ. 376—380), immo multo plus honoris illi obtigit, quod Jupiter eam honorat."

427 This verse is rejected as spurious by Gaisford and Schoemann after Wolf and Heyne. Goettling's suggestion has been adopted, that this and the preceding line should be transposed.

428. τίεται. An unusual sense of the middle, for τίει, τιμᾷ. On the long ι see v. 209. Schoemann reads ἐπεὶ καὶ Ζεὺς τίεν αὐτήν

429 παραγίγνεται. Goettling remarks that this verb, repeated again in v. 432 and 436, is unlike the ancient epic diction. It more resembles the Latin use of *adesse*. The addition of μεγάλως also is extremely tame

430 ὅν κ' ἐθέλησιν, viz. ὃν ἂν ἐθέλῃ Ἑκάτη μεταπρέπειν. Hecate is here described as bringing success in all the affairs of life, in the popular assembly, in war, in the law court, in athletic contests, in sailing (fishing), provided that she is religiously worshipped and duly propitiated.

431. ἠ δ' Rather, perhaps, ἥ δ' ὁπότ' κ.τ.λ.—θωρήσσωνται is given by Goettling and Van Lennep from one MS for θωρήσσονται, which Gaisford retains. The subjunctive is defended by ἀεθλεύωσιν, v. 435. In this latter verse, to avoid the unusual hiatus (see v. 390) we might read ἀγῶσιν or even ἀγῶνας For the influence of the goddess on games, see Donaldson on Pind. Isthm iv. 1

νίκην προφρονέως ὀπάσαι καὶ κῦδος ὀρέξαι·
ἔν τε δίκῃ βασιλεῦσι παρ' αἰδοίοισι καθίζει·
ἐσθλὴ δ' αὖθ', ὁπότ' ἄνδρες ἀγῶνι ἀεθλεύωσιν,
[ἔνθα θεὰ καὶ τοῖς παραγίγνεται ἠδ' ὀνίνησι.]
νικήσας δὲ βίῃ καὶ κάρτεϊ καλὸν ἄεθλον
ῥεῖα φέρει χαίρων τε τοκεῦσιν κῦδος ὀπάζει.
ἐσθλὴ δ' ἱππήεσσι παρεστάμεν οἷς κ' ἐθέλησι·
καὶ τοῖς οἳ γλαυκὴν δυσπέμφελον ἐργάζονται
εὔχονται δ' Ἑκάτῃ καὶ ἐρικτύπῳ Ἐννοσιγαίῳ,
ῥηϊδίως ἄγρην κυδρὴ θεὸς ὤπασε πολλὴν,
ῥεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ.
ἐσθλὴ δ' ἐν σταθμοῖσι σὺν Ἑρμῇ ληΐδ' ἀέξειν·

436. καὶ τοῖσι παραγίνεται Ald. 438. ῥεῖα φέρει χαίρων, τε τοκεῦσι δὲ M. χαίρων τε τοκεῦσί τε Ald. 439. παριστάμεν M. 442. ῥηιδίως δ' MSS. κυδνὴ M, Ald. 443. ἀφείλετο ἄγμαν φ. M. 444. ληίδα αὔξειν M.

434. It seems more natural to read ἐν δὲ δίκῃ, and to transpose 430 to follow this verse.

436. This is a weak and useless verse. Gaisford encloses it in brackets, after Heyne and Ruhnken. Even Van Lennep, the champion of questioned verses, would omit this, which repeats the prosaic παραγίγνεται for the third time. Perhaps, as the Aldine τοῖσι suggests, we should read παρίστανται.

438. φέρει ἄεθλον, carries the weighty prize easily, viz. on account of his great strength, supernaturally imparted by Hecate. The addition of ῥεῖα, and τοκεῦσιν ὀπάζει, is in favour of this sense of φέρει, which might otherwise mean φέρεται, 'wins.' Photius, φέρειν, λαμβάνειν. See Oed. Col. v. 6 and v. 651.—The varieties of reading in this verse suggest a doubt whether the passage 435—8 can be considered genuine. Van Lennep gives ῥεῖα φέρει χαίρων τε· τοκεῦσι δὲ κῦδος ὀπάζει, and so Schoemann.

440. γλαυκὴν, the sea: not so much by an ellipse of θάλασσα as by a Hesiodic idiom of expressing things by descriptive epithets, e. g. φερέοικος for 'a snail.' Euripides similarly has ἄξενος ὑγρὰ for the Pontus, Electr. 703, perhaps after the Homeric πουλυν ἐφ' ὑγρὴν, Od. iv. 709. — δυσπεμφελον, 'stormy;' see Opp. 618.—ἐργάζονται, a metaphor from tilling the ground and making profit from it. The absence of the digamma from this word is a strong ground for suspecting the antiquity of the passage.

440—1. Commonly, there is a comma after ἐργάζονται and a colon after Ἐννοσιγαίῳ. According to this, vv. 441 and 442 are distinct sentences coupled by δὲ, whereas according to the other way, οἳ is the nominative also to εὔχονται. It seems clear that δὲ should be omitted in 442, so that the sense would be: 'And to those who plough the stormy main and pray to Hecate and Poseidon, the goddess easily gives great gain (or success).' The word ἄγρη is variously interpreted of catching fish, of piratical enterprise, and of hunting, without respect to the preceding verse. Probably it means generally, any profit from mercantile speculations.

443. This verse can hardly be regarded as genuine, the termination being so similar to v. 446.

444. σὺν Ἑρμῇ, 'with the aid of Hermes.' He was the god of herds, not only as generally presiding over profit

βουκολίας τ' ἀγέλας τε καὶ αἰπόλια πλατέ' αἰγῶν,
ποίμνας τ' εἰροπόκων ὀΐων, θυμῷ γ' ἐθέλουσα,
ἐξ ὀλίγων βριάει, καὶ ἐκ πολλῶν μείονα θῆκεν.
οὕτω τοι καὶ μουνογενὴς ἐκ μητρὸς ἐοῦσα
πᾶσι μετ' ἀθανάτοισι τετίμηται γεράεσσι.
θῆκε δέ μιν Κρονίδης κουροτρόφον, οἳ μετ' ἐκείνην
ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέος Ἠοῦς.
οὕτως ἐξ ἀρχῆς κουροτρόφος· αἳ δέ τε τιμαί.
Ῥεῖα δ' ὑποδμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα,

446. ὀΐων 451. ἴδοντο φάος ἠοῦς

446. γ' ὀΐων Ald. θυμῷ δέκ' ἐθέλουσα M 447. ἐκ M. καὶ ἐκ Ald. 453. ῥία δ' M. ῥείη δ' αἳ συμφέρτα Ald.

and gain, but because his earliest exploit in infancy was the successful abduction of a herd from its owner. Hence Eur. Orest. 628, ὁ μηλοκλόπος σκοπός. Mastêr recalls = βοσκός, but the cattle generally, as well as sheep, are specified in the next verse. The sense of ἐθέλουσα is not clear. Is it to be taken with ἐξ ὀλίγων βριάει, and does it mean that this was her favourite occupation? Perhaps it is to be taken with μείονα θῆκεν, and means that this was her wish, and that she was successful in it. Opp. Cyn. [illegible]

447. Scaal. [illegible] this verse was [illegible] μεν γαρ Βριαρεὺς [illegible]

448. [illegible] (by metathesis of the [illegible] and [illegible] [illegible] Perhaps the [illegible] [illegible] [illegible]

Ἰστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον,
ἰφθιμόν τ' Ἀΐδην, ὃς ὑπὸ χθονὶ δώματα ναίει
νηλεὲς ἦτορ ἔχων, καὶ ἐρίκτυπον Ἐννοσίγαιον,
Ζῆνά τε μητιόεντα, θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν,
τοῦ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρεῖα χθών.
καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, †ὅστις ἕκαστος
νηδύος ἐξ ἱερῆς μητρὸς πρὸς γούναθ' ἵκοιτο,
τὰ φρονέων, ἵνα μή τις ἀκαυῶν Οὐρανιώνων
ἄλλος ἐν ἀθανάτοισιν ἔχοι βασιληΐδα τιμήν.
πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος

455. Ἀΐδην 459. f. εἴτε ϝέκαστος 461. ἀγαῶν

454. εἰστίην δήμητραν M. ἴρην Ald. 456. εὐρύκτυπον M. 458. πολεμίζεται M. 462. ἔχει Ald. ἔχῃ M.

457. Ζῆνα. Flach omits this and the next verse. That Zeus, though king of the gods, was not the eldest son of Cronus, is the constant tradition of ancient mythology. When the Homeric Hera says (Il. iv. 59), *καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης*, and adds specially *γενεῇ*, in point of birth, the poet only so far differs from Hesiod, that the latter makes Vesta and Demeter older than Hera. Ovid, Fast. vi. 285, gives the inverse order, 'Ex Ope Junonem memorant Cereremque creatas Semine Saturni; tertia Vesta fuit.' Of the three brothers who severally reigned over Hades, the Sea, and the Heavens, —Pluto, Poseidon, Zeus,—the last is here the youngest. His superiority from the first, in intellect and contrivance, over the older children of Cronus, could only be shown by representing him as capable of doing something which others before him could not do. His empire avowedly depended on might rather than on right. See Hom. Il. viii. 17—26. Hence, to make him *become* the greatest, it was necessary to represent him also as the youngest. It is to be observed however that in the Iliad (xv. 182) Zeus is described as senior to Poseidon. Iliad v. 187, *τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥεία, Ζεύς καὶ ἐγώ* [Ποσειδῶν], *τρίτατος δ' Ἀΐδης ἐνεροισιν ἀνάσσων*. Also xiii. 354, where the poet says of Poseidon, *ἡ μὲν ἀμφοτέροισιν ὁμὴν γένος ἠδ' ἰὴ πατρή, ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ᾔδη*.

459. ὅστις. Wolf conjectured ὃς τις, which seems better. But ἕκαστος elsewhere takes the digamma. Perhaps εἵτε or ὥς τε (ὅστε Flach) πρὸς γούνατα, viz. in the course of birth. Hom. Il. xix. 110, *ὃς κεν ἐπ' ἤματι τῷδε πεσὼν μετὰ ποσσὶ γυναικός*.

462. ἔχοι Goettling ἔχῃ Gaisford and Van Lennep. ἔχει the early editions.

463. Γαίης, from Gaea in her capacity of *πρωτόμαντις*, Aesch. Eum. 2. To this oracle, in reference to the dynasty of Zeus, Prometheus alludes, Aesch. Prom. v. 218, and to the dethroning of Cronus by his stronger son, ib. v. 787. Ovid, Fast. iv. 197, 'Reddita Saturno sors haec erat: Optime Regum, A nato sceptris excutiere tuis. Ille suam metuens, ut quaeque erat edita, prolem Devorat, immersam visceribusque tenet.' Van Lennep suggests a not improbable origin of this wild and extravagant legend, viz. that *time* (for Κρόνος is the same impersonation of *χρόνος* as 'Father Time' is with us), in the

οὕνεκά οἱ πέπρωτο ἑῷ ὑπὸ παιδὶ δαμῆναι,
[καὶ κρατερῷ περ ἐόντι, Διὸς μεγάλου διὰ βουλάς·]
τῷ ὅγε οὐκ ἀλαοσκοπιὴν ἔχεν, ἀλλὰ δοκεύων
παῖδας ἑοὺς κατέπινε· Ῥέην δ' ἔχε πένθος ἄλαστον.
ἀλλ' ὅτε δὴ Δί' ἔμελλε θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν
τέξεσθαι, τότ' ἔπειτα φίλους λιτάνευε τοκῆας
[τοὺς αὐτῆς, Γαῖάν τε καὶ Οὐρανὸν ἀστερόεντα,]
μῆτιν συμφράσσασθαι, ὅπως λελάθοιτο τεκοῦσα
παῖδα φίλον, τίσαιτο δ' ἐρινῦς πατρὸς ἑοῖο

464. ϝοι ϝεῷ 465. Διϝὸς 467. ἐϝοὺς 472. ἐϝοῖο

467. ῥέαν δ' M. 468. δὴ om. M.

course of the revolving seasons, destroys and again restores the various products of the year. Even Euripides spoke of Λιὼν Κρόνου παῖς, Heracl. 899. See Cic. De Nat. Deor. ii. 25.

465. Gaisford and Flach enclose this verse in brackets, after Heyne and Wolf, and they are probably right, though Goettling dissents. It is wanting in one MS. (Par. B, Van Lennep.) Besides, καὶ κρατερῷ περ ἐόντι rather awkwardly refers to οἱ instead of to παιδι, and Διὸς διὰ βουλὰς seems wrongly to define the person, which the oracle must have left indefinite, for otherwise Cronus would not have eaten up one child after another. Goettling thinks this latter clause is the poet's own interpretation of the oracle's meaning, and connects it with δαμῆναι, not with πέπρωτο. There is a variant πατρὸς for Διὸς, mentioned also by the Scholiast.

466. The *hiatus* in ὅγε οὐκ is unusual; but examples are not wanting in Hesiod. See sup. v. 399.

470. One may reasonably suspect that this unnecessary verse was added by some rhapsodist as a comment on τοκῆας. If so, the correction of Reize, τοὺς αὐτῆς for τοὺς αὐτῆς, as being more truly epic, is perhaps superfluous, though Van Lennep finds it in two MSS.

471. λελάθοιτο, the reduplicated aorist middle, for λάθοι, scil. Κρόνον. Perhaps, ὅπως λελάθοι ἓ τεκοῦσα κ.τ.λ. Flach reads ὅπως κε λάθοι τε, and so Schoemann. But λελαθεσθαι is an Homeric form.

472. Hesych. Ἐριννῦς· ἁμαρτίας. This gloss is by some referred to this passage, which is certainly a difficult one. Goettling compares Il. xxi. 412, οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις, said by Pallas to the wounded Ares: 'so you may atone for the anger of your mother.' But the middle τίσαιτο ought here to mean, 'and might avenge the curse of her father Uranus,' whereas the context requires, 'might exact vengeance for the crying sin of his father Cronus.' Perhaps therefore it is best to assume that there is a change of the subject, i. e. that παῖς φίλος, i. e. Ζεὺς, is the nominative to τίσαιτο, — 'that she might bring him forth in secret, and he (in after times) might avenge the accursed deed of his father.' Guietus proposed ἀνδρὸς for πατρός. The next verse, if genuine, means, 'on account of the children which crafty Cronus had severally swallowed.' Gaisford however and Goettling enclose it in brackets, after Wolf and Heyne, but Flach and Schoemann retain it, reading παιδων θ'. In one MS. it is omitted in the text, but added in the margin. Perhaps, after all, the verse is original, and ἐρινῦς πατρὸς παιδων may mean, 'a father's sinful treatment of his child-

[παίδων οὓς κατέπινε μέγας Κρόνος ἀγκυλομήτης.]
οἱ δὲ θυγατρὶ φίλῃ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
καί οἱ πεφραδέτην ὅσαπερ πέπρωτο γενέσθαι
ἀμφὶ Κρόνῳ βασιλῆϊ καὶ υἱέϊ καρτεροθύμῳ.
πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πίονα δῆμον,
ὁππότ' ἄρ' ὁπλότατον παίδων ἤμελλε τεκέσθαι,
Ζῆνα μέγαν· τὸν μέν οἱ ἐδέξατο Γαῖα πελώρη
Κρήτῃ ἐν εὐρείῃ τραφέμεν *τ' ἀτιταλλέμεναί τε.
ἔνθα μιν ἶκτο φέρουσα θοὴν διὰ νύκτα μέλαιναν
πρώτην ἐς †Λύκτον· κρύψεν δέ ἑ χερσὶ λαβοῦσα

---

475. Foι 479. 488. Foι 482. Fε

---

478. τεκεῖν γε M. 480. τρεφέμεν M. Κρήτῃ εὐρείῃ Ald.
482. πρῶτον ἐς αὐτὴν λύκτον Ald. κρύψε Ald.

---

ren.' In this case the consequence of a crime, which is the vengeance it incurs, is put for the crime itself.

475. πέφραδον, the reduplicated aorist of φράζω, or the imperfect of πεφράδω, occurs Opp. 766. See on Scut H. 228. This declaration on the part of Γαῖα was made in her capacity of μάντις. See v. 463. The sense is, they consented to assist her in concealing the birth of Zeus, and not only so, but they told her what great fortunes awaited him if she could deceive Cronus.

477–84. Goettling regards these verses as the work of a recent rhapsodist, who was desirous to eulogise Crete. See Il. ii. 645–9. Gaisford, who commonly follows Wolf and Heyne, and rarely gives an original or independent opinion, encloses only 479, 480. But this couplet seems at least as genuine as the rest of the suspected paragraph, if rightly explained: 'him indeed mighty Gaea received from her (Rhea) in wide Crete, for to nurse and fondle (viz. in the capacity of μαῖα, Aesch. Cho. 39, and κουροτρόφος). There she (Earth) came bearing him through the dark night, to Lyctus first; and she hid him, having taken him in her hands, in a cavern under a precipice.' It seems necessary to accept Hermann's obvious correction, ἔνθα μιν for ἔνθα μέν. Goettling explains φέρουσα by ἐν γαστρὶ ἔχουσα, in which case the nominative to ἶκτο is Ῥεῖα. But this is a forced interpretation. Rhea had come to Crete, had there given birth to a son, and consigned it to Earth to carry off and hide. Van Lennep also makes Rhea the subject to ἶκτο, but takes φέρουσα to mean 'carrying off.' It is not improbable that v. 483 is interpolated.—For δέξατο compare Aesch. Cho. 737 and Ar. Ach. 478, μητρόθεν δεδεγμένος. Theocr. xvii. 59, δεξαμένα παρὰ μητρός. The dative οἱ is well known from the Homeric δεξατό οἱ σκῆπτρον, &c. As usual, it here has the digamma.

480. Probably τραφέμεν τ' ἀτιταλλέμεναί τε, or τρεφέμεν τ', the present being found in many copies. The first τε is wanting in the editions.

482. Λύκτον. There seems an allusion to the root λυκ, *light*, not only on account of the antithesis with νύκτα, but because a new-born child was said to come forth to light, φάος δέ, but to be reared in the darkness of the womb, ἐν σκότοισι νηδύος, Aesch. Eum. 635. Fluch however, with Schoemann reads Δίκτην, whence the epithet *Dictaeus Rex* &c., and this is probably right.

ἄντρῳ ἐν ἠλιβάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης,
Λιγαίῳ ἐν ὄρει, πεπυκασμένῳ, ὑλήεντι.
τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν
[Οὐρανίδῃ μέγ' ἄνακτι, θεῶν προτέρῳ βασιλῆϊ·]
τὸν τόθ' ἑλὼν χείρεσσιν ἐὴν ἐγκάθετο νηδύν,
σχέτλιος, οὐδ' ἐνόησε μετὰ φρεσὶν, ὡς οἱ ὀπίσσω
ἀντὶ λίθου ἐὸς υἱὸς ἀνίκητος καὶ ἀκηδὴς
λείπεθ', ὅ μιν τάχ' ἔμελλε, βίῃ καὶ χερσὶ δαμάσσας,
τιμῆς ἐξελάαν, ὁ δ' ἐν ἀθανάτοισιν ἀνάξειν.
Καρπαλίμως δ' ἄρ' ἔπειτα μένος καὶ φαίδιμα γυῖα
ηὔξετο τοῖο ἄνακτος· ἐπιπλομένων δ' ἐνιαυτῶν
Γαίης ἐννεσίῃσι πολυφραδέεσσι δολωθεὶς

---

487. ἔδην (ϝεδην Flach) 489. ϝεὸς 491. ϝανάξειν 493. Ϝάνακτος

---

487. νηδὴν Ald. 489. ἀνήκεστος M. 490. βίῃ χερσὶ M. qu. βίῃ χείρεσσι. Cf. Opp. 321. 491. ἐξελάειν M. 493. ἐπιπλομένου ἐνιαυτοῦ Ald. 494. τῆς γαίης M.

The Aldine reading of this verse indicates a variant πρῶτον ἐς αὐτὴν Λύκτον· ἔκρυφε δὲ χερσὶ λαβοῦσα. With the next verse compare v. 300.

481. Αἰγαίῳ. The name probably refers to the legend of the goat Amalthaea, who fed Zeus, Ovid, Fast v. 115. The 'goat-mountain' is probably another name for Ἴδα,—itself perhaps a Pelasgic word meaning *wood*. Αἰγαίῳ however is thus the more correct orthography.

485. ἐγγυάλιξεν, ἐνεχείρισε, put into his hands. Ovid, Fast. iv 205, copies this passage 'Vesta latens saxum cavesti gutture sedit. Sic genitor fatis decipiendus erat.'

486. This verse appears to be spurious, and the same kind of interpolation as v. 470, viz. exegetic of the sense. It is omitted by Flach. The phrase μέγ' ἄνακτι is not easily defended, and ἄναξ is a digammated word. Besides, Cronus could not properly be called πρότερος βασιλεύς till Zeus supplanted him in the empire.

487. ἐγκάθετο. The *motion into* implied by the compound sufficiently defends the accusative. So ἐμπεσεῖν, κατασκήπτειν are found with an accusative of the person in the tragic writers. Otherwise either ἔδῃ νηδύι (synizesis or ἐσκάθετο would be an easy correction. The latter is found in two MSS., and adopted by Dindorf. See inf. 890. 899, where some MSS. give ἐσκάθθιο, and Opp. 27.

489. ἀκηδὴς, unheeded, uncared for.

491. ὁ δέ. A prose writer would have said αὐτὸς δέ, as Goettling observes.

493. The Aldine reading ἐπιπλομένου [δ'] ἐνιαυτοῦ seems as good as the plural, which is found in several MSS. The infant Zeus grew apace, and about the same time in the following year Cronus disgorged his offspring. It was the common notion, that the gods became adult in a very short time after birth.

494. Γαίης. This was a part of the μῆτις mentioned in v. 471. Probably, as Goettling suggests, v. 496 belonged to another recension, where the present verse was omitted. Some therefore represented the disgorging of the stone as the result of craft, others, of violence.

ὃν γόνον ἂψ ἀνέηκε μέγας Κρόνος ἀγκυλομήτης
[νικηθεὶς τέχνῃσι βίηφί τε παιδὸς ἑοῖο.]
πρῶτον δ' ἐξήμεσσε λίθον, πύματον καταπίνων·
τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης
Πυθοῖ ἐν ἠγαθέῃ γυάλοις ὕπο Παρνησσοῖο
σῆμ' ἔμεν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσι.
[Λῦσε δὲ πατροκασιγνήτους ὀλοῶν ἀπὸ δεσμῶν

---

495. σὸν 496. ἑοῖο 500. θάϝμα 501. ὀλοΓῶν

---

499. παρνασσοῖο M. παρνησοῖο Ald. 500. ἔμεν' M.

---

497 ἐξήμεσσε (ἐμεῖν) Passow and Hermann for ἐξήμησε, which Gaisford retains without remark. Cf Ar Ach 6, τοῖς πέντε τολάντοις οἷς Κρεὼν ἐξήμεσεν. καταπίνων, by a rare use, represents the imperfect, ἐπεὶ πίματον κατέπινεν. Cf. v 467. We should have expected καταπιὼν, as Goettling observes.

500. The depositing of the sacred stone at Delphi to be 'a sign and a wonder' to posterity, suggests the probability that this, like the Roman *ancile* and other objects superstitiously worshipped as διιπετῆ, may have been a meteoric stone. Pausan. x. 24, 5.— ἐπαναβάντι δὲ ἀπὸ τοῦ μνήματος λίθος ἐστὶν οὐ μέγας· τοῦτον καὶ ἔλαιον δσημέραι καταχέουσι, καὶ κατὰ ἑορτὴν ἑκάστην ἔρια ἐπιτιθέασι, τὰ ἀργά· ἔστι δὲ καὶ δόξα ἐς αὐτὸν, δοθῆναι Κρόνῳ τὸν λίθον ἀντὶ τοῦ παιδὸς, καὶ ὡς ἀθθις ἤμεσεν αὐτὸν ὁ Κρόνος. — For κατὰ χθονὸς, which ought to mean 'under the earth,' we should perhaps read κατὰ χθόνα. The notion may be, that he buried the lower part of it under the surface. But why not ὑπὸ (or ἐπὶ) χθονός? See on Opp. 617, πλειὼν δὲ κατὰ χθονὸς ἅρμενος εἴη. Il. xxi. 172, μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.

501—6. These verses are obviously spurious, and the present editor had marked them so without knowing Goettling's opinion on the subject. Fasch also omits them. That a considerable *lacuna* exists here, wherein the quarrel between Cronus and Zeus was described, is more than probable, and has been remarked by others. Wolf infers this from a passage of Plato (De Rep. ii p. 377, E), where Hesiod is blamed for representing what Cronus suffered from, and what he did in requital to, his son. He might have added, that both Aeschylus (Eum. 611) and Euripides (Herc. F. 1317 1342) speak of Zeus as having put in bonds his father Cronus, an event which was, in all likelihood, narrated in detail by Hesiod. The six verses enclosed within brackets were added as a transition to the next subject, which began abruptly from the loss of several lines. We have seen the birth of Zeus, but not his accession to the celestial throne; and yet the narrative proceeds to describe the acts of Zeus in punishing rebels against his authority. And nothing in fact has as yet been said about the imprisonment of the Cyclopes by Uranus, which however Apollodorus expressly mentions, i. 1, 2, μετὰ τούτους δὲ αὐτῷ τεκνοῖ Γῆ Κύκλωπας, Ἄργην, Στερόπην, Βρόντην, ὧν ἕκαστος εἶχεν ἕνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου. Ἀλλὰ τούτους μὲν Οὐρανὸς δήσας εἰς Τάρταρον ἔρριψε. There may be an allusion to it in πάντας ἀπωκρυπτάσκεν supr. v. 157. Compare inf. v 624 seqq. The Cyclopes would hardly be called Οὐρανίδαι by Hesiod (for v 486 is clearly spurious), even if (which is uncertain from v. 139 compared with 133) he had made them the sons of Uranus. In either case they were the πατροκασίγνητοι, 'father's brothers,' of Zeus, since his father Cronus was a brother of the Cyclopes at least by the mother Gaea,

Οὐρανίδας, οὓς δῆσε πατὴρ ἀεσιφροσύνῃσιν·
οἵ οἱ ἀπεμνήσαντο χάριν εὐεργεσιάων,
δῶκαν δὲ βροντὴν ἠδ' αἰθαλόεντα κεραυνὸν
καὶ στεροπήν· τὸ πρὶν δὲ πελώρη Γαῖα κεκεύθει·
τοῖς πίσυνος θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.]
Κούρην δ' Ἰαπετὸς καλλίσφυρον Ὠκεανίνην
ἠγάγετο Κλυμένην καὶ ὁμὸν λέχος εἰσανέβαινεν.
ἡ δέ οἱ Ἄτλαντα κρατερόφρονα γείνατο παῖδα·
τίκτε δ' ὑπερκύδαντα Μενοίτιον ἠδὲ Προμηθέα
ποικίλον, αἰολόμητιν, ἁμαρτίνοόν τ' Ἐπιμηθέα,
ὃς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράτιν ἀλφηστῆσι·

503. ἑοι 506. ἑανάσσει 509. ἑοι

508. τοῖσι M. 507. ὠκεανίῃ M.

v 137—9 —*ἀεσιφροσυνη*, 'folly,' 'infatuation' So *ἀεσιφρονα θυμὸν*, Opp 315 616 Buttmann regards the compound as a euphonic form of *ἀασίφρων* (*ἀάω*) The form *δῶκαν* is noticed as doubtful on Opp 711.

503 *οἵ* Perhaps for *οὗτοι*. See on v 22 —The syntax of this verse seems to be confused of two idioms, *χάριν εἶχον* or *ᾖδεσαν εὐεργεσιῶν*, and *ἀπεμνήσαντο εὐεργεσιῶν*. Cf Il xxiv 428, *τῷ οἱ ἀπεμνησαντο και ἐν θανάτοιο πειρ αἴσῃ* Thucyd. i 13", *πειθομενῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν* The thunderbolts were *κατ' ἐξοχην* the weapons of Zeus. Cronus had not possessed these, and it was to the gratitude of the liberated Cyclopes that the new sovereign owed the making of them.

505 *κεκεύθει*, had concealed them, viz. the thunderbolts Compare v. 141, where the Cyclopes are said *τεύξαι κεραυνὸν*, to manufacture it. They first supplied them to Zeus, according to Apollodorus, i 2, 1, on the occasion of the battle with Cronus and the Titans.

507 The offspring of Iapetus and Clymene are now described Iapetus (v. 134, son of Gaea and Uranus, was one of the primeval Titanic powers, and his sons, Atlas, Menoetius, Prometheus, are described as the first enemies of Zeus in his new dynasty. A long narrative about Prometheus and Pandora forms the principal part of this account, which is only another version of the story given in Opp. 50 seqq. Some of the verses are even identical, e. g 571–3 occur Opp. 70–2, and 613 is nearly the same as Opp. 105. There is nothing surprising in this repetition; and the variations in the story are not greater, as Goettling observes, than may be accounted for by the different character and object of the two poems, or perhaps by an interval of some years between the composition of them.

510 *ὑπερκύδαντα*, over-boastful, an epithet of the Achaei in Il. iv. 66, is by some taken for a contraction of *ὑπερκυδάεντα*, in which case the word must be circumflexed, like *χρυσὸν τιμῆντα*, Il xviii 475 The same doubt may be raised about *ἀργῆτι* in Aesch. Ag 114

511 *ἁμαρτίνοον*, wrongly judging, on account of his name which implies afterthought, or finding out consequences too late See Opp. 47 and 84.

512–16 These verses, in the opinion of Goettling, are wrongly inserted here For the punishment of Menoetius ought to follow the account of the quarrel between Zeus and the Titans, inf. v 535 seqq. The objection however has little

πρῶτος γάρ ῥα Διὸς πλαστὴν ὑπέδεκτο γυναῖκα
παρθένον. ὑβριστὴν δὲ Μενοίτιον εὐρύοπα Ζεὺς
εἰς Ἔρεβος κατέπεμψε βαλὼν ψολόεντι κεραυνῷ
εἵνεκ' ἀτασθαλίης τε καὶ ἠνορέης ὑπερόπλου.
Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης
πείρασιν ἐν γαίης, πρόπαρ Ἑσπερίδων λιγυφώνων,
ἑστηὼς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσι.
ταύτην γάρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεύς.

---

513. Διϝὸς 520. ϝοι

---

513. ἐπέδεκτο M. 518. πρόπαν M. 519. With this verse M ends, and N commences with the next. The deficiency in M is supplied by L, which agrees with M hitherto, and henceforth closely with the Aldine. 520. ἐδάσατο N.

---

weight. The sons of Iapetus are mentioned together, and so are their respective fates or destinies. Of these *Atlas* may be supposed to symbolise *patient endurance*, or industry, and Menoetius *resignation* to the will of fate. All the four brothers incurred the anger of Zeus, because they were of Titanic origin.

513. πρῶτος ὑπέδεκτο, he was the first to receive the newly-fashioned woman from the hands of Zeus, and to convey the gift to mortals, though Prometheus had warned him against it, Opp. 84–9. Goettling explains the sense differently, as if ὑπέδεκτο meant, 'took to himself;' "Nempe primus fuit Epimetheus, qui uxorem feminam sibi consociaret. Post imitati sunt homines." Perhaps the true reading is ἀπέδεκτο, as Baroc. 60 gives ἐπέδεκτο.

516. Cf. inf. v. 619, ἠνορέην ὑπέροπλον ἀγώμενος. Apollodor. i. 2, 3, Ἰαπετοῦ δὲ καὶ Ἀσίας (Hesiod says Κλυμένης, v. 508) τῆς Ὠκεανοῦ Ἄτλας—καὶ Προμηθεὺς καὶ Ἐπιμηθεύς, καὶ Μενοίτιος, ὃν κεραυνώσας ἐν τῇ Τιτανομαχίᾳ Ζεὺς κατεταρτάρωσεν.

517. Ἄτλας δ' κ.τ.λ. This is somewhat briefly put for, 'Atlas also was similarly punished by Zeus, by being made to sustain the heaven in the far west.' Aesch. Prom. 355, ἐπεί με καὶ κασιγνήτου τύχαι τείρουσ' Ἄτλαντος ὃς πρὸς ἑσπέρους τόπους ἕστηκε κ.τ.λ. Ibid. 438, μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις δαμέντ' ἀδαμαντοδετοῖς Τιτᾶνα λύμαις εἰσιδόμαν θεῶν. Homer calls him Ἄτλας ὀλοόφρων, Od. i. 52.—πείρασιν, the furthest limits; cf. v. 335.—πρόπαρ, 'before,' 'in front of,' προπάροιθε.—λιγυφώνων, 'sweet-voiced,' ὑμνῳδοὶ κόραι, Eur. Herc. 394, ἀοιδοὶ Hipp. 743. Goettling refers the epithet to the Λίγυες, or western Celts. But there can be little doubt that the abode of the Hesperides was placed *beyond* the Ocean stream, πέρην κλυτοῦ Ὠκεανοῖο, sup. v. 215. πείρασιν ἐν μεγάλοις, v. 335. Humboldt thinks the Atlas of the early poets was the great volcano of Teneriffe (Peak of Teyda), of which vague accounts had been brought by Phoenician mariners. This is not improbable, at least as the origin of the legend; but Hesiod conceives the idea of a vast giant *holding up* the sky with his arms and back; and Aeschylus copies him, Prom. 358 and 438. See inf. v. 745 seqq.

519. ἑστηὼς, in a standing position, ὀρθοστάδην, ἄυπνος, οὐ κάμπτων γόνυ, Aesch. Prom. 32. Goettling rightly places a comma after λιγυφώνων.—This verse is repeated inf. 747.

520. ἐδάσσατο, had awarded (δαίω). Generally (as Opp. 37), the middle

δῆσε δ' ἀλυκτοπέδῃσι Προμηθέα ποικιλόβουλον
δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας.
καί οἱ ἐπ' αἰετὸν ὦρσε τανύπτερον· αὐτὰρ ὅγ' ἦπαρ
ἤσθιεν ἀθάνατον, τὸ δ' ἀέξετο ἶσον ἁπάντῃ
νυκτὸς, ὅσον πρόπαν ἦμαρ ἕδοι τανυσίπτερος ὄρνις. 525
τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς
Ἡρακλέης ἔκτεινε, κακὴν δ' ἀπὸ νοῦσον ἄλαλκεν
Ἰαπετιονίδῃ, καὶ ἐλύσατο δυσφροσυνάων,
οὐκ ἀέκητι Ζηνὸς Ὀλυμπίου ὑψιμέδοντος,
ὄφρ' Ἡρακλῆος Θηβαγενέος κλέος εἴῃ 530
πλεῖον ἔτ' ἢ τοπάροιθεν ἐπὶ χθόνα πουλυβότειραν.

---

522. Ϝαργαλέοισι 523. Ϝοι 524. Ϝισον 529. ἀϝέκητι

---

524. ἶσον om. LN. 525. πράπαν N and by the first hand L. ἕδει Ald.

---

means 'to have allotted to oneself.' Cf. v. 112, but also v. 537. 885. Inf. 789, δεκάτη δ' ἐπὶ μοῖρα δέδασται v. 544. διεδάσσατο μοίρας. The phrase here (if this verse be genuine) merely means ταύτην ποιεῖν ἕκαστον.

521. Prometheus also was punished by Zeus, as well as Atlas, and in the same way, by being bound with fetters. Hence the fates of both are compared in Aesch. Prom. 433 sqq., quoted above. Homer includes Japetus and Kronos, whom he represents as imprisoned by Zeus in the far west, Il. viii 480. ἀλυκτοπέδη, a word of obscure etymology. As ἀλύσκειν is 'to escape,' there is no place here for a privative; and to derive ἄλυκτος from ἀλύω, ἀλυκτέω (whence ἀλαλύκτημαι, Il. x. 94), is hardly satisfactory. The Scholiast's theory is obviously false, πλεονάζει τὸ κ, ἀλυτοπέδαις γὰρ ἦν — μέσον διὰ κίονα κ.τ.λ., 'having driven them (the chains) through the middle of the pillar,' i. e. affixed them halfway up, so as to clasp his breast, or perhaps μέσον refers to the diameter of the pillar. Schol. ἤγουν διὰ μέσου κίονος δήσας τὸν Προμηθέα· ἢ μέχρι τῶν μέσων κίονα ἐλάσας. This indicates a reading μέσου or μέσων διὰ κ.τ.λ. The use of the accusative in the sense of 'right through' is not common. But cf. Eur. Phoen. 1397, ὁ πρόσθε τραθεὶς στέρνα Πολυνείκους βίᾳ διῆκε λόγχην. The compound is altogether irregular in the sense of ἄλυκτος πέδη (Hesych. δεσμοῦ εἶδος ἀναφεύκτου). Was the term applied to a chain to prevent a slave from running away, —an 'escape-chain,' as it were?

522—534. Perhaps this passage about Hercules is a later addition. (It is omitted also by Flach.) See Aesch. Prom. 831. The epithet Θηβαγενὴς seems purposely given to a Boeotian bard.

528. Ἰαπετιονίδῃ. This double patronymic form, which had its origin solely in metrical convenience, occurs also Opp. 54. The intermediate name was Ἰαπετίων (*i*), like Κρονίων, Ὑπερίων, Πανδίων, as the Schol. observes. Similarly we have Ἀρητιάδης, the son of Ares (Cycnus) in Scut. 57, as if from Ἄρης, Ἄρητος. Pindar has Ταλαϊονίδης, Ol. vi. 15.—For ἐλύσατο we might have expected ἔλυσε. But see the note on Opp. 95.

531. ἐπὶ χθόνα. For the accusative see Opp. 11.

†ταῦτ' ἄρα ἀζόμενος τίμα ἀριδείκετον υἱόν·
καίπερ χωόμενος παύθη χόλου ὃν πρὶν ἔχεσκεν.
οὔνεκ' ἐρίζετο βουλὰς ὑπερμενέϊ Κρονίωνι.
καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θνητοί τ' ἄνθρωποι
Μηκώνῃ, τότ' ἔπειτα μέγαν βοῦν πρόφρονι θυμῷ
δασσάμενος προὔθηκε, Διὸς νόον ἐξαπαφίσκων.

532. ταῦτ' ἂρ ἀζ. LN, Ald. 533. παύθη N. παύσθη L, Ald. 537. ἐξαπατίσκων Ald. ζηνὸς νόον LN, Ald.

532 This verse appears to be corrupt, or perhaps a verse has been lost which followed it. Flach, with Robinson, has τοῦτον ἆρ' ἀζ. Goettling's conjecture, ταυτ' ἆρ' ἀγαζόμενοι, probable in itself, is the more so because two or three MSS. give the unmetrical elision ταυτ' ἆρ' ἀζομενος. He compares Find. Nem. xi. 6, πολλὰ μὲν λοιβαισιν ἀγαζόμενοι πρώτιστα θεων. But τιμα cannot be the imperfect, unless on the supposition of some *lacuna*, or that the next verse, which has no connecting particle, is spurious. Perhaps τιμᾳ ἀριδεικετον υἱδν, καιπερ χωόμενοι παύσας χόλον κ.τ.λ. Or as we might rather expect πανσάμενος), τιμῶν would be no violent change. καιπερ χωόμενος, cf. inf. v. 561 568.

534. ἐριζετο βουλὰς, 'competed in wisdom,' claimed to be wiser, as the 'fore-knowing' god. He was ποικιλόβουλος, v. 521, and αἰολόμητις, v. 511. The allusion is to the contest next described, as to whether of the two was the shrewder. See on v. 60 for the short as of the accusative.

535. ἐκρίνοντο, 'quarrelled,' literally, 'were having their dispute decided.' So inf. v. 882, τιμάων κρίναντο βίηφι. Schol. ἐν τῇ Μηκώνῃ ἐκρίνοντο τίνες θεοὶ τοὺς ἀνθρώπους λάχοεν μετὰ τὸν πολεμον. Another explanation is, ἐκρίνοντο τί θεὸς καὶ τί ἄνθρωπος. But the Schol. was perhaps unacquainted with the use of κρίνεσθαι = ἐρίζειν.—Μηκώνῃ, 'at Sicyon.' Goettling, in an ingenious note, endeavours to show that the legend here following refers to the first introduction into the Peloponnese of the worship of the Olympian gods, to the rejection, or at least to the assertion with them, of the primitive indigenous divinities. Van Lennep thinks the story may be traced to some ancient council held at Sicyon to determine what gods should belong to the national religion of Hellas.

537. δασσάμενος, 'having divided into two portions' (perhaps as umpire). See on v. 529.—προὔθηκε, 'placed before them,' offered for a banquet. The trick consisted in this, he placed the eatable parts of the ox inside the skin, and covered the heap over with the paunch, which, as Goettling infers from Od. xviii. 44, was an inferior part, and one little cared for, while the really worthless parts, the stripped bones, he enveloped in entrails fat, so as to appear the better share. Zeus, although he took the latter, is represented as doing so knowingly (v. 551), and making the affair an excuse for punishing man, since in future, in consequence of the choice, only bones wrapped in fat were burned on the altars for the portion of Zeus. Schol. διὰ τοῦτο ἀνεσχετο χλευασθῆναι, ὅπως εἴρῃ χώραν τιμωρήσασθαι τον Προμηθεα, ἵνα ἄξιος ᾖ μείζονος τιμαριας. Sir G. W. Cox remarks on this (Mythology and Folk-lore, p. 174, note), "In relating this story the Hesiodic poet says, strangely enough, that Zeus saw through the trick from the first, and that it was therefore no trick at all. But this is inconsistent with the feverish eagerness of Zeus to lay his hands on the fat. The god is really outwitted." The story seems to have been one of the ἱεροὶ λόγοι, to account for certain sacrificial practices.

τοῖς μὲν γὰρ σάρκας τε καὶ ἔγκατα *πίονα δημῷ
ἐν ῥινῷ κατέθηκε καλύψας γαστρὶ βοείῃ,
τῷ δ' αὖτ' ὀστέα λευκὰ [βοὸς δολίῃ ἐπὶ τέχνῃ
εὐθετίσας κατέθηκε] καλύψας ἀργέτι δημῷ.
δὴ τότε μιν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε·
Ἰαπετιονίδη, πάντων †ἀριδείκετ' ἀνάκτων,
ὦ πέπον, ὡς ἑτεροζήλως διεδάσσαο μοίρας.
Ὡς φάτο κερτομέων Ζεὺς ἄφθιτα μήδεα εἰδώς.
τὸν δ' αὖτε προσέειπε Προμηθεὺς ἀγκυλομήτης,
ἦκ' ἐπιμειδήσας, δολίης δ' οὐ λήθετο τέχνης·
Ζεῦ κύδιστε, μέγιστε θεῶν αἰειγενετάων,
τῶνδ' ἑλεῦ ὁπποτέρην σε ἐνὶ φρεσὶ θυμὸς ἀνώγει.
Φῆ ῥα δολοφρονέων· Ζεὺς δ' ἄφθιτα μήδεα εἰδὼς
γνῶ ῥ' οὐδ' ἠγνοίησε δόλον· κακὰ δ' ὄσσετο θυμῷ

---

539. *βοείῃ* 540. *βοὸς* 542, 546. *προσέειπε* 545, 550. *εἰδὼς*

---

538. *πίωι* MSS. *τοῖς μὲν γὰρ* N. *τῷ μὲν γὰρ* vulg. 544. *μοῖραν* Ald. 547. *οὐκελήθετο* N. 548. *Ζεὺς* Ald., L. *Ζεῦ* N. 550. *φῆ ῥα οὐδ' ἠγνόησε* N. the intermediate words omitted. With this verse a different hand commences in L, which henceforth exhibits readings more distinct from N.

538—40. *τοῖς μὲν—τῷ δέ.* There were two shares, and two parties to choose, gods and mortal men. This is a safer and better reading than *τῷ μὲν —τῷ δέ*, 'on this side and on that.' Guiet. proposed *τῇ μὲν—τῇ δέ*, which perhaps is the Attic rather than the Epic form. Two MSS give *τοῖς μὲν—τοῖς δε.*—For *πίονα* we should doubtless read *πίονα*, 'the inwards rich in fat,' i. e. the *σπλάγχνα*, or larger organs, as the heart and liver, which were considered delicate parts. The error may have arisen from *ἀργέτι δημῷ* v. 541. Flach also gives *πίονα*.

540. *δολίῃ ἐπὶ τέχνῃ*, for *δόλια μηχανώμενος*, 'intending a crafty trick.' Cf. inf. 555.—*κατέθηκε*, set down, viz. near to the other heap. But this verse can hardly be genuine. It repeats *κατέθηκε*, it anticipates v. 555, and it contains a verb *εὐθετίζειν*, which seems of a late coinage. We should read therefore *τῷ δ' αὖτ' ὀστέα λευκὰ καλύψαι ἀργέτι δημῷ*.

543. This is a corrupt or spurious verse, since *ἀνά* regularly has the digamma. Besides, 'conspicuous among all kings' was an extraordinary appellation for Prometheus. Perhaps, *ἀριδείκετε λαῶν*.

544. *ἑτεροζήλως*, unfairly, partially; with zeal for one side.

545. *κερτομέων*, reproaching him for the *apparent* unfairness, though Zeus knew which was the better portion. — *ἄφθιτα μήδεα εἰδὼς* is quoted by Goettling from Il. XXIV 88, and Hymn in Ven. 43, and so *δολίης δ' οὐ λήθετο τέχνης* from Hymn. Merc. 76. Compare also inf. 545. 550. 559. 561.

549. *σε ἐνί.* Perhaps *γέ σ' ἐνί*, or *σε γ' ἐνί*. But see on v. 399.

551. *δόσσετο*, designed, meditated. See Lexil. p. 445.

θνητοῖς ἀνθρώποισι, τὰ καὶ τελέεσθαι ἔμελλε.
χερσὶ δ' ὅγ' ἀμφοτέρῃσιν ἀνείλετο λευκὸν ἄλειφα.
χώσατο δὲ φρένας, ἀμφὶ δέ μιν χόλος ἵκετο θυμόν,
ὡς ἴδεν ὀστέα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ.
ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φῦλ' ἀνθρώπων
καίουσ' ὀστέα λευκὰ θυηέντων ἐπὶ βωμῶν.
τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
Ἰαπετιονίδη, πάντων πέρι μήδεα εἰδώς,
ὦ πέπον, οὐκ ἄρα πω δολίης ἐπιλήθεο τέχνης.
Ὣς φάτο χωόμενος Ζεὺς ἄφθιτα μήδεα εἰδώς·
ἐκ τούτου δὴ ἔπειτα, δόλου μεμνημένος αἰεί,
οὐκ ἐδίδου μελέοισι πυρὸς μένος ἀκαμάτοιο
[θνητοῖς ἀνθρώποις, οἳ ἐπὶ χθονὶ ναιετάουσιν.]

555. ἴδεν βοὸς 557. κάουσ' 559, 561. Ἰειδὼς

552. ἔμελλεν Ald. 554. θυμῷ LN, Ald. 557. ἐπὶ βωμῶν N.
ἐπι βωμμῶ L, Ald. 559. Ἰαπετεωνίδη N. 560. ἐπιλάθετο N.
563. μελήσι LN, Ald. 564. οἳ om. N.

553. Goettling and Van Lennep give ἄλειφα, with several MSS., for ἄλειφαρ, as the older form. Hesych. ἄλειφα· στέαρ, μύρον, χρῖσμα, ἔλαιον. Cf Aesch Agam 813. The share meant is the bones covered with fat, v. 540—1.

554. Schoemann reads χώσατο δὲ φρένας ἀμφί, χόλος δέ μιν ἵκετο θυμόν, the majority of copies having this order.

556. ἐκ τοῦ, 'in consequence of this;' like ἐκ τούτου inf. v. 562, and the Attic ἐκ τῶνδε, Aesch Agam. 850. Eur. Electr. 31 Ion 843. Since Zeus had himself chosen the bones, mortals thought themselves justified in offering the same in sacrifice. Human nature is ever the same: the smaller share falls to the lot of religion, the larger to self.—This distich (556—7), if not an interpolation, can hardly be considered to stand in its right place. Goettling would transpose it to follow v. 561, where it is much more appropriate. In this case, it would almost follow that v. 564 was added by an interpolator, since μελέοισι in 563 would refer to φυλ' ἀνθρώπων.—ὀστέα λευκὰ, the thigh bones stripped clean from the flesh. These appear to have been burnt along with the sheets of meat enveloped with fat. Here there is specific mention of offering bones in a burnt sacrifice, yet μηρία and μηροὶ (μηρὰ) seem to mean meat-slices carved or cut from the joint, the technical term for which is ἐκτέμνειν or ἐξελεῖν. See Soph Ant. 1011, Ar. Pac. 1021.

560. οὔπω ἄρα. 'So you have not yet, it seems,' &c. This implies that Prometheus had frequently before practised the arts of deception. Cf v. 547, and 562, δόλου μεμνημένος αἰεί.

563. οὐκ ἐδίδου, he did not allow, did not continue the use of fire to mortals. The reading of many copies, μελήσι, is not easy to account for, except on the supposition made in the note on v. 556, that v. 564 was wanting. It seems to have been made from a gloss to μελέοισι, viz. ἀνθρώποις implied from v. 556. The Schol seems to refer to it in the comment ἢ ὅτι ἐκ Μελίων ἐγένοντο Νυμφῶν

ἀλλά μιν ἐξαπάτησεν ἐὺς παῖς Ἰαπετοῖο,
κλέψας ἀκαμάτοιο πυρὸς τηλέσκοπον αὐγὴν
ἐν κοίλῳ νάρθηκι· δάκεν δ' ἄρα νειόθι θυμὸν
Ζῆν' ὑψιβρεμέτην, ἐχόλωσε δέ μιν φίλον ἦτορ,
[ὡς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγήν.]
αὐτίκα δ' ἀντὶ πυρὸς τεῦξεν κακὸν ἀνθρώποισι.
γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυήεις
παρθένῳ αἰδοίῃ ἴκελον Κρονίδεω διὰ βουλάς.
ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη
ἀργυφέῃ ἐσθῆτι· κατακρῆθεν δὲ καλύπτρην
δαιδαλέην χείρεσσι κατέσχεθε, θαῦμα ἰδέσθαι·
ἀμφὶ δέ οἱ στεφάνους, νεοθηλέας ἄνθεσι ποίης,

567. *νεόθι* 569. *Fίδεν* 572. *Fίκελον* 574. *Fεσθῆτι* 575. *θάυμα Fιδέσθαι* 576. *Foι*

567. δέ ἑ εἰόθι N. 574. ἀργυφέῃ Ald. ἀργυρέῃ N. ἀργυφέῃ L. καταθῆκε δὲ καλύπτρην N. καταθῆκεν δὲ κ. L, but with gloss ἐπάνω τῆς κεφαλῆς. 575. κατέθηκεν N. 576. νεοθηλέας Ald. νεοθηλέϊς LN? πίης N.

567. *νάρθηκι.* See Opp. 52.—*νειόθι, ἐκ νεου*, for *νεάτου*, 'at the very bottom.' Photius, *νεάτη· ἐσχάτη.* Il. xxi. 317, *οὔτε τὰ τεύχεα καλὰ, τά που μάλα νειόθι λίμνης κείσεται.*

568 *ὡς ἴδεν.* Perhaps *ὡς τὸ' ἐν* κ.τ.λ. But this verse seems made up from 555 and 560. Goettling is inclined to include in brackets v. 568, and in the preceding one to adopt the reading of the Emmanuel MS. (N.), *δάκεν δέ ἑ* κ.τ.λ.

570 *ἀντὶ πυρός.* See Opp. 57. For the next three verses see *ibid.* 70—2.—*ἴκελον*, supply *πλάσμα* from *σύμπλασσε.*

575 "Recte habet *χείρεσσι κατέσχεθε.* Pandora enim veli ab Minerva ei praebati locum suis manibus tenebat, quemadmodum saepissime id expressum videmus in antiquae artis monumentis." *Goettl.* The meaning appears simply to be, 'she kept down with her hands (or drew close, or prevented from being moved by the wind) a worked veil that fell from her head.' Compare *σχεσθαι καλυπτρην* in Apoll. Rhod. iii. 145. So Penelope in Od. xxi 65, *δύτα παρειάων σχομένη λιπαρὰ κρήδεμνα*, and Helen in Il. iii. 419, *κατασχομένη ἑανῷ ἀργῆτι φαεινῷ.* There is perhaps some objection to the abrupt change of the subject from Athena to Pandora. At the same time, the change will account for the repetition of Παλλὰς Ἀθήνη in 577, which some critics have thought an indication of spuriousness. The *καλύπτρη* was probably a kind of head-cloth, which could be held so as to enclose the face. It is nearly represented by the coloured kerchiefs that gipsies wear, after the Eastern fashion. It appears generally to have been richly embroidered; hence Σιδονίῃ *καλύπτρῃ* Aesch. Suppl 113.

576 *στεφάνους.* As this, the chaplet of flowers, was added over and above the *στεφάνη*, the diadem or circlet of gold, and by the same hand of Pallas, Wolf and others have enclosed this and the next verse in brackets. The same account, however, is given in Opp. 74, *ἀμφὶ δὲ τήνγε Ὧραι καλλίκομοι στέφον*

ἱμερτοὺς †παρέθηκε καρήατι Παλλὰς Ἀθήνη·
ἀμφὶ δέ οἱ στεφάνην χρυσέην κεφαλῆφιν ἔθηκε,
τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυήεις
ἀσκήσας παλάμῃσι, χαριζόμενος Διὶ πατρί.
τῇ δ' ἐνὶ δαίδαλα πολλὰ τετεύχατο, θαῦμα ἰδέσθαι,
κνώδαλ', ὅσ' ἤπειρος πολλὰ τρέφει ἠδὲ θάλασσα.
τῶν ὅγε πόλλ' ἐνέθηκε, (χάρις δ' ἀπελάμπετο πολλὴ,)
θαυμάσια, ζώοισιν ἐοικότα φωνήεσσιν.
Αὐτὰρ †ἐπειδὴ τεῦξε καλὸν κακὸν ἀντ' ἀγαθοῖο,
ἐξάγαγ' ἔνθα περ ἄλλοι ἔσαν θεοὶ ἠδ' ἄνθρωποι
κόσμῳ ἀγαλλομένην γλαυκώπιδος ὀμβριμοπάτρης.
θαῦμα δ' ἔχ' ἀθανάτους τε θεοὺς θνητούς τ' ἀνθρώπους,
ὡς εἶδον δόλον αἰπὺν, ἀμήχανον ἀνθρώποισιν.

---

578. Ϝοι 580. ΔιϜὶ 581, 588. θάϜμα 581. Ϝιδέσθαι
584. ζώοισι ϜεϜοικότα 589. Ϝεῖδον

---

577. ἱμερτούς τε N. 578. δὲ om. L, Ald. 582. κνώδαλα ὅσσ' L, Ald. πολλὰ om. Ald. 584. θαυμάσια N. θαυμασίη L, Ald. 587. ὀβρ. N. ὀμβρ. L, Ald.

ἄνθεσιν εἰαρινοῖσι. Here the entire decoration of the woman is attributed to Pallas, who ζῶσε καὶ κοσμησε v. 573, where ζωννύναι refers to the ἐσθὴς, κοσμεῖν to the head-ornaments. For παρέθηκε, which Goettling explains παρὰ τὴν καλυπτρην ἔθηκε, Hermann would read περιθηκε or περεθηκε (like περίαχε inf. v. 678). The former is better, and appears very probable. But the reading of the Emmanuel MS., ἱμερτους τε, suggests ἱμερτους τ' ἐπεθηκε κ.τ.λ. And this is adopted by Dr. Flach, who however excludes from the text 366—584. We might also suggest προσεθηκε.

578—80. These three verses were probably taken from a different recension, in which they stood *in place of* the distich preceding.

582. The readings of the Aldine and Baroec. 109 suggest κνώδαλά θ' ὅσσα περ ἤπειρος τρεφει ἠδε θαλασσα.

584. θαυμάσια, the reading of several good copies, is manifestly better than θαυμασιη, agreeing with χάρις.

585. καλὸν καλὸν. When Zeus had fashioned a fair evil as a counterbalance to the good that had been fraudulently obtained, viz. the stolen fire. Cf. v. 370 Opp. 57, ἀντὶ πυρος δωσω κακὸν ᾧ κεν ἅπαντες τερπωνται. From v. 571 Hermann infers that the same nominative is continued as in the foregoing sentence, viz. Ἀμφιγυήεις. For καλον see Opp. 63. The correction of Hermann is probably right, αὐτὰρ ἐπεὶ τεῦξεν κ.τ.λ.

586. ἔνθα περ. The poet does not say where the place was, in which both gods and men were assembled to witness the new created beauty. In Opp. 84 the story is differently told. There Hermes is ordered to conduct Pandora as a gift to Epimetheus, who forthwith places her at the disposal of mortals on earth. There is something abrupt and obscure in the narrative here, which says θαυμα ἔχεν ἀνθρωπους ὡς εἶδον δόλον ἀνθρώποις.

[Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων.]
τῆς γὰρ ὀλώϊόν ἐστι γένος καὶ φῦλα γυναικῶν,
πῆμα μέγ' *αἳ θνητοῖσι μετ' ἀνδράσι ναιετάουσιν,
οὐλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο.
ὡς δ' ὁπότ' ἐν σμήνεσσι κατηρεφέεσσι μέλισσαι
κηφῆνας βόσκουσι, κακῶν †ξυνήονας ἔργων,
αἱ μέν τε πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα

593. ἀσύμφοροι L, Ald. κούροιο L. 594. εἰς μήνεσσι (εἰ σμήνεσσι) N. qu. ὡς δ' ὁπότε σμήνεσσι? 595. βόσκωσι N. βόσκουσι L, Ald. 596. αἱ μέν τοι N. αἱ μέν τε L. οἱ μέν τε Ald.

590. This verse, as Hermann perceived, belonged to another recension in place of the next, or possibly of the next three. Indeed, there is hardly any passage in Hesiod which demonstrates the fact of two recensions being mixed together more incontestably than this. The whole passage, from v. 590 to v. 612, was suspected by Wolf, and it seems not only in great measure different in style, but it is partly made up of Homeric phrases, and involves some suspicious violations of the digamma. That Hesiod should be one of the so-called Greek misogynists, in common with Aeschylus, Aristophanes, Euripides, the pseudo-Simonides, and others, is not a little remarkable. Hesiod, however, does not allude to the faithlessness of women, on which Euripides especially dwells, but he calls them idle, self-indulgent, fit only for the rich, though he modifies his harsh opinion of the sex at v. 608.

591. τῆς, sc. ταύτης, viz. from Pandora, the first of her sex.—ὀλώϊον, a lengthened form of ὀλοιὸν, and that for ὀλοόν. Probably the word was ὀλοϝος, whence a secondary form ὀλοϝοιος, ὀλοφώϊος. See Curtius, Gr. Et. 562.—The stop commonly placed after γενος is intolerable. The most natural way of construing the vulgate reading seems to be this, πῆμα μεγα εκεινοις, οἳ ναιετάουσι μετα θνητοις ἀνδρασι. This however is an unusual periphrasis, and it seems better to insert αἳ, with Schoemann and Flach, for this agrees more directly with συμφοροι than φῦλα γυναικων = γυναικες. This adjective takes the genitive in the sense of 'companions in,' 'fellow-bearers of,' though in Opp. 302 we have λιμὸς γάρ τοι πάμπαν ἀεργῷ συμφορος ἀνδρί. Theognis 526 (quoted by Goettling), ἡ πενίη δὲ κακῷ συμφορος ἀνδρι φερειν. Were we sure v. 592 was genuine, we might read οὐ σμφορον, especially as there are variants ἀσυμφορα and οὐ συμφορα. Perhaps, however, it was added in consequence of the stop at γενος, by some who construed και ἐκ τῆσδε φῦλα γυναικῶν (γυναῖκες) ναιετάουσι πῆμα μεγα μετ' ἀνδράσιν. Stobaeus, Flor. ογ' 47, cites 591—3 as we have them in the copies.—κόροιο, abundance, luxury.

594—5. There are variants ἐν σίμβλοισι and βόσκωσι, adopted by Gaisford and Flach, rejected by Goettling.—ξυνήονας (ξυνὸς), for κοινῇ ἐργαζομενους κακα. Cf. v. 601. The absence of the digamma from ἔργων is an indication of some error. Cf. Opp. 382. Inf. v. 601. Here at least one is tempted to read κακῶν ξυνήονας ἀργοὺς, but that Hesiod uses the form ἀεργός. The simile from drones in a hive is applied by Plato to idle spendthrift citizens, De Rep. vii. p. 552, c, βουλει οὖν, ἦν δ' ἐγὼ, φωμεν αὐτὸν, ὡς ἐν κηρίῳ κηφὴν ἐγγίγνεται, σμήνους νόσημα, οὕτω καὶ τὸν τοιουτον ἐν οἰκια κηφῆνα ἐγγιγνεσθαι, νόσημα πόλεως.

596. πρόπαν ἦμαρ, all day long; cf. sup. v. 525. ἡμάτιαι, day by day. So Hem. Il. ix. 72, πλειαι τοι οἴνου κλισίαι, τὸν νηες Ἀχαιῶν ἡματιαι Θρήκηθεν ἐπ' εὐρεα πόντον ἄγουσιν. Goettling's conjecture ακάμαται is superfluous.—τιθεῖσι, see inf. v. 875. Il. xvi. 262. Aeschylus uses this form for τιθεασι, Ag. 451.

ἠμάτιαι σπεύδουσι, τιθεῖσί τε κηρία λευκὰ,
οἱ δ' ἔντοσθε μένοντες ἐπηρεφέας κατὰ σίμβλους
ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμῶνται·
ὣς δ' αὔτως ἄνδρεσσι κακὸν θνητοῖσι γυναῖκα
Ζεὺς ὑψιβρεμέτης θῆκε, ξυνήονα ἔργων
ἀργαλέων· ἕτερον δὲ πόρεν κακὸν ἀντ' ἀγαθοῖο·
ὅς κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικῶν
μὴ γῆμαι ἐθέλῃ, ὀλοὸν δ' ἐπὶ γῆρας ἵκηται
χήτει γηροκόμοιο, ὁ δ' οὐ βιότου ἐπιδευὴς
ζώει, ἀποφθιμένου δὲ διὰ κτῆσιν δατέονται
χηρωσταί· ᾧ δ' αὖτε γάμου μετὰ μοῖρα γένηται,
κεδνὴν δ' ἔσχεν ἄκοιτιν ἀρηρυῖαν πραπίδεσσι,

---

601. Ἔργων Ἀργαλέων 603. Ἔργα 604. ὀλοΐον 605. ἐπιδεΐης

---

598. ἐπηρεμφέας N. ἐπίρεφέας L. 600. ὡς αὔτως N. γυναῖκας—ξυνήονας vulg. 602. δ' ἔπορε N. 605. βιότου τ' N. 606. ζωη—διάζωήν N. 608. ἔσχε L, Ald.

---

598. Hesych. *σίμβλοι· τὰ σμήνη, τὰ ἀγγεῖα τὰ τῶν μελισσῶν, ἐν οἷς τὰ κηρία συνάγεται.*

599 *ἀμῶνται*, heap up, scrape together, *corradunt in centrum*. Cf. Opp. 775. 7, 8.

601 *ξυνήονα*, 'taking part in grievous troubles,' i.e. causing them cares. See on v. 603, and for *ξυνήων*, 'a partner,' Pind. Pyth. iii. 48. Hesych. *ξυνήονες· κοινωνοί*. This must be the sense, otherwise the comparison with the drones altogether fails, if we render it 'helpmates in their hard labours.' This would be a virtue, but the poet is speaking of women's vices. The meaning is determined by v. 595. Stobaeus, citing 600—9 (ξϑ' 15), gives *λευγαλέων* (602) and *ζωὴν* (606).

602. *ἕτερον κακόν*. The making of the woman was *κακὸν ἀντ' ἀγαθοῦ*, v. 585: the second evil consists in the following dilemma: Either a man marries, or he does not. If he does not, strangers possess his wealth; if he does, though he may have a good wife, he may at the same time have, as a counterbalancing evil, an insubordinate family, *ἀταρτηρὸν γενέθλη*. Schol. *τοῦτό φησιν, οὔτε μὴ γήμας (l. ὅτι ὁ μὴ γήμας) ἕτερον ἔχει κακὸν, τὸ μὴ γηροβοσκεισθαι. Ἡ οὕτως· ἀγαθὸν τὸ μὴ γαμεῖν, ἀλλὰ κακὸν τὸ μὴ ἔχειν γηροβοσκοὺς καὶ κληρονόμους*. The poet is weighing good against evil in both cases: (1) an unmarried man has not the expense of a wife and family, but then he has no one to care for him, and he leaves his property to strangers; 2) a married man may have a good wife but a bad offspring, and thus the good is counterbalanced by the evil. v. 607 seems to have been made up from the similar verse in Il. v. 158, *χηρωσταὶ δέ διὰ κτῆσιν δατέονται*. On this word, containing the same root (χη) as χήτει, χῆρος, and *hortes*, see Curtius, Gr. Et. 200.

603 *μέρμερα Ἔργα* is to be remarked, as compared with the undiscriminated *ἔργων* in v. 595. In v. 601 one of the MSS. gives *γυναῖκα ξυνήονα*, whence *ξυνήονα* has now been adopted as probably the true reading. Hesych. *γηροκόμος γηροτρόφος*.

τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει
ἔμμεναι· ὃς γὰρ τέτμῃ ἀταρτηροῖο γενέθλης,
ζώει ἐνὶ στήθεσσιν ἔχων ἀλίαστον ἀνίην
θυμῷ καὶ κραδίῃ, καὶ ἀνήκεστον κακόν ἐστιν.
Ὣς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν.
οὐδὲ γὰρ Ἰαπετιονίδης ἀκάκητα Προμηθεὺς
τοῖό γ' ὑπεξήλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης
καὶ πολύϊδριν ἐόντα μέγας κατὰ δεσμὸς *ἔρυκεν.

---

609. αἰϝῶνος 613. Διϝὸς 616. πολύϝιδριν

---

609. τῷδ' ἀπ' L, Ald. 610. τέμνῃ L. ὃν δεκε τέτμῃ Ald. ὃς δέ κε γήμῃ N. 614. ἰαπετηονίδης N. 615. ἀνάγκῃ Ald. 616. μέγα N. ἐρύκει MSS.

---

609. ἀντιφερίζει, 'contends against,' 'matches.' In Opp 210, a passage of doubtful genuineness, it has the same sense. The phrase ἀπ' αἰῶνος, for ἀεί, is not free from suspicion, though Homer has ἀπ' αἰῶνος νέος ὤλεο, Il xxiv. 725, for ἀπὸ βίου, nor is ἔμμεναι in the next verse easily explained. Schoemann reads τῷ δὲ δι' αἰῶνος κ.τ.λ. Stobaeus, ending his quotation with ἀντιφερίζει, might seem to have not read in his copy the three concluding lines. The context seems to require εἰ γὰρ τέτμῃ κ.τ.λ. Flach and Schoemann read ἐμμενὲς with Wopkens, and mark ἀντιφερίζει with an *obelus*. Possibly, ὃς γήμας γὰρ τέτμῃ κ.τ.λ., one MS. giving ὃς δέ κε γήμῃ.

610. The word ἀταρτηρὸς does not occur elsewhere in Hesiod, though Homer once or twice uses it. Schol. σκληρᾶς, χαλεπῆς, ἀπὸ γενικῆς (?) γενεᾶς. Gloss. Barocc. 109, βλαβερᾶς. *Ibid.* γενέθλης. If the poet had meant 'race' in the sense of 'womankind,' he would probably have avoided ambiguity by using γυναικός. But the troubles of an ungrateful offspring are clearly here meant. Euripides touchingly alludes to the same cross in life, Med 1090—1104; and he has a very similar passage on happy and unhappy marriages, in Orest. 602—4.—τέτμῃ seems to govern a genitive in the sense of τύχῃ.

612. This verse is defended by Goettling, who construes ἀλίαστον θυμῷ. Gaisford encloses it in brackets after Ruhnken, who thinks θυμῷ and κραδίῃ were glosses on στήθεσσιν, and ἀνήκεστον a gloss on the false reading ἀνίαστον for ἀλίαστον. (Hesych. ἀνήκεστον· ἀνίαστον.) It is possible that ἔσχεν should be read for ἐστιν.

613. ὣς οὐκ ἔστι. This reverts to the punishment of Prometheus described sup. v. 521. The sense is, 'Thus we see that no cunning is so clever as to escape punishment, if it involves disobedience to Zeus.' It is, as it were, the moral of the foregoing story. Compare Opp. 105, οὕτως οὔτι πῃ ἔστι Διὸς νόον ἐξαλέασθαι.

614. ἀκάκητα. Perhaps 'beneficent,' the Homeric epithet of Hermes (Il. xvi. 185. Od xxiv. 10), and probably to be compared with a similar attribute of the same god, ἐριούνιος. The negative quality of doing no harm suggested the positive quality of doing good. But in the former sense only Darius is called ἄκακος in Aesch. Pers. 663.

616. πολύϊδριν. He is elsewhere called ποικίλος and αἰολόμητις, sup v 511. Horace terms him *callidus* Carm ii. 18, 35. For the vulg ἐρύκει Flach reads ἔρυκεν, with Schoemann, and this seems necessary, as Prometheus was liberated by Hercules.

Ὀβριάρεῳ δ' ὡς πρῶτα πατὴρ ὠδύσσατο θυμῷ
Κόττῳ τ' ἠδὲ Γύῃ, δῆσε κρατερῷ ἐνὶ δεσμῷ,
ἠνορέην ὑπέροπλον †ἀγώμενος ἠδὲ καὶ εἶδος
καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης·
ἔνθ' οἵγ' ἄλγε' ἔχοντες ὑπὸ χθονὶ ναιετάοντες
εἵατ' ἐπ' ἐσχατιῇ, μεγάλης ἐν πείρασι γαίης,
δηθὰ μάλ', ἀχνύμενοι, κραδίῃ μέγα πένθος ἔχοντες,
ἀλλά σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι

617. *βριάρεω δ' ὡς τὰ πρῶτα* LN, Ald. *ὀδύσσατο* L, Ald. 619. *ἀγόμενος* N. 622. *εἴτ' ἐπ'—μεγάλοις* N. 623. *μέγα* om. N.

---

617 seqq. The contest between the Olympian gods and the Titans, or the change from the old to the new dynasty, is related at length.—Cottus, Briareus, and Gyes, were the hundred-handed giant sons of Gaea and Uranus, sup. v. 149. For their treatment of their father they had been threatened with punishment (sup. v. 209, 210), and the threat is now about to be executed, on the principle that an undutiful son (Cronus) will himself have an undutiful offspring (Zeus).—Ὀβριαρεὺς, another form of the name, is recognised in Etym. M. p. 346, 38, and indeed is sufficiently defended by the analogy of *βριάω* compared with *ὄβριμος*. Here the metre requires Ὀβριάρεως, while in v. 149 and 714 either form is admissible. It occurs also inf. v. 734, where the common reading, Κόττος τε καὶ ὁ Βριάρεως μεγάθυμος, though a manifest solecism, is retained by Gaisford. But here the MSS. give Βριάρεῳ δ' ὡς πρῶτα (so Van Lennep), or Βριάρεῳ δ' ὡς τὰ πρῶτα (Gaisford). L. Dindorf conjectured Ὀβριάρεῳ, which Goettling says is found in two MSS. To make Βριάρεῳ a spondee by *synizesis* is quite out of the question.—*πατὴρ*, viz. Uranus.—*πρῶτα ὠδύσσατο*, 'when first he was enraged against them.' This corresponds to *σφετέρῳ ἤχθοντο τοκῆϊ ἐξ ἀρχῆς*, sup. v. 155. Homer has the form *ὀδύσσομαι* more than once.—*δῆσε*, see v. 157.

619. *ἀγώμενος*, 'being awed at.' Compare *ἀγαίεται*, Opp. 333. The genuineness of this and the next verse is doubtful. It does not appear that *ἀγάμενος* or *ἀγᾶσθαι* is elsewhere found; and the form looks like the coinage of a post-epic interpolator, on the model of the Homeric *ἀγάασθε*, *ἠγάασθε*, *ἀγάασθαι*, from *ἄγαμαι*. Again, *ὑπὸ χθονὸς* and *ὑπὸ χθονὶ*, in the same sense, should hardly stand in two consecutive verses. Thirdly, *ἠδὲ καὶ εἶδος* is a violation of the digamma; and lastly, *ἠνορέης ὑπέροπλοι* occurred sup. v. 516. Dr. Flach's conjecture is very probable, *ἀγαιόμενος ἰδὲ ϝεῖδος*. *κατένασσε*, see Opp. 168, sup. v. 329.

622. *ἐπ' ἐσχατιῇ*, in the far west, where Atlas also was punished (sup. v. 517), and where the Hesperides abode, who seem in some way to have been associated with woe and gloom, since they were the daughters of Night, and sisters of Μῶμος and Ὀϊζύς, v. 214—5. The *west* is also called *πείρατα γαίης* in v. 335 and 518. Even Tartarus itself was by some placed in the furthest parts of the west. Hence Hades is called Ἕσπερος θεὸς, Soph. Oed. R. 177. Compare inf. v. 729, 731, and 653, where *ζόφος* connected with *ζεφυρος*) means the darkness of the sunless west. The Schol. explains *ἐν πείρασι γαίης* by *ὑποκάτω τῆς γῆς*.—The reading of the Emmanuel MS., *μεγάλοις*, is supported by v. 335, *πείρασιν ἐν μεγάλοις*.

623. This verse is regarded as spurious by Heyne. But, as Goettling remarks, we require the addition of *δηθὰ μάλα*, 'for a very long time,' because they were at length brought back to the light. We might indeed omit v. 622, and read *ναιετάεσκον* in v. 621.

[οὓς τέκεν ἠύκομος Ῥεῖα Κρόνου ἐν φιλότητι,]
Γαίης φραδμοσύνῃσιν ἀνήγαγον ἐς φάος αὖτις·
αὐτὴ γάρ σφιν ἅπαντα διηνεκέως κατέλεξε,
σὺν κείνοις νίκην τε καὶ ἀγλαὸν εὖχος ἀρέσθαι.
δηρὸν γὰρ μάρναντο, πόνον θυμαλγέ' ἔχοντες,
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,
ἀντίον ἀλλήλοισι διὰ κρατερὰς ὑσμίνας·
οἱ μὲν ἀφ' ὑψηλῆς Ὄθρυος Τιτῆνες ἀγαυοί,
οἱ δ' ἄρ' ἀπ' Οὐλύμποιο θεοὶ, δωτῆρες ἐάων.

626. φάος 632. ἀγαϝοί

628. κείνοισι L., Ald. 632. ὄρθιος N. 633. οἱ δ' ἄρ' ἐπ' N. δωτῆρες ἑάων N.

626 *φραδμοσύνῃσιν*, the circular warnings, *ἐνεστήσαι* sup. v. 491. Apollodor. 1. 2, 1, *μαχομένων δ' αὐτῶν ἐνιαυτοὺς δέκα, ἡ Γῆ τῷ Διὶ ἔχρησε τὴν νίκην, τοὺς καταταρωθέντας ἂν ἔχῃ συμμάχους· ὁ δὲ τὴν φρουρουσαν αὐτῶν τὰ δεσμὰ Κάμπην ἀποκτείνας ἔλυσε*

627 *σφιν*, viz. to the gods; whereas *σφέας* above means the imprisoned giants. *ἅπαντα διηνεκέως*, had told them the whole matter in detail, viz. (to use the words of Aeschylus, referring to the same event, Prom. 220,) *ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν χρείη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.* —*ἄρεσθαι*, 'that they would win glory,' —an Homeric phrase. The aorist infinitive follows verbs of promising or hoping, by a kind of *prolepsis* peculiar to the Greek mind, when an expected act is contemplated as realised. Perhaps *ἀρεῖσθαι*. See Opp. 455.

629. *δηρὸν γὰρ κ.τ λ.* For the other Titans (not the hundred-handed; compare 134 with 147) had long been contending with the Cronidae, or new Olympian powers. What the cause of the dispute was, Hesiod does not expressly say; but inf. v. 882, it is said to have been about their prerogatives, *τιμάων κρίναντο*. Aeschylus is more explicit, Prom. 207, *ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου, στάσις τ' ἐν ἀλλήλοισιν ὠρθώνετο, οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας Κρόνον, ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὐμπαλιν σκεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν.* It was on condition of assisting Zeus against the rest, that these three Titans, (the hundred-handed,) whose bodily strength surpassed theirs, were liberated. A similar legend (from the *ἱεροὶ λόγοι*) is recorded in Il. 1. 401, where Thetis is said to have summoned Briareus to the aid of Zeus, whom the other gods were for putting in bondage. By the *Cronidae* are meant primarily Zeus and his brothers and sisters (sup. v. 453), with those of the elder gods whom he could win over to his cause, against the rest of the Titans headed by Cronus himself. Aeschylus who perhaps had the Theogony in a much more perfect condition) says that Prometheus sided with Zeus, being unable to persuade the other Titans, Prom. 212. It is clear from v 624—6 that the offspring of Rhea, viz. the elder gods, sided with Zeus; and in v 883 it is stated that they agreed to confer the sovereignty on Zeus, whom Hesiod therefore does not represent as a *τύραννος* or usurper.

632. *ἀγαυοί* It is probable that this word is nearly a synonym of *ἀγαθοί*. As the *υ* appears to have represented *F*, we have *ἀγαθ, ἀγαF*, as variants of the root (Curtius however, Gr. Et 172, thinks the root *γαυ γαF*, more nearly allied to *γέγηθα* and *gaudeo*.)

οὓς τέκεν ἡὐκομος Ῥεῖα Κρόνῳ εὐνηθεῖσα·
οἵ ῥα τότ' ἀλλήλοισι μάχην θυμαλγέ' ἔχοντες
συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτούς,
οὐδέ τις ἦν ἔριδος χαλεπῆς λύσις οὐδὲ τελευτὴ
οὐδετέροις, ἶσον δὲ τέλος τέτατο πτολέμοιο.
ἀλλ' ὅτε δὴ κείνοισι παρέσχεθεν ἄρμενα πάντα,
νέκταρ τ' ἀμβροσίην τε, τάπερ θεοὶ αὐτοὶ ἔδουσι,
πάντων ἐν στήθεσσιν ἀέξετο θυμὸς ἀγήνωρ.
†ὡς νέκταρ δ' ἐπάσαντο καὶ ἀμβροσίην ἐρατεινὴν,
δὴ τότε τοῖς μετέειπε πατὴρ ἀνδρῶν τε θεῶν τε·
Κέκλυτέ μευ, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ἤδη γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι
νίκης καὶ κράτεος πέρι μαρνάμεθ' ἤματα πάντα
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐκγενόμεσθα.

---

638. *Γίσον* 643. *μετέιπε* 645. *ὡς εἶπω* Flach

---

637. *ἦν* om. L, Ald. *τελευτὴν* Ald. 638. *πολέμοιο* L. 639. *ἄρμενα* L. 641. *ἐνὶ στήθεσσιν* N. qu. *πᾶσιν ἐνὶ στ.*? 642. *νέκταρ τ'* N, Ald.

---

634. Of this verse the same may be said as of 631, 648, 668, and indeed many others, that they are not improbably interpolated by rhapsodists. The present verse occurred as v. 625.

636. *πλείους*, full or solar years, as contrasted with the lunar; or the great cyclic years of 99 lunar months. See on Opp. 617. Van Lennep suggests that the poet may have alluded to the duration of the Trojan war.

638. This verse, which is unnecessary to the context, was perhaps made up from Il. xv. 413, *ὡς μὲν τῶν ἐπὶ ἶσα μάχη τέτατο πτόλεμός τε*. It also occurs in Il. xii. 436. Both passages were indicated by Wolf.

639. *παρεσχεθεν*, viz. *Κρονίδης* in v. 624, the intervening passage (627–638 being virtually a parenthesis. The giants were there released from Tartarus by Zeus, and now they are entertained by him. Hence *κείνοισι* refers to Briareus and his fellow-giants. Goettling would prefer *παρεσχεθον*, viz. *θεοί* in the next verse, or *νέκταρ τ' ἀμβροσίη τε*, so that *παρέσχεθεν* would be for *παρεσχέθησαν*. Neither of these is necessary, though Van Lennep is inclined to approve the latter, and Dr. Flach adopts it.

642. There is an appearance of tautology here, which may have resulted from two recensions being mixed together. Perhaps either 641-2 or 642-3 should be ejected, or only v. 642, in which case we must read *πάντων τ' ἐν στήθεσσιν* κ.τ.λ. (So Dr. Flach edits.)

646. "Quod hic dicitur *μάλα δηρὸν*, supra v. 636 erat *δέκα πλείους ἐνιαυτούς*, et quod hic *ἤματα πάντα*, supra erat *συνεχέως*." *Goettling*

ὑμεῖς δὲ μεγάλην τε βίην καὶ χεῖρας ἀάπτους
φαίνετε Τιτήνεσσιν ἐναντίοι ἐν δαῒ λυγρῇ,
μνησάμενοι φιλότητος ἐνηέος, ὅσσα παθόντες
ἐς φάος ἂψ ἀφίκεσθε δυσηλεγέος ἀπὸ δεσμοῦ
ἡμετέρας διὰ βουλὰς ὑπὸ ζόφου ἠερόεντος.
Ὣς φάτο· τὸν δ' ἐξαῦτις ἀμείβετο Κόττος ἀμύμων·
δαιμόνι', οὐκ ἀδάητα πιφάσκεαι· ἀλλὰ καὶ αὐτοὶ
ἴδμεν, ὅ τοι πέρι μὲν πραπίδες, πέρι δ' ἔστι νόημα,
ἀλκτὴρ δ' ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο.
ἄψορρον δ' ἐξαῦτις ἀμειλίκτων ἀπὸ δεσμῶν
σῇσιν ἐπιφροσύνῃσιν ὑπὸ ζόφου ἠερόεντος
ἠλύθομεν, Κρόνου υἱὲ ἄναξ, ἀνάελπτα παθόντες.

---

649. ἀϝάπτους? 653. ἀϝερόεντος 656. ϝίδμεν
660. ϝάναξ ἀνάϝελπτα

---

652. ὑπὸ δεσμοῦ LN, Ald. 655. πιφάσκεν N. 656. πραπίδης N. 657. γένετο N. 658. ὑπὸ δεσμῶν N. 658—9. Transposed in L, Ald., which give σῇσι δ' ἐπιφροσύνῃσιν ὑπὸ κ.τ.λ. 660. ἠλύθαμεν N.

---

649. ἀάπτους. See v. 150. Opp. 148.

651. μνησάμενοι. Compare v. 503 — ἐνηής, 'kind,' 'cordial,' is an Homeric word of very uncertain etymology.

652. ἀπὸ δεσμοῦ. Many good copies give ὑπὸ, 'from under,' as inf. v. 669. For δυσηλεγής see Opp. 506.

653. Gaisford marks this verse as spurious, after Wolf, and he gives ἀπὸ for ὑπὸ, but against the MSS. The sense is rather weakened by omitting this line,—'remember, it was through *me* that you returned from prison.'

655. οὐκ ἀδάητα, 'what is well known to us,' viz. ὅσα ἀγαθὰ ὑπὸ σοῦ ἐπάθομεν — πιφάσκομαι, identical with πιφαύσκομαι, (πιφαϝ-σκω,) contains the reduplicated root φαϝ. Van Lennep gives πιφαύσκεαι with three or four MSS. (The Emmanuel MS., according to my collation, has πιφάσκεν, not πιφαύσκεο.)

656. ὅ τοι Hermann for ὅτι — πέρι, adverbially, for περισσῶς, should be accented on the first syllable, as representing περίεισι.

657. ἀρῆς, scil. βλάβης. Cf Scut. H. 29. The meaning seems to be, that Zeus had hitherto protected the other gods in the long war with the Titans. For the masculine form κρυεροῖο Goettling compares inf. v. 696, τοὺς δ' ἄμφεπε θερμὸς ἀυτμή. We might compare the feminine ἀγανώτατον, sup. v. 408, but that the verse may be of a later insertion.

658—9. The MSS. and edd. (with the single exception of the Emmanuel MS.) give these two verses in inverted order, σῇς δ' ὑποφραδμοσύνῃσιν ἀπὸ ζόφου ἠερόεντος Ἄψορρον δ' ἐξαῦτις κ.τ.λ. There are various readings σῇσι δ' ἐπιφροσύνῃσιν, σῇς δ' ἐπ., and ἄψορρον without the δέ. The reading in the text is that of Goettling and the MS. Emm. (N). Van Lennep gives σῇσι δ' ἐπιφροσύνῃσιν—ἄψορρον ἐξαῦτις, remarking that this is a better order of the words, 'It was by your thoughtfulness too that we returned from the darkness of the prison.' The *hiatus* however in ἄψορρον ἐξαῦτις seems objectionable, even though δυσηλεγέος ἀπὸ δεσμοῦ in v. 652 is not very unlike it. Dr. Flach agrees with Van Lennep, but excludes v. 658.

660. ἀνάελπτα supplies an example of ἀνὰ used as the full form of the pri-

τῷ καὶ νῦν ἀτενεῖ τε νόῳ καὶ ἐπίφρονι βουλῇ
ῥυσόμεθα κράτος ὑμὸν ἐν αἰνῇ δηϊοτῆτι
μαρνάμενοι Τιτῆσιν ἀνὰ κρατερὰς ὑσμίνας.
Ὣς φάτ'· ἐπῄνησαν δὲ θεοὶ, δωτῆρες ἐάων,
μῦθον ἀκούσαντες· πολέμου δ' ἐλιλαίετο θυμὸς
μᾶλλον ἔτ' ἢ τοπάροιθε· μάχην δ' ἀμέγαρτον ἔγειραν
πάντες, θήλειαί τε καὶ ἄρσενες, ἤματι κείνῳ,
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,
οὓς τε Ζεὺς Ἐρέβεσφιν ὑπὸ χθονὸς ἧκε φόωσδε,
δεινοί τε κρατεροί τε, βίην ὑπέροπλον ἔχοντες.
[τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀΐσσοντο
πᾶσιν ὁμῶς, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.]
οἳ μὲν ἄρ' ὅτε Τιτήνεσσι κατέσταθεν ἐν δαὶ λυγρῇ

---

664. ἔφάων? 669. φάΐοσδε 672. ἑκάστῳ

---

664. ὣς φάτο. ἐπῄνεσαν δὲ N. qu. ἐπῄνεσσαν? δάων LN, Ald. 666. μάχην τ' N. 669. ἐρέβευσφῖ N. οὔτε ζεὺς ἐρέβεσφῖν L. οὔτε Ζεὺς ἐρέβευσφιν Ald. φάος τε N. φάος δὲ L. φάως δὲ Ald. 673. μελέεσσι N. οἵ ποτε MSS.

---

vative ἀ, which merely means the reversal of some quality, as ἀνόμοιος is the converse of ὅμοιος.

661. ἀτενεῖ νόῳ, with stedfast resolve, with unflinching allegiance.

668. This verse occurred also at v. 630 and 648. Here it is not necessary, though it rather assists the syntax of the next verse.

669. Ἐρέβευσφιν *vulgo*, and so Van Lennep. Goettling, after L. Dindorf and some MSS. gives Ἐρέβεσφιν. In Il. ix. 572, Bekker edits ἧκεν ἐξ Ἐρέβεσφιν, and we may compare the common form στήθεσφι, which no one would write στήθευσφι. The old genitive was ἐρεβεσοι, and thus the suffix is added to the crude form as in νεικεστήρα, Opp. 716, where see the note. It is to be observed that φι was not peculiar to the dative, but was commonly added to the genitive also; thus we have in Homer ἐκ πασσαλοφι κρεμασεν Od. viii. 67, ἀν' ἐσχαρόφιν ib. vii. 169, ἀπὸ νευρῆφιν Il. xiii. 585, ἐξ εὐνῆφι ib. xv. 580. In most cases this termination may be explained either in the instrumental or the local sense; e.g. ἐκ πασσαλόφι κρεμάσαι = ἐκκρεμάσαι πασσάλῳ, 'to hang up by a peg;' ἐξ εὐνῆφι ἀνιστασθαι, 'to get up on one's bed in order to leave it.'

671—3. These three verses occurred before, v. 150—2, with ἅπλαστοι for πᾶσιν ὁμῶς. Gaisford and Flach enclose them in brackets after Wolf. Goettling and Van Lennep think them genuine here.

674. κατέσταθεν. Though a war is often said καθίστασθαι, e.g. Thuc. i. 1, init., the sense here seems rather to be, 'stood opposite to,' *ex adverso constiterunt*, and the dative thus depends on the implied notion of ἀντίοι. Van Lennep well compares Here Fur. 1168, ἵν πόλεμον ὑμῖν καὶ μάχην καθίσταται.

πέτρας ἠλιβάτους στιβαρῇς ἐν χερσὶν ἔχοντες,
Τιτῆνες δ' ἑτέρωθεν ἐκαρτύναντο φάλαγγας
προφρονέως, χειρῶν τε βίης θ' ἅμα ἔργον ἔφαινον
ἀμφότεροι, δεινὸν περιέαχε πόντος ἀπείρων,
γῆ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρὺς
σειόμενος, πεδόθεν δ' ἐτινάσσετο μακρὸς Ὄλυμπος
ῥιπῇ ὑπ' ἀθανάτων, ἔνοσις δ' ἵκανε βαρεῖα
Τάρταρον ἠερόεντα, ποδῶν τ' αἰπεῖα ἰωὴ
ἀσπέτου ἰωχμοῖο βολάων τε κρατεράων·

677. *ἔργον* 678. *δεινὸν περιέαχε* 682. *ἰωὴ*

675. στιβαρὰς LN, Ald. 677. προφρονέων N. 678. δεινὸν δὲ περίαχε MSS. 682. ποδῶν δ' αἰπειά τ' ἰωὴ L, Ald. (gl. L, φωνή.) ὁδὸν αἰτίατη κρατεάων N. 683. κρατεάων N. ἀσπεύτου ἰωχμοῖο N.

675. The best copies seem to give στιβαρὰς, and so the Schol., μεγάλας, καθ' ὑπερβολὴν (this referring to ἠλιβάτους), στιβαρὰς, ἰσχυράς. But inf. v. 692 we have χειρὸς ἀπὸ στιβαρῆς, and v. 715, τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν. Of course, πέτρας is a greater hyperbole than πέτρους would have been, and especially with ἠλιβάτους, steep and inaccessible rocks. Plutius, ὀροτύπους, τοὺς γίγαντας· ὅτι ταῖς τῶν ὀρῶν κορυφαῖς ἔβαλλον. Apollodorus also says (i. 6, 1), ἠκοντίζον δὲ εἰς οὐρανὸν πέτρας καὶ δρῦς ἡμέρας. The giant Polyphemus tore off and threw at Ulysses κορυφὴν ὄρεος μεγάλοιο, Od. ix. 481.

676. The resemblance of this verse to Il. xvi. 563 can hardly be accidental; οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας. So also Il. xii. 415, Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας.

678. Van Lennep calls the vulgate reading περίαχε an Aeolic crasis for περιέαχε, citing the authority of Choeroboscus in Etym. M. p. 92, 9. Certainly the elision of the ε in περὶ is very rare, though we have περοίχεται inf. v. 733, if the reading is to be relied on. Guietus conjectured δεινὸν δ' ὑπερίαχε. Generally, but not always, ἰάχειν takes the digamma. The present passage (674—8) seems to have been tampered with, perhaps by the insertion of the Homeric verse 676. In this case προφρονέως will belong to κατέσταθεν. On the whole it seems most probable that for οἱ τότε κ.τ.λ., we should read οἱ δ' ὅτε Τιτῆνεσσι κατέσταθεν—δεινὸν περὶ Fίαχε κ.τ.λ., the apodosis commencing with this verse. Otherwise we might read δεινὸν περὶ δ' ἴαχε πόντος, as sup. v. 69, περὶ δ' ἴαχε γαῖα μέλαινα. In Scut. H. 451, ἀλλὰ μέγα ἰάχων, there is certainly a digamma, and th. 382 for μεγάλ' ἴαχον we might read μέγα Fαχον.

679. ἐσμαράγησεν, crushed, viz. with the noise of the hurled rocks. Cf. inf. v. 693.

682. The common reading ποδῶν αἰπεῖά τ' ἰωὴ, or ποδῶν δ' αἰπειά τ' ἰωὴ, was corrected by Hermann. It is retained by Schoemann, who punctuates Τάρταρον ἠερόεντα ποδῶν, αἰπειά τ' ἰωή. But ποδῶν is thus quite out of its natural place. It is manifest that ἰωὴ here has the digamma, and that the τ' was inserted from ignorance of it. In Il. x. 139, τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωὴ, the old reading was probably ἦλθε Fιωή. Compare Il. iv. 276, ὑπὸ Ζεφύροιο ἰωῇς, and xvi. 127 —ἰωχμοῖο, a secondary genitive; 'the far-ascending noise of feet from the incessant pursuit and from the hard blows of the missiles.' The clause is exegetical of ἔνοσις βαρεῖα. The ι in ἰωχμὸς is long, as in Scut. H. 154, ἐν δὲ προιωξίς τε παλιωξίς τε τέτυκτο.

ὣς ἄρ' ἐπ' ἀλλήλοις ἴεσαν βέλεα στονόεντα.
φωνὴ δ' ἀμφοτέρων ἵκετ' οὐρανὸν ἀστερόεντα
κεκλομένων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
οὐδ' ἄρ' ἔτι Ζεὺς ἴσχεν ἑὸν μένος· ἀλλά νυ τοῦγε
εἶθαρ μὲν μένεος πλῆντο φρένες, ἐκ δέ τε πᾶσαν
φαῖνε βίην· ἄμυδις δ' ἄρ' ἀπ' οὐρανοῦ ἠδ' ἀπ' Ὀλύμπου
ἀστράπτων ἔστειχε συνωχαδόν· οἱ δὲ κεραυνοὶ
ἴκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο
χειρὸς ἄπο στιβαρῆς ἱερὴν φλόγα εἰλυφόωντες
ταρφέες, ἀμφὶ δὲ γαῖα φερέσβιος ἐσμαράγιζεν
καιομένη, λάκε δ' ἀμφὶ πυρὶ μεγάλ' ἄσπετος ὕλη.
ἔζεε δὲ χθὼν πᾶσα καὶ Ὠκεανοῖο ῥέεθρα,

---

687. ἴσχε Ϝεὸν 689. ἀπὸ Ϝορανοῦ? 692. Ϝειλυφόωντες 694. καϝομένη 695. ῥέϝεθρα

---

685. δ' ἵκετ' LN, Ald. 688. πλήντοι N. 690. συνωλαδὸν N. 691. ἀστραπῇ π. N. ἀστεροπῇ εὖ π. L, Ald. 692. φλόγα θ' L, Ald. φλόγα εἰλ. N. 695. ἔζεσε N.

---

686. This is rather a weak verse, and perhaps spurious. It is excluded by Dr. Flach. The entire passage, describing the contest of the Titans, is in a more florid and descriptive style than Hesiod commonly adopts. It was the opinion of Heyne that a fragment from an ancient *Titanomachia* had been inserted here. Goettling regards 687–712 as the addition of a later writer, desirous to magnify the exploits of Zeus. It may be remarked that the article in οἱ δὲ κεραυνοί, v. 690, is hardly consistent with the early epic usage.

687. οὐκέτι ἴσχεν. "Significat poeta Jovem antea vim suam quasi cohibuisse, ut illam omnem exsereret in hac postrema bellum conficiente pugna." *Van Lennep.*

688. εἶθαρ, an epic form of εὐθύς.—πλῆντο, a passive aorist of πλῆμι, πιπλημι. So Scut. H. 146, τοῦ καὶ οδόντων μὲν πλῆτο στόμα.

690. συνωχαδὸν, συνεχῶς, continuously. The termination is the same as in περισταδὸν, and the long ω results from σύνοχος being pronounced σύνοκχος after the Aeolic dialect, as we have ἐκ λόκχοιο sup. v. 178.

691. ἴκταρ, πλησίον, close to the enemy. "Ita ut pervenirent, ab ἵκω." *Van Lennep.*—Hesychius too derives it (in v.) from ἱκνεῖσθαι. ἀστεροπῇ ποτέοντο seems the most probable reading, and is preferred by Van Lennep. Goettling gives ἀστραπῇ εὖ ποτέοντο.

692. φλόγα. Most of the copies add θ', which may be compared with the false reading αἰπεῖά τ' ἰωὴ in v. 682, as resulting from the lost digamma. Compare Ϝελικώπις, Ϝελικες βοῦς, with our word *welkin*. In Il. xi. 156, ὡς δ' ὅτε πῦρ ἀΐδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, πάντῃ τ' εἰλυφόων ἄνεμος φέρει, the context allows the omission of the τε. But in Scut. H. 275, τῆλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλυφάζε, there is no digamma.—The whole description here, especially the boiling of the sea in v. 695, seems to have been written by one who had seen the effects of a torrent of lava falling into an adjoining bay.

πόντος τ' ἀτρύγετος· τοὺς δ' ἄμφεπε θερμὸς ἀϋτμὴ
Τιτῆνας χθονίους, φλὸξ δ' ἠέρα δῖαν ἵκανεν
ἄσπετος, ὄσσε δ' ἄμερδε καὶ ἰφθίμων περ ἐόντων
αὐγὴ μαρμαίρουσα κεραυνοῦ τε στεροπῆς τε.
καῦμα δὲ θεσπέσιον κάτεχεν Χάος· εἴσατο δ' ἄντα
ὀφθαλμοῖσιν ἰδεῖν ἠδ' οὔασιν ὄσσαν ἀκοῦσαι
αὔτως, ὡς ὅτε Γαῖα καὶ Οὐρανὸς εὐρὺς ὕπερθεν
†πίλνατο· τοῖος γάρ κε μέγιστος δοῦπος ὀρώρει
[τῆς μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξεριπόντος.
τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων].

700. χάος 701. ϝιδεῖν ϝόσσαν

696. ἀμφείπετο L, Ald. 700. ἄντισα N. 705. ἔπλειτο L (gl. ὑπῆρχε), Ald. ξυνιέντων N.

696. θερμός. For the masculine form see v 657.

697. The epithet χθονίους, which should mean ὑποχθονίους, but is prematurely applied to the Titans not yet imprisoned by Zeus, makes it probable that this verse is interpolated. Van Lennep thinks it may mean that the Titans made the surface of the earth their battle-ground against the gods above, i.e. it may stand for ἐπιχθονίους.

700. εἴσατο, it appeared, viz. μάχη, or τὸ πρᾶγμα. But the absence of the *F* throws doubt on the genuineness of the passage. So Od v 281, εἴσατο δ' ὡς ὅτε ῥινὸν ἐν ἠροτιδεῖ πάντῃ.—In the next verse perhaps ὄσσαν took the digamma. See on v. 10 sup.

702 ὡς ὅτε πίλνατο. This should describe a real event, 'as when the earth and sky met,' or we should expect πίλναιτο, 'as when (i.e. as if) it should meet.' Again, τοῖος μέγιστος δοῦπος seems a strange phrase, and one that does not well suit the τόσσος δοῦπος in v. 705. Perhaps therefore we should read ὡς ὅτε γαῖα—πίλναιτ'· ὄσσος γάρ κε μέγιστος κ.τ.λ., 'for as great a noise as would have been made by the fall of earth and sky, so great noise did arise from the gods meeting in conflict.' (This conjecture is adopted by Dr. Finch, but with οἷος and ὁρωρει.) Perhaps, after all, 701—5 are spurious verses, especially as it seems incredible that any ancient poet should have used ἐρειπομένης and ἐξεριπόντος in the same clause and so nearly in the same sense, 'the one falling in ruins, the other tumbling from on high' (For the intransitive ἐριπεῖν see Sent. H 421.) At all events, v. 705 seems a mere appropriation of an Homeric verse, Il. xx. 66, τόσσος ἄρα κτύπος ὄρτο θεῶν ἔριδι ξυνιόντων. Indeed the whole description there of the gods meeting Trojans and Achaeans to the contest, bears a close resemblance to the present. — Goettling's interpretation, with which he professes himself satisfied, is this:—"Chaos thought that it saw and heard the like sounds as when Gaea and Uranus embraced (cf. v. 133), for such a noise would have then occurred, had they fallen, as now arose from the gods in their conflict." It seems however difficult to extract any other meaning than this:—'And it seemed, to be held it closely with the eyes, and to hear the noise with one's ears, just as when earth and wide heaven from above approached each other.' Possibly we should read τοῖος γάρ τε μέγιστος δοῦπος ὀρώρει, omitting the two next verses.

705. For ἔγεντο see sup. v 199.

σὺν δ' ἄνεμοί *τ' ἔνοσίς τε κονίην ἐσφαράγιζον
†βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνὸν,
κῆλα Διὸς μεγάλοιο, φέρον δ' ἰαχήν τ' ἐνοπήν τε
ἐς μέσον ἀμφοτέρων, ὄτοβος δ' ἄπλητος ὀρώρει
σμερδαλέης ἔριδος, κάρτος δ' ἀνεφαίνετο ἔργων,
ἐκλίνθη δὲ μάχη· πρὶν δ' ἀλλήλοις ἐπέχοντες
ἐμμενέως ἐμάχοντο διὰ κρατερὰς ὑσμίνας.
οἳ δ' ἄρ ἐνὶ πρώτοισι μάχην δριμεῖαν ἔγειραν
Κόττος τε Βριάρεώς τε Γύης τ' ἄατος πολέμοιο.
οἳ ῥα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν
πέμπον ἐπασσυτέρας, κατὰ δ' ἐσκίασαν βελέεσσι
Τιτῆνας, καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης
πέμψαν καὶ δεσμοῖσιν ἐν ἀργαλέοισιν ἔδησαν,

710. Ἔργων 714. ἄατος

706. ἄνεμοι ἐνοσίν τε MSS. ἐσφράγιζον N. κόνιν L, Ald. 710. κράτος δ'—ἔργον N. 718. ἐν om. L.

There is a variant ἔπλειτο, which may be a corruption of ἔπλητο, a gloss on πίλνατο preceding, or of ἔπλετο, a gloss on ἔγεντο. Cf. sup. v. 193. Il. viii. 63, ἅτερ ἀσπίδες ὀμφαλόεσσαι ἔπλησθ' ἀλλήλῃσι.

706. κονίην τ' Goettling and Van Lennep, with several MSS., for κόνιν τ' or κόνιν θ' ἅμα. The meaning of the vulgate, σὺν δ' ἄνεμοι ἐνοσίν τε κ.τ.λ., is not clear;—'together the winds brought with a mighty noise the earthquake and the dust.' Here σφαραγίζειν seems an active form of σφαραγέω, 'to crackle.' Hesych. ἐσφαράγιζον· ἐβόων· μετὰ ψόφου ἦχον. Flach and Schoemann read σὺν δ' ἄνεμοί τ' ἐνοσίς τε κονίην ἐσφαράγιζον, omitting the next distich. Probably we should read thus; βροντὴ δὲ στεροπή τε σὺν αἰθαλόεντι κεραυνῷ, κῆλα Διὸς μεγάλοιο, φέρον ἰαχήν (ἰαχὴν, see v. 678) τ' ἐνοπήν τε.

710. This verse reads like a later insertion.

711. πρὶν, before this final manifestation of the power of Zeus (cf. v. 687), and before the strength of Briareus and his brethren had been exerted. The subject to ἐμάχοντο is not οἱ θεοί, as Goettling supposes (for this would not allow of ἀλλήλοις being added), but the combatants on both sides.

712. ἐμμενέως, 'angrily.' See Scut. H. 429. Others interpret, 'perseveringly,' 'without intermission.'

714. ἄατος. On this doubtful word, where the second a is properly long, see Lexil. p. 3, and on Scut. H. 59. Γύης Goettling and Buttmann for Γύγης.

715. πέτρας, see sup. v. 675. By κατεσκίασαν the poet seems to mean κατέκρυψαν, κατεχωσαν.

716. ἐσκίασαν, cf. Virg. Æn. xii. 578, 'obumbrant aethera telis,' and Il. xvii. 366–9.

718. πέμψαν κ.τ.λ. There is something weak in πέμψαν καὶ ἔδησαν, for the more usual πέμψαντες, and we should have expected the binding to precede the conveying away to prison. In v. 732, it is said that the imprisoned Titans cannot get out, not because they are chained in Tartarus, but because a

[νικήσαντες χερσὶν ὑπερθύμους περ ἐόντας,]
τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
ἶσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἠερόεντα.
ἐννέα γὰρ νύκτας τε καὶ ἤματα χάλκεος ἄκμων
οὐρανόθεν κατιὼν δεκάτῃ ἐς γαῖαν ἵκοιτο·
ἐννέα δ' αὖ νύκτας τε καὶ ἤματα χάλκεος ἄκμων
ἐκ γαίης κατιὼν δεκάτῃ [δ'] ἐς Τάρταρ' ἵκοιτο·
τὸν πέρι χάλκεον ἕρκος ἐλήλαται· ἀμφὶ δέ μιν νὺξ

721. *Ἶσον* 722—4. *ἐννέα*

720. *ἔνερθ' ἀΐδης* LN. 721 seqq. In N the verses are in this order; 722, 725, 721. But 721 is thus read, *τόσσον δ' αὖ ἀπὸ γαίης ἐς Τάρταρον ἠερόεντα.* 725. *δεκάτῃ δ' ἐς τάρταρον ἵκοιτο* L, Ald. *δ' ἐς τάρταρον ἵκοι* N.

door is closed upon them. And v 719 is so feeble a verse that it is probably an interpolation. (It is omitted by Flach.) One may suspect the original reading to have been *καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης δήσαντες δεσμοῖσιν ἐν ἀργαλέοισιν ἔκευψαν τόσσον ἔνερθ' ὑπὸ γῆς κ.τ.λ.* But it is remarkable that this last verse seems to have been adapted from Il. viii 16, *τόσσον ἔνερθ' Ἄϊδεω δσον οὐρανὸς ἐστ' ἀπὸ γαίης*. Virgil copies but diversifies this description, Aen. vi. 577, 'Tum Tartarus ipse Bis patet in praeceps tantum, tenditque sub umbras, Quantus ad aetherium caeli suspectus Olympum.' From Homer or Hesiod Apollodorus took his statement, i 1, 2, *τόπος δὲ οὗτος* [Τάρταρος] *ἐραβώδης ἐστὶν ἐν Ἅιδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.* Aeschylus also copied this passage, Prom. 227, *ἐμοὶ δὲ βουλαῖς Ταρτάρου μελαμβαθὴς κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον αὐτοῖσι συμμάχοισι.*

721—3. These verses are wanting in several MSS. Ruhnken, followed by Gaisford, condemned v. 721. Flach omits 722—5, with Schoemann, and the Paris MS. Thus *τὸν πέρι* in 726 refers to *Τάρταρον* in 721. In other MSS. 723—4 are omitted, and in the Emmanuel and some others the order is inverted or otherwise changed. The occurrence of *χάλκεος ἄκμων* twice seems to have caused these disarrangements; or perhaps the two verses commencing with *ἐννέα* were at first transposed, or one of them omitted. The sense is, as the text now stands,—'The distance is equal between heaven and earth, and earth and Tartarus; for a mass of bronze would take nine days to fall through either space.' The idea of the *ἄκμων* probably originated in the actual fall of a mass of meteoric iron.

723 *δεκάτῃ δ'* Van Lennep, with many MSS. Goettling omits the *δ'*, by which the sense is somewhat benefited at the expense of the metre. If *δὲ* be genuine, it is added as if *κατίων* had preceded.

726—81. Here follows a long and minute description of Tartarus, its various parts, and the rebel powers confined therein. The conception and the language are alike fine, and they have the impress of a genuine antiquity in the main, though some verses may be interpolations. Hesiod's idea of Tartarus was nearly this.—A vast cavernous recess under the earth, extending indefinitely into Chaos, contained, as it were, an upper and a lower region. From the upper part of this dim abode, which was fenced round with a brazen wall, *χάλκεον ἕρκος*, v. 726, were seen, in the obscurity, and forming as it were the vault of the prison-house, the roots

τριστοιχεὶ κέχυται περὶ δειρήν· αὐτὰρ ὕπερθεν
γῆς ῥίζαι πεφύασι καὶ ἀτρυγέτοιο θαλάσσης.
ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἠερόεντι
κεκρύφαται βουλῇσι Διὸς νεφεληγερέταο
χώρῳ ἐν εὐρώεντι, πελώρης ἔσχατα γαίης.
τοῖς οὐκ ἐξιτόν ἐστι, πύλας δ' ἐπέθηκε Ποσειδέων

---

729. ἀϝερόεντι

---

728. πεφύκασι LN, Ald. 730. διὸς μεγάλοιο ἕκητι N. 731. πελώρης τ' N. 732. τοῖς οὐκ ἐξύπόντον ἐστὶ N.

---

of earth and sea. The highest part of this place is the δειρή, the entrance through earth, as food enters the body through the throat. But it is in the deepest and darkest spot, ὑπὸ ζόφῳ, v. 729, and perhaps in the region of the far west (sup. v. 622), that the rebel Titans are confined; the χάσμα μέγα of v. 740, from which there is no escape through the upper δειρή, because Poseidon has placed gates over the entrance. Virgil seems to allude to this lowest region, Aen. vi. 580, 'Hic genus antiquum Terrae, Titania pubes, Fulmine dejecti, fundo volvuntur in imo.' Milton borrowed hence the notion of the *depth* of hell, Parad. L. Bk. ii., "All unawares, fluttering his pinions vain, plumb down he drops Ten thousand fathoms deep.'

727. τριστοιχεὶ, 'in three rows,' 'in a triple fold.' The notion of a triple wall, triple darkness, &c., is common in the poets, as is the multiple of three, nine. Cf. Georg. iv. 480, 'novies Styx interfusa coercet.' Aen. vi. 549, 'sub rupe sinistra Maenia lata videt, triplici circumdata muro.' Ovid, Fast. iii. 801, 'Hunc triplici muro lucis incluserat atris Parcarum monitu Styx violenta trium.'

728. πεφύασι. This is a notable instance of that singular property of the epic perfect, the evanescence of the κ, and the shortening the long vowel before it, πεφυα for πεφυκα. So τεθνηώς, τεθνειώς, τεθνεώς, for τεθνηκώς, τεθνάναι, for τεθνηκέναι, Aesch. Ag. 522, and so εστηως (inf. v. 747), εστεως, εστως, &c. In φύω indeed, the υ seems only accidentally long, as in λυω and θυω, for we have φῦσις by the side of λῦσις and θῦσια. Homer has λῦω in Od. xxii. 343, and even the Attic poets sometimes used φῦειν and θῦειν. The elimination of the κ is however a singular phenomenon. Like the digamma it would seem in a certain sense to have been an arbitrary sound, and perhaps, as the forms commonly called *second* perfects are more common in the early epic, the κ did not originally form a part of the perfect termination. Dr Donaldson's opinion on this matter will be found in p. 185 of his larger Greek Grammar.

731. χώρῳ ἐν εὐρώεντι. 'Per loca senta situ,' Virg. Aen. vi. 462. As ἔσχατα is rather unusual for κατὰ τὰ ἔσχατα, or adverbially for πορρωτάτω, we should perhaps read χώρον ἐν εὐρώεντα. Compare ἐπ' ἐσχατιῇ v. 622. Gaisford, following Wolf, encloses this verse in brackets, and both Flach and Schoemann eject it. The passage seems to have been tampered with. The old reading may have been ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἠερόεντι χώρῳ ἐν εὐρώεντι πελώρης ἔσχατα γαίης ναίουσιν βουλῇσι Διὸς νεφεληγερέταο, τῶν οὐκ ἐξιτόν ἐστι, κ. τ. λ.

732. Ποσειδέων. To this god were attributed any mighty effects of nature in moving vast masses. The verbal ἐξιτὸν is remarkable, and perhaps ἅπαξ λεγόμενον. Aeschylus has ἔστι δ' οὐκ εὐεξόδον, Pers. 684.

χαλκείας, τοῖχος δὲ †περοίχεται ἀμφοτέρωθεν.
ἔνθα Γύης Κόττος τε καὶ Ὀβριάρεως μεγάθυμος
ναίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο.
ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἠερόεντος
πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος
ἐξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοί περ,
χάσμα μέγ', οὐδέ κε πάντα τελεσφόρον εἰς ἐνιαυτὸν

736. ἀϝερόεντι 739. ϝαργαλέ'

733. τεῖχος δὲ περίκειται N. τεῖχος δέ περ οἴκεται L, Ald. 734. ὀβριάρεος N. ὀβριάρεως (or ὁ βρ.) L, Ald. 736—7. ἔνθα δὲ γῆς δνοφερῆς καὶ οὐρανοῦ ἀ. N, omitting the intermediate words. 738. ἔασσιν N, Ald. 740. πάντα om. N.

733. περοίχεται was conjectured by Hermann for the vulg. περικεῖται δ'. It was afterwards restored by Goettling and Van Lennep from two or three copies, some others having τεῖχος δέ περ οἴκεται, while the Emmanuel MS. has τεῖχος δὲ περικεῖται. On the doubtful elision of the ι in περί see v. 678. Perhaps τοῖχος περὶ δ' οἴχεται, though οἴχεται is hardly the right verb, and possibly περιστάθη should be restored, or περιστίχει (περιστιχίζω, Aesch. Ag. 1354). By ἀμφοτέρωθεν he means that the wall is continuously built from the gate on both sides of it.

734—5. On the form Ὀβριάρεως, which is found in one MS. and the Aldine for ὁ Βριάρεως (a solecism), see on v. 617. Van Lennep edits ἔνθα Γύγης, Κόττος καὶ Βριάρεως μεγάθυμος. The MSS. as usual agree in Γύγης.

735. φύλακες πιστοί. Cf. Aesch. Prom. 990, ἢ πατρὶ φύναι Ζηνὶ πιστὸν ἄγγελον. The hundred-handed Giants had been released from their prison by Zeus, sup. v. 624, and are now appointed to the office of jailors over the conquered Titans. Apollodor. i. 2, 1, οἱ δὲ τούτοις ὑπλισθέντες κρατοῦσι Τιτάνων, καὶ καθείρξαντες αὐτοὺς ἐν τῷ Ταρτάρῳ τοὺς Ἑκατόγχειρας καθίστασαν φύλακας. Schol. δεῖ δὲ νοεῖν, ὅτι οὗτοι ἔκτος τοῦ τείχους ἐπιτηροῦσι τοὺς Τιτᾶνας, οὐδὲ ἐν τοῖς Τίτασι δεῖ νοεῖν οἰκοῦντας τούτους.

736—9. These lines seem merely to repeat in other words the description in v. 728. Indeed, v. 739 is borrowed directly from Il. xx. 65; and all these four verses are repeated inf. v. 807—10. It is possible indeed that from 736 to 745 is a varied account of Tartarus, added from another recension, and formerly standing in place of 721—9. The idea of *distance* would seem to have been differently described in these two recensions (or recitations of the early rhapsodists), by the χάλκεος ἄκμων in the one, and the year's journey from the entrance of Tartarus to the bottom (οὐδάς) in the other. There is something abrupt in v. 740, where χάσμα μέγ' should be exegetical of some preceding word different from πηγαὶ καὶ πείρατα, and also in the omission of τις before ἵκοιτο.—How the 'sources of sea and sky' (which were thought to touch in their extreme limits) can be said to have their site in Tartarus, will be understood from the note on v. 726.

740. τελεσφόρον ἐνιαυτὸν is a complete or solar year, the same as δέκα πλείους ἐνιαυτούς, sup. v. 636; or it may mean simply, 'for an entire and complete year,' viz. measured by the seasons in any general way. Here πάντα is not the nominative to ἵκοιτο, but for ὅλον. We must supply τις, the idea being, that the descent is so vast from the en-

οὔδας ἵκοιτ', εἰ πρῶτα πυλέων ἔντοσθε γένοιτο,
ἀλλά κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλῃ
[ἀργαλέη· δεινόν τε καὶ ἀθανάτοισι θεοῖσι
τοῦτο τέρας· καὶ νυκτὸς ἐρεμνῆς οἰκία δεινὰ
ἕστηκεν νεφέλῃς κεκαλυμμένα κυανέῃσι.] 745
Τῶν πρόσθ' Ἰαπετοῖο πάϊς ἔχει οὐρανὸν εὐρὺν
ἑστηὼς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν,
ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἆσσον ἰοῦσαι

744. ἡοικία

742. φέρει LN, Ald. 743. δεινή τε N. 744. ἰριβανῆς N. 746. τῶν πρὸς τ' Ald. 747. καὶ om. N. 748. ὅτι L. τε om. N. ἡμέρα τάσσον L, Ald.

trance of Tartarus to the bottom, that any one would be falling for a whole year, being driven to and fro, up and down, back and forward, by violent currents of wind. A storm is said προφέρειν, to carry any thing before it. Here the dative is superadded to signify 'storm upon storm.' Compare Opp. 579, Ἠώς τοι προφέρει μὲν ὁδοῦ, προφέρει δέ τε ἔργου. Il. vi. 345, ὥς μ' ὄφελ' ἤματι τῷ —οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα. Od. xx. 63, ἔπειτά μ' ἀναρπάξασα θύελλα οἴχοιτο προφέρουσα κατ' ἠρόεντα κέλευθα.

743—5. "Hi versus mire languent. Ineptissimum etiam est καὶ νυκτὸς ἐρεμνῆς οἰκία δεινὰ, quod cum sequentibus v. 746 seq. prorsus non cohaeret. Igitur eecluso utpote non profectos ab Hesiodo." *Goettling.* But, as Van Lennep observes, the position of the abode of night refers back to ἔνθα in v. 736, viz. in the extreme west. Nevertheless, v. 743 is like an interpolated verse, and it is not very clear to what τοῦτο τέρας exactly refers. These three verses may have been added to introduce the episode about Atlas, ὃς πρὸς ἑσπερου τόπους ἕστηκε, as Aeschylus said in Prom. 356. They are rejected by Flach. Schoemann supposes a *lacuna* of lost verses.

746. τῶν πρόσθε, προπάροιθε, in front of these abodes of night. Schol. πρὸ τῶν οἴκων, δηλονότι τῆς νυκτός. He adds, that there is an inconsistency in this account of Atlas. For how, he asks, could Atlas stand on the earth and support heaven, if heaven was so far from earth that a mass of iron would be nine days in falling? Accordingly Dr Flach omits v. 747. The poet's notion doubtless was, that Atlas held up the sky near its junction with earth in the far west. It is not said, either here or sup. v. 517 seqq., that Atlas was confined in Tartarus, though he was in penal servitude. —The common reading τε ἔχει τ' οὐρανὸν εὐρὺν, which has been altered to ἔχει on Hermann's conjecture, and from one of Goettling's MSS. Neither the middle verb nor the elision of the final αι is usual. (See Opp. 702.) The active is defended by the nearly similar passage sup. 517—19, Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης, where v. 747 occurs as v. 519. Van Lennep thinks ἔχεται may be defended by Il. xxi. 531, but there ἔχεσθε is the imperative.

748. ὅθι, in the place where, οἱ, viz. in the west. This locality is expressed by a singular metaphor (derived, probably, from the change of night-watches), 'Where Night and Day approaching (viz. when going in opposite directions), greet each other as they pass the mighty threshold,' or as Night steps upon the earth and Day sinks or descends beneath it. Schol. ἡ νὺξ καὶ ἡ ἡμέρα χωριζόμεναι ἀπ' ἀλλήλων προσαγορευουσιν ἀναντῶσαι ἀλλήλας. Compare Od. x.

ἀλλήλας προσέειπον, ἀμειβόμεναι μέγαν οὐδὸν,
χάλκεον. ἡ μὲν ἔσω *κατεβήσετο, ἡ δὲ θύραζε
ἔρχεται, οὐδέ ποτ' ἀμφοτέρας δόμος ἐντὸς ἐέργει,
ἀλλ' αἰεὶ ἑτέρη γε δόμων ἔκτοσθεν ἐοῦσα
γαῖαν ἐπιστρέφεται, ἡ δ' αὖ δόμου ἐντὸς ἐοῦσα
μίμνει τὴν αὐτῆς ὥρην ὁδοῦ, ἔστ' ἂν ἵκηται·
ἡ μὲν ἐπιχθονίοισι φάος πολυδερκὲς ἔχουσα,
ἡ δ' Ὕπνον μετὰ χερσὶ, κασίγνητον Θανάτοιο,
[Νὺξ ὀλοὴ, νεφέλῃ κεκαλυμμένη ἠεροειδεῖ.
Ἔνθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν,
Ὕπνος καὶ Θάνατος, δεινοὶ θεοί· οὐδέ ποτ' αὐτοὺς
Ἠέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν

---

749. προσέειπον 751. ἔέργει 757. ἀεροειδεῖ 758. ἑοικία

---

749. ἀλλήλοις N. 750. καταβήσεται MSS. 754. τῆς αὐτῆς L. τὴν αὐτῆς N, Ald. 755. ἐπιχθονίησι N. 758. ἀρτεμαῖς N.

82, ὅθι τοιμένα πολλὴν ἠπύει εἰσελάων, ὁ δὲ τ' ἐξελάων ὑπακούει.—There is a variant ἀμφὶ ἑοῦσαι, but it has less authority and gives an inferior sense. For ἡμέρη there are variants ἤματι and ἤμερα. The plural was first written on account of ἑοῦσαι, and then the final ι was mistaken for τ, giving the Aldine τᾶσσον, and leaving ἤμερα.

749. μέγαν οὐδόν. The idea is that of steps leading to a vast portal, through which guards pass to keep watch outside. For the expression cf. Theocr. ii. 104, ἤρτει θύρας ὑπὲρ οὐδὸν ἀμειβόμενον ποδὶ κούφῳ. Aesch. Cho. 562, εἰ δ' οὖν ἀμείψω βαλὸν ἑρκειον πυλῶν. *Ibid.* 952, τάχα δὲ παντελὴς χρόνος ἀμείψεται πρόθυρα δωμάτων.

750. καταβήσεται, 'descensum est,' is a less probable sense than κατεβήσετο (the epic aorist), *descendere solet*. Day retires, as it were, into the subterranean palace of night, and then Night leaves her own abode, comes upon the earth from the western door, and leaves it by a similar door in the east at the moment when Day reappears at that door.

754. αὐτῆς does not agree with ὁδοῦ, as if for τῆς αὐτῆς (see on Scut. H. 35), but stands for the emphatic ἑαυτῆς, which is not an epic form; 'she awaits her own time for the journey, until it shall have arrived.'

755—7. These lines are enclosed in brackets by Gaisford and Fluch after Heyne and Wolf. It seems more likely that v. 757—61 in part belonged to a different recension, or were the interpolations of rhapsodists, especially as v. 760 is read in Od. xi. 16, and the feeble line that follows seems modified from ibid. 17, 18; οὐθ' ὁπόθ' ἂν στείχησι πρὸς οὐρανὸν ἀστερόεντα, οὔθ' ὅτ' ἂν ἂψ ἐπὶ γαῖαν ἂτ' οὐρανόθεν πρατράπηται. It may be added, that Ὕπνος κασιγνητὸς Θανάτοιο, 'consanguineus letisopor,' Aen. vi. 278, occurs also in Il. xiv. 231. See sup. v. 212. It is not improbable that the original passage contained only v. 754 followed by 758 and 762 seqq., the names not having been specified, but only the attributes of Sleep and Death described. Fluch has ejected 759–61.

οὐρανὸν εἰσανιὼν οὐδ' οὐρανόθεν καταβαίνων.]
τῶν ἕτερος μὲν γῆν τε καὶ εὐρέα νῶτα θαλάσσης
ἥσυχος ἀνστρέφεται καὶ μείλιχος ἀνθρώποισι,
τοῦ δὲ σιδηρέη μὲν κραδίη, χάλκεον δέ οἱ ἦτορ
νηλεὲς ἐν στήθεσσιν· ἔχει δ' ὃν πρῶτα λάβησιν
ἀνθρώπων· ἐχθρὸς δὲ καὶ ἀθανάτοισι θεοῖσιν.
Ἔνθα θεοῦ χθονίου πρόσθεν δόμοι ἠχήεντες,
[ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείης,]
ἑστᾶσιν, δεινὸς δὲ κύων προπάροιθε φυλάσσει,
νηλειὴς, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἰόντας
σαίνει ὁμῶς οὐρῇ τε καὶ οὔασιν ἀμφοτέροισιν,
ἐξελθεῖν δ' οὐκ αὖτις ἐᾷ πάλιν, ἀλλὰ δοκεύων
ἐσθίει ὅν κε λάβησι πυλέων ἔκτοσθεν ἰόντα
[ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείης.]
Ἔνθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισι,

---

764. ϝοι 768. 774. Ἀϝίδεω

---

764. σιδήρη Ald. 768. ἐπαινεῖς N. 771. οὐρανῆ τε N. 774. om. N. ἀΐδαο L, Ald.

---

763. ἥσυχος καὶ μείλιχος. On this principle Latona, the goddess of Night, is called ἤπιος καὶ μείλιχος, sup. v. 406.

767. πρόσθεν, in front of the abode of Sleep and Death is the dwelling of Hades and Proserpine. Compare τῶν πρόσθε in v. 746. One can hardly doubt that the next verse has been interpolated from Od. x. 534 xi 47. Wolf supposed it to have been a marginal comment on θεοῦ χθονίου. It occurs again, at least in the majority of MSS., as v. 774.—On ἐπαίνης, which Buttmann would write ἐπ' αἰνῆς, see the Lexilogus in v.

770. The syntax appears to be, τοὺς μὲν εἰσιόντας σαίνει, though perhaps σαίνειν ἔς τινα may be defended—ἀμφοτέροις, viz both ears on every one of his fifty or hundred heads; for there is a discrepancy in this respect with v. 312 sup.

772. ἐξελθεῖν. The Schol. cites Aesch. Pers. 684—6, οἰκτρως καλεῖσθε μ', ἔστι δ' οὐκ εὐεξοδον.

774. Omitted in many copies, and certainly needless in this place. Cf. v. 768.

775. ἔνθα, in continuation of v. 758 and 767, viz. near the abode of night.—θυγάτηρ πρεσβυτάτη, the eldest as well as most venerated, προφερεστάτη ἁπασεων, sup. v. 361.—κλυτὰ δώματα, perhaps 'sounding halls,' like δόμοι ἠχήεντες, sup. v. 767, κλυτὸς Ὠκεανος v. 271. Cf. κλυτὰ δώματα ναίειν in v. 303. As an epithet to *persons* (inf. 927. 956), it may rather mean 'renowned.'—This episode about *Styx* is of considerable interest, and evidently of great antiquity. Derived from a root meaning 'to shudder,' it was held to be the one infernal power of which the celestial gods stood in dread, and the majesty of which they dared not violate. This special prerogative had been conferred on Styx sup. v. 397—9. Hesiod's conception of it seems to have been rather vague: it rose from a cavern beneath the earth (having its ultimate source,

δεινὴ Στὺξ, θυγάτηρ ἀψορρόου Ὠκεανοῖο
πρεσβυτάτη. νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει
μακρῇσιν πέτρῃσι κατηρεφέ᾽· ἀμφὶ δὲ πάντῃ
κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται.
παῦρα δὲ Θαύμαντος θυγάτηρ πόδας ὠκέα Ἶρις
ἀγγελίης πωλεῖται ἐπ᾽ εὐρέα νῶτα θαλάσσης,
ὁππότ᾽ ἔρις καὶ νεῖκος ἐν ἀθανάτοισιν ὄρηται.
καί ῥ᾽ ὅστις ψεύδηται Ὀλύμπια δώματ᾽ ἐχόντων,
Ζεὺς δέ τε Ἶριν ἔπεμψε θεῶν μέγαν ὅρκον ἐνεῖκαι

---

770. ἀψορρέου 780. Fīpις 784. Fīριν

---

781. ἀγελίην N. ἀγγελίης L, Ald.

---

like all other rivers, from Oceanus), but appeared on the surface of the earth falling from a rock (v 792). In later times, at least, the Styx was thought to flow into Lake Avernus. But there was a spring so called in Arcadia, Pausan. viii chap 18.

779 *κίοσιν*. The notion seems borrowed from a grotto having white stalagmites that formed supporting pillars to the roof —*πρὸς οὐρανὸν* perhaps means, 'reaching upwards to the base or foundation of heaven,' viz. in Tartarus, sup. v 737. Cf. Eur. Bacch. 1082, *πρὸς οὐρανὸν καὶ γαῖαν ἐστήριζε φῶς σεμνοῦ πυρός*. Scholl *τοῦτο καθ᾽ ὑπερβολὴν, οὐ γὰρ ἄχρι οὐρανοῦ οἱ κίονες ἐκ Ταρτάρου*. There is a confusion between the subterranean abode of a goddess, and the subterranean cave of a deprecated spring.

780—2 Gaisford and Flach reject these lines after Wolf and Heyne, who condemn also v. 783. To remove them however would be a great detriment to the sense. 'But seldom does Iris go to and fro (from Heaven to Tartarus and back) with a message over the wide surface of the sea, (namely,) when strife and dispute shall have arisen among the immortals, and whoever of (whenever any one) those dwelling in Olympus shall speak falsely, then truly does Zeus send Iris to bring, as a mighty oath for the gods, from afar in a golden flagon the much-celebrated water.' There is nothing obscure here but the use of *Ζεὺς δέ τε* for *Ζεὺς δή τοι* (*Ζεὺς τότε* Flach.) in v. 784.

781 The MSS vary between *ἀγγελίη, ἀγγελίης, ἀγγελιην*. This is a difficult Homeric word, for which the reader should refer to Buttmann's discussion in the Lexilogus (in v). He shows that many of the grammarians believed in a nominative *ὁ ἀγγελίης*. Between the genitive and the cognate accusative it is difficult to decide. We find in Homer, Il iii 206, *ἦδη γὰρ καὶ δεῦρό ποτ᾽ ἦλυθε δῖος Ὀδυσσεὺς σεῦ ἕνεκ᾽ ἀγγελίης* In xii 252, *ἦέ τεν ἀγγελίην μετ᾽ ἴμ᾽ ἦλυθες*; ib xv. 610, *ἀγγελίης οἴχεσκε*. But in xi. 110, *ἀγγελίην ἀλεύατο* occurs. Goettling attempts to explain the genitive as in *πρῆσσειν ὁδὸν, θεῶν πεδόν*, &c. Van Lennep adopts the reading *ἀγγελίη*, the thing being used for the person.

783 Flach reads with Gerhard *καί ῥ᾽ ὅτε τις ψ*. Van Lennep assents to Goettling's explanation of the syntax, *καὶ ὅπότε τις ψεύδηται, ὅπτιος ἐστ᾽ ἐκ τ*.

784 *μέγαν ὅρκον* The water itself is so called, because ὅρκος properly means any object to swear by See v 100

τηλόθεν ἐν χρυσέῃ προχόῳ, πολυώνυμον ὕδωρ,
ψυχρὸν, ὅ τ' ἐκ πέτρης καταλείβεται ἠλιβάτοιο
ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης
ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν
Ὠκεανοῖο κέρας· δεκάτη δ' ἐπὶ μοῖρα δέδασται.
ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης
δίνῃς ἀργυρέῃς εἱλιγμένος εἰς ἅλα πίπτει,
ἡ δὲ μί' ἐκ πέτρης προρέει μέγα πῆμα θεοῖσιν.

---

788. ῥέϝει 790. ἐννέϝα 791. ϝειλιγμένος 792. προρέϝει

---

785. πολϋόμβρϊμον N. 786. πέτρας N. 787. πολλὸν δ' ὑπὸ L, Ald. 788. ποταμοῦ N. 791. εἰλιγμένα N. 792. προῤῥέει N.

---

785. "πολυώνυμος dicitur Styx quod multa est in ore poetarum." *Goettling.* Schol. ὀνομαστὸν, τίμιον, ἢ ἔνδοξον, ἢ πολλάκις ὑπὸ πολλῶν ὀνομαζόμενον, διὰ τοὺς ὅρκους. So the cave of Typhoeus in Cilicia is called πολυώνυμον, Pind. Pyth. i. 17.

786. ψυχρόν. This probably alludes to the physical meaning of Styx. See on v. 775.—καταλείβεται, as Homer calls it τὸ κατειβόμενον Στυγὸς ὕδωρ, Od. v. 185. Il. xv. 37.

789. κέρας, a branch, ἀπορρώξ. Thuc. i. 110, τριήρεις διάδοχοι πλέουσαι ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρας. Van Lennep well compares Apoll. Rhod. iv. 1282, where the Ister is called ὕπατον κέρας Ὠκεανοῖο.—δεκάτη μοῖρα, a tenth share of the water of Oceanus is allotted to Styx, which therefore πολλὸν ῥέει, v. 787—8.

790. ἐννέα, viz. κερατα, the accusative after εἰλιγμένος, the subject of which is Ὠκεανός. Translate:—'nine indeed (out of ten) channels ocean conveys in zig-zag courses with clear eddies round the earth and the broad expanse of the sea, and (so at last) falls into the brine; but this one (viz. the Styx, or tenth portion) flows from a rock, a great harm to the gods.' The passage is difficult, but is capable of a better and simpler meaning than that given by some interpreters. By περὶ γῆν κ.τ.λ. the subterranean courses of the rivers appear to be meant, as described in Georg. iv. 366, 'Omnia sub magna labentia flumina terra Spectabat diversa locis, Phasimque Lycumque,' &c. These rivers, like the Styx itself, ultimately appear on earth and fall into the inner seas, viz. the Mediterranean or Pontus. The Schol. has this comment.—πολὺ δὲ ὑπὸ τὴν γῆν διὰ τοῦ Ὠκεανοῦ λαθραίως παρέρχεται τὸ ὕδωρ τῆς Στυγὸς, καὶ οὗτος. (There is some corruption here. He adds,) ἔστι δὲ τὸ ἐκεῖ ὕδωρ τῆς Στυγὸς τὸ δεκατον μέρος τοῦ Ὠκεανείου ὕδατος, ὡς ἔχειν τὸ λοιπὸν ὕδωρ τοῦ Ὠκεανοῦ μοίρας ἐννέα, τὸ δὲ τῆς Στυγὸς μίαν. The superstitious dread of the Styx (a stream cascading from a rock in Arcadia) arose from its being in a solitary and weird-looking place, and also from the water disappearing in a 'swallow,' which was supposed to conduct it to the underworld.—As for εἰλιγμένος, (for which the Emmanuel MS. has εἰλιγμένα,) Hesiod used it also of the tortuous course of the Cephisus, frag. cci., καί τε δι' Ὀρχομενοῦ εἰλιγμένος εἶσι δράκων ὥς. (The sister stream *Hissus* might seem to be derived from this very verb.) Euripides used the same participle in the *Theseus* (frag. 385, 7) to describe the letter Σ, τρίτον δὲ βόστρυχός τις ὡς εἰλιγμένος.

792. μεγα πῆμα. See on v. 400.

ὅς κεν τὴν ἐπίορκον ἀπολείψας ἐπομόσσῃ
ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου,
κεῖται νήϋτμος τετελεσμένον εἰς ἐνιαυτὸν,
οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἔρχεται ἆσσον
βρώσιος, ἀλλά τε κεῖται ἀνάπνευστος καὶ ἄνυδρος
στρωτοῖς ἐν λεχέεσσι, κακὸν δ' ἐπὶ κῶμα καλύπτει.
αὐτὰρ ἐπὴν νοῦσον τελέσῃ μέγαν εἰς ἐνιαυτὸν,
ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἆθλος·
εἰνάετες δὲ θεῶν ἀπομείρεται αἰὲν ἐόντων,
οὐδέ ποτ' ἐς βουλὴν ἐπιμίσγεται οὐδ' ἐπὶ δαῖτας
ἐννέα πάντ' ἔτεα· δεκάτῳ δ' ἐπιμίσγεται αὖτις
εἰρέας ἀθανάτων, οἳ Ὀλύμπια δώματ' ἔχουσι.

---

801. εἰνάΓετες 803. ἐννέΓα πάντα Γέτεα 804. Γείρας?

---

793. τὸν—ἐπομώσει N. ἀπολείψας LN, Ald. 795. νήπτομος L, Ald. 797. βρόσιος L. 799. νοῦ σου N. 800. χαλαιπώτατος L. χαλεπώτατος Ald. χαλεπώτερος N.

---

793. ἀπολείψας, 'having taken up this water as a libation.' Cf. v. 785 — ἐπίορκον, perhaps agreeing with τὴν, 'in witness of an oath.' Otherwise, we must understand ἐπίορκον ὅρκον ἐπομόσσῃ. Perhaps too the poet intended ἐπομνύναι ἀθανάτων, 'to swear by the immortals,' to be taken together like ἐπώνυμος or ἐπωνομασμένος τινός. See Opp. 194.

795 νήϋτμος, 'breathless,' from ἀΰτμή. Schol γρ. νηθπτομος, a variant which probably gave rise to νήπτομος, found in the Aldine and others.

797. ἀλλά τε. Perhaps ἀλλ' ὅγε. But see sup. on v. 8. Goettling is certainly wrong in saying "Huic τε v. 798 respondet δὲ in κακὸν δε."—ἀνάπνευστος can only be explained by ἀνὰ having the negative sense of *a* (see on ἀνάελπτα, v 660, and cf. ἀνάεδνον (ἀνέεδνον), Il. ix. 146). But ἀναπνεῖν means 'to respire,' hence ἄμπνευστος might mean 'having drawn breath,' and ἀνάμπνευστος 'breathless.' Either this form of the word should be restored, or Hermann's ἄμ' ἄπνευστος.

798. κῶμα, 'a trance,' 'a lethargy.' This word is used in Il. xiv. 359. Od. xviii. 201.

799. The μέγας ἐνιαυτὸς is either the same as the τετελεσμένος or τελεσφόρος ἐνιαυτὸς, sup. v. 740, 'a full year,' or, as Goettling thinks, not a single year, but a cycle of eight years (ἐννατηρὶς) is meant.—νοῦσον τελέσῃ, sc. διατελέσῃ εἰς ἐνιαυτὸν καρτερῶν, πάσχων. The common phrase τελευτᾶν ἔς τι explains this syntax.

801 ἀπομείρεται. See on Opp. 578. Van Lennep prefers the form ἀπαμείρεται with several MSS. here, and the Cod Gale in the former place.—Between ἐννάετες and the Homeric form εἰνάετες the MSS. vary. Van Lennep prefers the former, which is the common reading, comparing ἐννατήρου in Opp. 436. There may have been a primitive form ἐνΓέα by the side of ἐννέΓα.

802. The full construction perhaps is, οὐδὲ ἐς βουλὴν ἰὼν ἐπιμίσγεται τοῖς βουλεύουσιν. Van Lennep well compares Il. xviii. 215, στὴ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς μίσγετο.

804. εἰρέας, the conversationa, λέσχας.

τοῖον ἄρ' ὅρκον ἔθεντο θεοὶ Στυγὸς ἄφθιτον ὕδωρ,
[ὠγύγιον, τό θ' ἵησι καταστυφέλου διὰ χώρου.]
[Ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἠερόεντος
πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος
ἑξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοὶ περ.]
ἔνθα δὲ μαρμάρεαί τε πύλαι καὶ χάλκεος οὐδὸς,
ἀστεμφής, ῥίζῃσι διηνεκέεσσιν ἀρηρὼς,
αὐτοφυής· πρόσθεν δὲ θεῶν ἕκτοσθεν ἁπάντων

807. ἀερόεντος 810. ϝαργαλέα

806. τὸ δ'—καταταφελοῦ N. 809. ἴασιν N, Ald. 811. λάϊνος οὐδὸς L. 812. ἀστεμφὴς L.

See on εἰρεῦσαι, sup. v. 38. Homer uses εἶρειν and εἶρα (Il. xviii. 531), Hesiod εἴρειν and εἰρέα. Ruhnken remarks that the form εἶρεα is not mentioned by any of the old lexicographers, and would read εἴρατα.

805. ἔθεντο θεοί Zeus appointed this honour as a special prerogative of Styx, sup. v. 400; but here the gods are said to have adopted it for themselves.

806. Perhaps this verse is an addition, it is rejected by Fluch also. The epithet ὠγύγιον seems to mean 'dark' (see on Aesch. Eum. 389). As the Thebans had their Ὠγυγίαι πύλαι, it may have been a Boeotic word, and so employed by Hesiod. But the Styx is strangely said ἱέναι ὕδωρ διὰ χώρου. Probably we must supply ῥέουσα, and suppose the epithet to refer to ἐκ πέτρης in v. 786. The more common word applied to rocks is στυφελός, which combines the two notions of 'hard' and 'dry.' Cf Aesch. Prom. 707 Soph. Antig. 250. Hesych. καταστυφελοῦ· καταξήρου Id κατάστυφλον· κατάξηρον· καὶ ἡμεῖς δὲ τὰς ἀνεργάστους χώρας καὶ σκληρὰς Στυφλὰς καλοῦμεν

807—10. These four lines have already occurred at v. 736, and their recurrence here is an evidence of disjointed portions of this poem having been variously put together. Gaisford, Fluch, and Goettling, after Wolf, enclose in brackets from 807 to 819. The frequent use of the commencement ἔνθα δὲ or ἔνθα (e. g. 720, 734, 736, 758, 767, 775, 807, 811) facilitated the repetition of similar descriptive passages. Assuming only 807—10 to be wrongly added in this place, ἔνθα δὲ in v. 811 must refer to the gates placed over Tartarus by Poseidon, v. 733, which were there called χάλκειαι, but are here μαρμάρεαι, meaning perhaps simply 'bright' Photius, μαρμαρέην· λαμπράν. Cf. Il. xiv. 273, ἅλα μαρμαρέην and xvii. 594, αἰγίδα μαρμαρέην. *Iliad* viii. 15, ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός.

812 ἀστεμφής, firm, immoveable, ἀείσηστος, sup. v. 748 Il. iii. 219 —ῥίζῃσι, deeply infixed or implanted in the earth with natural and not artificial foundations. Cf Oed. Col. 1590, τὸν καταῤῥάκτην ὄδὸν χαλκοῖς βάθρασι γῆθεν ἐρριζωμένον. This line closely resembles Il. xii. 134, ὄρυες—ῥίζῃσι μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι.

813 πρόσθεν. This appears to coincide with ἔνθα in v. 734 Van Lennep explains, "Non *ante* sed *ultra* illud limen." But there is no reason why πρόσθε should have a different sense here and in 746, 767, viz. *in front* of the gates. Here however not the rebel Titans, but the hundred-handed giants, their keepers, were posted as sentinels. There is less difficulty in πέρην χάεος,

Τιτῆνες ναίουσι πέρην Χάεος ζοφεροῖο.
αὐτὰρ ἐρισμαράγοιο Διὸς κλειτοὶ ἐπίκουροι
δώματα ναιετάουσιν ἐπ' Ὠκεανοῖο θεμέθλοις,
Κόττος τ' ἠδὲ Γύης· Βριάρεών γε μὲν ἠΰν ἐόντα
γαμβρὸν ἑὸν ποίησε βαρύκτυπος Ἐννοσίγαιος,
δῶκε δὲ Κυμοπόλειαν ὀπυίειν, θυγατέρα ἦν.
Αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασε Ζεὺς,
ὁπλότατον τέκε παῖδα Τυφωέα Γαῖα πελώρη
Ταρτάρου ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην.
οὗ χεῖρες μὲν ἔασιν ἐπ' ἰσχύϊ ἔργματ' ἔχουσαι,

---

814. χάϝεος 815. Δ, ϝὸς 818. ἐϝόν 819. σϝήν (σφήν) 823. ϝέργματ'

---

814. μένουσι N. 815. κλειτοί τ' L. 819. ὀπυίει N. 820. ἐξ οὐρανοῦ ἐξελασχε N. 821. τυφϋέα N. 823. ἔασσιν Ald.

---

which means in the part of Tartarus across the great gulf, and furthest removed from the celestial gods. The guards or sentinels dwell close to the upper entrance of Tartarus, and therefore near to the πόντου πηγαί (v. 738) and ὠκεανοῖο θεμέθλα, the under parts, as it were, seen from below, of sea and earth.

817. γε μὲν, 'but,' i.e. there are two out of three who continue to keep guard over the Titans, sup. 735. From the contiguity of their habitation to Oceanus, we may suppose that Poseidon selected the favoured one for his son-in-law. K. O. Muller observes (Hist. Gr. Lit. p. 91) that Poseidon and Briareus seem to have had in some countries a common worship. Thus Briareus is said to be called Αἰγαίων by mortal men, Il. i. 404, and Αἰγαίων is also a name of Poseidon (Hesych. ἐνάλιος θεός). Sup. 626 it was said that Briareus Cottus and Gyes had been released from bondage for their services to Zeus; here they seem transferred to some happy land, some μακάρων νῆσος. To this Pindar alludes, Pyth. iv. 291, λῦσε δὲ Ζεὺς ἀφθίτους Τιτᾶνας.

819. ἦν evidently takes both the σ and the ϝ, or in other words, the aspirated digamma. The metre requires σϝην or σφήν. So Scut. H. 59, αὐτὸν καὶ πατέρα ὃν Ἄρη. Il. xiii. 376, ὁ δ' ὑπέσχετο θυγατέρα ἦν, and Od. xix. 400, θυγατέρος ἦς. Od. ix. 461, ὣς εἰπὼν τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε. The ἐ in ἑὸν is from another form, ϝὸν for σϝὸν, or ϝεόν.

820. Hesiod continues his account of the Titanic race, and the doom which they received from the victorious Zeus. This Typhoeus, the god of volcanoes and earthquakes (see v. 306–7), was born after the expulsion of the Titans from heaven, and became a second and hardly less formidable adversary of Zeus. Muller (Hist. Gr. Lit. p. 91) calls this episode "an after-piece to the battle of the Titans." Goettling thinks that it should follow v. 452, and so conclude the first part of the Theogony. Compare Apollodor. i. 6, 3, ὡς δὲ ἐκράτησαν οἱ θεοὶ τῶν Γιγάντων, Γῆ μᾶλλον χολωθεῖσα μίγνυται Ταρτάρῳ, καὶ γεννᾷ Τυφῶνα ἐν Κιλικίᾳ, μεμιγμένην ἔχοντα φύσιν ἀνδρὸς καὶ θηρίου. Aeschylus calls the monster γηγενής, as born from Earth, Prom. 359. Pindar, Pyth. i. 25, mentions it as κεῖνο ἕρπετον.

823. ἐπ' ἰσχύϊ. Van Lennep explains this, 'for strength,' 'whose hands are engaged in actions to show his strength.' Hesych. ἔργματα πράγματα. Perhaps he took it to mean 'whose hands were

καὶ πόδες ἀκάματοι κρατεροῦ θεοῦ· ἐκ δέ οἱ ὤμων
ἦν ἑκατὸν κεφαλαὶ ὄφιος, δεινοῖο δράκοντος,
γλώσσῃσι δνοφερῇσι λελειχμότος, ἐκ δέ οἱ ὄσσων
θεσπεσίῃς κεφαλῇσιν ὑπ' ὀφρύσι πῦρ ἀμάρυσσε.
[πασέων δ' ἐκ κεφαλέων πῦρ καίετο δερκομένοιο.]
φωναὶ δ' ἐν πάσῃσιν ἔσαν δεινῆς κεφαλῇσι
παντοίην ὄπ' ἰεῖσαι, ἀθέσφατον. ἄλλοτε μὲν γὰρ
φθέγγονθ' ὥστε θεοῖσι συνιέμεν, ἄλλοτε δ' αὖτε

824—6. *Foi* 828. *κάϝετο*

825. *κρατεροῖο* N. 826. λελιχμότος N. λελειχμότος (?) L. (gl λείχοντος.) λελειχμότες Ald. οὐδέ οἱ ὄσσων N. 828. δ' om. N. πασῶν δ' L. πασσῶν δ' Ald. 830. ἰεῖσαι MSS.

strong in action.' But the phrase is difficult to explain. It may mean, 'besides,' 'over and above,' his strength; having both power and the desire to exert it. So sup. v. 153, *ἰσχὺς δ' ἄπλητος κρατερῇ μεγάλῳ ἐπὶ εἴδει*. Also v. 146, *βίη ἐπὶ ἔργοις*. Aesch Theb 549, *χεὶρ δρᾷ τὸ δρᾶσιμον*. Flach reads *οὐ χεῖρες μὲν ἄϝαπτοι ἐπ' ἰσχυῖ ϝέργματ' ἔχουσαι*, Schoemann having proposed *ἄαπτοι* for *ἄϝασιν*.

825 On *ἦν* for *ἦσαν* (or *ἔσαν*) see v. 321. Aristophanes seems to copy this passage, Pac. 756, *ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο Περὶ τὴν κεφαλήν*. Apollodor i 6, 3, *χεῖρας δὲ εἶχε (Τυφὼν), τὴν μὲν ἐπὶ τὴν ἑσπέραν ἐκτεινομένην, τὴν δὲ ἐπὶ τὰς ἀνατολάς· ἐκ τούτων δὲ ἐξεῖχον ἑκατὸν κεφαλαὶ δρακόντων,—πῦρ δὲ ἐβερκετο τοῖς ὄμμασι*.

826. The masculine λελειχμότες, the reading of most copies, and as such retained by Goettling and Van Lennep (who however gives λελιχμότες), is capable of defence, since *κεφαλαὶ ὄφιων* is virtually the same as *ὄφεις*. Compare sup. v. 591—3, *φυλα γυναικῶν— σύμφυρτοι*. Gaisford edits λελειχμότος, with two or three MSS. The anomalous perfect λελειχμα or λέλιχμα must be referred to λείχω, λειχμών, λίχμημι, though the regular form would be λελειχα. See on Scut. H. v. 235, and Buttm. Lexil. p. 347, note. Perhaps λελειχμότες is the result of two readings, λελιχμότες and λελειχότες. Curtius, Gr. Et 488, says, "it would be possible to bring forward the Hesiodic λελειχμότες and derive its μ from *F*." Perhaps it is a rhapsodist's coinage from λίχμαω = λιχμάω. *ἐκ δέ οἱ κ.τ.λ.*, 'And from the eyes in his monstrous heads under the eyebrows fire flashed.'

828. This verse is thought by Wolf and others to have belonged to another recension, in place of the two preceding. It is enclosed in brackets by Gaisford and Goettling, ejected by Flach.

830. The vulgate *ἰεῖσαι* seems incapable of defence, while the ϝ before the aspirate has some analogy in the Aeolic *ὄϝφις*. One or two MSS. only give *ὀφ' ἰεῖσαι*.

831 *θεοῖσι* should properly have been *θεοῦς*. The dative is difficult to explain. Perhaps it is a confused construction for *φθέγγοντο ὥστε συνετοὺς εἶναι θεοῖς*. Van Lennep would supply *ἐξεῖναι*, "ut dus (heeret) intelligere." The various sounds here described, and compared to the noises made by animals, are to be referred to the earthquake-rumblings and other strange sounds which commonly precede eruptions. These sounds are called 'intelligible to the gods,' either because they were not intelligible to others, or because they knew that rebellion and hostility were intended

ταύρου ἐριβρύχεω, μένος ἀσχέτου, ἠΰσσαν ἀγαύρου,
ἄλλοτε δ' αὖτε λέοντος ἀναιδέα θυμὸν ἔχοντος,
ἄλλοτε δ' αὖ σκυλάκεσσιν ἐοικότα, θαύματ' ἀκοῦσαι,
ἄλλοτε δ' αὖ ῥοίζεσχ', ὑπὸ δ' ἤχεεν οὔρεα μακρά.
καί νύ κεν ἔπλετο ἔργον ἀμήχανον ἤματι κείνῳ,
καί κεν ὅγε θνητοῖσι καὶ ἀθανάτοισιν ἄναξεν,
εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
σκληρὸν δ' ἐβρόντησε καὶ ὄμβριμον, ἀμφὶ δὲ γαῖα
σμερδαλέον κονάβησε καὶ οὐρανὸς εὐρὺς ὕπερθεν,
πόντος τ' Ὠκεανοῦ τε ῥοαὶ καὶ τάρταρα γαίης.
ποσσὶ δ' ὑπ' ἀθανάτοισι μέγας πελεμίζετ' Ὄλυμπος
ὀρνυμένοιο ἄνακτος· ἐπεστενάχιζε δὲ γαῖα.
καῦμα δ' ὑπ' ἀμφοτέρων κάτεχεν ἰοειδέα πόντον

---

834. *Fεϝοικότα θάϝματα* 836. *Fέργον* 837. *Fάναξεν*
843. *Fάνακτος* 844. *κάϝμα Fιοϝειδέα.*

---

832. *ἐριβρύχεω μένος ἄσχετον* L. *ἄσχετον* N. 834. om. N. 835. *ῥοίζεσχ'* L. Ald. *ῥοίζεσχ'* N. 837. *ὄδε* N. 839. *σκληρόν τ'* N. *ὄβριμον* N. *γαῖαν* N. 840. *οὐρανὸν ἐγγὺς* N. 842. *πολεμίζετ'* N. 843. *ὑπεστονάχιζε* N. 844. *ἀμφοτερήνων* N.

---

832. *ταύρου*, viz *φωναὶ ἦσαν*, v. 829. But *ἐοικότα* in v. 831 depends again on *φθέγγοιτο*. Aeschylus, who has rather closely copied this passage in Prom 360 seqq., says nothing about a tauriform shape:—

ἀντέστη θεοῖς
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον·
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ.

But Ovid, also alluding to this passage, Fast. II. 799, describes the monster as half serpent, half bull-shaped, 'Matre satus Terra, monstrum mirabile, taurus Parte sui serpens posteriore fuit.' Hesiod, indeed, only says that his *τοίσε* was like that of a bull. But *δασὺ* is not the right word, and moreover it should be *Fυσσα*. Perhaps *δόσε δ' ἀγαύρου*, *torva tuentis*.

835. Most copies give *ῥοίζασχ'*, which would imply a present tense in *—άω* or *—άζω*. See Scut. H. 480. Goettling gives *ῥοίζεσχ'* with the Emmanuel MS. (which omits v. 834). Some copies have *ῥοίζος ἔσχ'* or *ἔχε*. Properly, *ῥοιζέω* is 'to whizz,' 'to rustle,' 'to hiss.' But Hesiod seems to have used *ῥοιζω*. Perhaps, *ἄλλοτε δ' αὖ ῥοιζῳ ὑπὸ ἤχεεν οὔρεα μακρά*, or *ὑπὸ ἤχεε δ' κ.τ.λ.*—On three consecutive verses beginning with the same word, see Opp. 5.

836. *ἔργον ἀμήχανον*, viz. the attainment of the sovereignty. The preceding narrative implies that Typhoeus sent out threatening sounds against Zeus. Goettling thinks this verse belonged to another recension in place of v. 837.

843. *ἐπεστενάχιζε*, 'adgemebat,' Van Lennep. Goettling reads *ὑπεστενάχιζε*, the reading of the Emmanuel MS. being *ὑπεστοναχιζε*.

844. *ὑπ' ἀμφοτέρων*, from the lightning of Zeus and the fire (v. 827) from Typhoeus. Schol. *ὑπὸ τοῦ Διὸς καὶ τῶν*

βροντῆς τε στεροπῆς τε, πυρός τ' ἀπὸ τοῖο πελώρου,
πρηστήρων ἀνέμων τε κεραυνοῦ τε φλεγέθοντος.
ἔζεε δὲ χθὼν πᾶσα καὶ οὐρανὸς ἠδὲ θάλασσα·
θῦε δ' ἄρ' ἀμφ' ἀκτὰς περί τ' ἀμφί τε κύματα μακρὰ
ῥιπῇ ὑπ' ἀθανάτων, ἔνοσις δ' ἄσβεστος ὀρώρει·
[τρέσσ' Ἀΐδης, ἐνέροισι καταφθιμένοισιν ἀνάσσων,
Τιτῆνές θ' ὑποταρτάριοι, Κρόνον ἀμφὶς ἑόντες,
ἀσβέστου κελάδοιο καὶ αἰνῆς δηϊοτῆτος.]

850. Ἀΐδης Γανάσσων

845. πυρός τ' N. πυρὸς L, Ald. 847. ἔζεε πυρὶ N. 848. ἀμφὶ κύματα L. 850. τρέσσε δ' ἀΐτης N. τρέσσε δ' ἄδης L, Ald. 851. Τιτῆνες δ' N. κρόνου L (gl. περὶ τὸν κρόνων), Ald.

κεφαλῶν τοῦ Τυφωέως, τοῦ μὲν διὰ τὰς βροντὰς, τοῦ δὲ διὰ τὰ πνεύματα. In fact, the next verse is exegetical of this. It is surprising therefore that Goettling should explain ὑπ' ἀμφοτέρων of both the earth and Olympus placed on it. The reading of MS Emm. N ἀμφοτερήνων, seems to indicate a confusion between ἀμφοτέρῃ (viz. βροντῇ τε στεροπῇ τε) and ὑπ' ἀμφοτέρων. Unless in the next verse we should read ἄπο, βροντῆς, &c. are the genitives after καὶμα.

846. If this verse be genuine, and not another ancient reading of the preceding, the πρηστῆρες ἄνεμοι mean the gushing and bursting winds, which the ancients supposed to be the cause of earthquakes. Hesych πρηστήρ· σφοδρὸς ἄνεμος. Cf. πρηωνούσας θυέλλας, Ar. Nub. 336. The τε added by Gaisford and Van Lennep after πρηστήρων has but little MS authority. The latter critic takes πρηστήρων to mean 'blasting and burning flames.' We may remark on the whole of this description, that it accurately describes, though in somewhat symbolic language, some ancient volcanic eruption. We have the rumblings, the fire bursting out of the sea, the great earthquake wave, the liquified lava, the explosion of confined gases. This account however is so mixed up with the mythical notions of the bolts of Zeus and the fire of the monster, that the poet seems unconscious that he is describing any real natural phenomenon. It is an interesting question, whether this should be referred to the earliest recorded eruption of Etna (see Thuc. iii. 116), which is Goettling's opinion, or to the outbreak of some other volcanic mountain now extinct (perhaps Typhaonium, near Olympus, Scut. H. 32), as Van Lennep suggests.

850. 2. These verses are probably an interpolation. They are rejected by Flach. Wolf remarked that in this place alone there is mention of Cronus being imprisoned with the Titans. This however may be due to the loss of some portion of the Theogony, for Aeschylus expressly says that Cronus and his allies were thrust down into Tartarus (Prom. 227). But the present passage is patched up from Il. xiv. 274—9, οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἑόντες,—θεοὺς δ' οὐδάμησεν ἅπαντας τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται. The δὲ seems wanted as a connecting particle in 850, and yet it violates the metre rules with Mudtzell and Van Lennep we prefer τρέε θ' Ἀΐδης, a reading given in one of the late grammarians. (Compare for the synizesis Opp. 5.) Again the genitives in v. 852 can only depend on ἕνεκα understood. Hermann thought that both this verse and 846 were only variants of 844—5. The reading of some copies, Κρονου

Ζεὺς δ', ἐπεὶ οὖν κόρθυνεν ἑὸν μένος, εἵλετο δ' ὅπλα,
βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνὸν,
πλῆξεν ἀπ' Οὐλύμποιο ἐπάλμενος· ἀμφὶ δὲ πάσας
ἔπρεσε θεσπεσίας κεφαλὰς δεινοῖο πελώρου.
αὐτὰρ ἐπεὶ δή μιν δάμασε πληγῇσιν ἱμάσσας,
ἤριπε γυιωθεὶς, στενάχιζε δὲ γαῖα πελώρη·
φλὸξ δὲ κεραυνωθέντος ἀπέσσυτο τοῖο ἄνακτος
οὔρεος ἐν βήσσῃσιν ἀϊδνῇς, παιπαλοέσσῃς,
πληγέντος· πολλὴ δὲ πελώρη καίετο γαῖα

---

853. κόρθυνε ϝεὸν 855. οὐλύμπου ἐπιάλμενος? 859. ϝάνακτος 860. ἀϝιδνῇς 861. κάϝετο

---

853. κέρθυνεν ἑὸν μένος εἵκετο δ' ὅπλον N. 856. ἔπερσε N. ἔπρεε L, Ald. 858. γυρωσθεὶς N. ἐστέναζε δὲ L. 859. σοῖο N. 860. πεπαλοέσσης N.

ἀμφὶς, 'apart from Cronus,' arose from no mention having been made of Cronus being imprisoned.

853. κόρθυνεν, had raised to the highest point; had exerted his full strength; ἐξῆρεν, ὕψωσεν, συνηγείρεν. Cf. Il. ix. 6, ἄμυδις δέ τε κῦμα κελαινὸν Κορθύεται. Scut. H. 148, κορυσσουσα κλόνον ἀνδρῶν.

855. For the *hiatus* see sup. v. 339.

856. ἔπρεσε, he seared, scorched. A remarkable form for ἔπρησε, of which it is called an Aeolic abbreviation. Undoubtedly, in Hesiod's time the η had not the power of long ε. Still, whether ε or η, ο or ω, was used in writing a word, the metrical sound was in all probability the same, as far as pronunciation was concerned.—θεσπεσιας, cf. v. 827.

857. ἱμάσσας. Cf. Il. ii. 782, 'ὅτε τ' ἀμφὶ Τυφώει γαῖαν ἱμάσσῃ εἰν Ἀρίμοις.

858. γυιωθεὶς, 'maimed.' Il. viii. 402, γυιώσω μεν σφωῒν ὑφ' ἅρμασιν ὠκέας ἵππους. But, if this verb is from γυῖα, 'limbs,' the only intelligible form is ἀπογυιωσαι, 'to un-limb' (as it were), and so 'to weaken.' Like ὄχα in the formula ὄχ' ἄριστος, this must be due to the clipping of some rhapsodist. Aeschylus alludes again to this passage, Prom. 370, ἐφεψαλώθη κἀξεβροντήθη σθένος, καὶ νῦν ἀχρεῖον καὶ παράορον δέμας κεῖται.—On ἤριπε, intransitive, see Scut. H. 421—3.

859. τοῖο ἄνακτος. Compare τοῖο πελώρου, v. 845, where the demonstrative rather than the article is meant. The construction is, κεραυνωθέντος (αὐτοῦ) φλὸξ ἀπέσσυτο ἄνακτος, sc. Διὸς, ἐν βήσσῃσιν οὔρεος πληγέντος κεραυνῷ.—Flach doubts if this is admissible, and reads τοῖο πελώρου, to which there is the strong objection that the same word would terminate three out of four consecutive verses. In the next line he reads Ἀΐτνης (i. e. Αἴτνης) for ἀϊδνῇς. The epithet is open to suspicion, as of a later age. Apollonius Rhodius uses it twice, i. 389, and iv. 1697. The root is ἀϊδ, ἀϝιδ, 'unseen,' with the termination as in παιδνὸς, κυδνός. Gaisford says that this and the preceding verse, which are quite unnecessary to the context, are wanting in one MS. And οὔρεος ἐν βήσσῃσι occurs again at v. 865.—By καίετο the burning of the wood is meant, and the melting of the earth (into lava) is described as consequent on it, just as below the fire of the charcoal furnace and the melting of the tin or iron are adduced in comparison. Lucret. v. 1251, 'flammeus ardor Horribili sonitu sylvas exederat alteis Ab radicibus, et terram percoxerat igni.'

ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο, κασσίτερος ὡς
τέχνῃ ὕπ' αἰζηῶν ὑπό τ' εὐτρήτου χοάνοιο
θαλφθεὶς, ἠὲ σίδηρος, ὅπερ κρατερώτατός ἐστιν,
οὔρεος ἐν βήσσῃσι δαμαζόμενος πυρὶ κηλέῳ
[τήκεται ἐν χθονὶ δίῃ ὑφ' Ἡφαίστου παλάμῃσιν.]
ὡς ἄρα τήκετο γαῖα σέλᾳ πυρὸς αἰθομένοιο.
ῥῖψε δέ μιν θυμῷ ἀκαχὼν ἐς Τάρταρον εὐρύν.
Ἐκ δὲ Τυφωέος ἐστ' ἀνέμων μένος ὑγρὸν ἀέντων,
νόσφι Νότου Βορέω τε, καὶ Ἀργέστεω Ζεφύρου τε·

869. ἀέντων

862. ἀϊτμῇ LN. θεσπεσίᾳ καὶ ἐκαίετο N. 864. καρτερότατος N. 865. κηλαίῳ N. 866. δίῃ ῥ' N. ὑπ' Ald. ὑφ' LN. 867. σέλαϊ N. 870. Ζεφύρον τε N. Ζεφύροιο L, Ald.

863. ὕπ' L. Dindorf for ὑπ'. On αἰζηὸς, 'stalwart,' see Opp. 441. This passage, if we were sure of its belonging to the age of Hesiod, would be an interesting testimony to the melting of metals by the means of bellows and furnaces. Compare Hom. Il. xviii. 470, where the forge of Hephaestus is similarly described; φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφυσων, παντοίην εὔπρηστον ἀυτμὴν ἐξανιεῖσαι. Apoll. Rhod. iii 1299; —ὡς δ' ὅτ' ἐνὶ τρητοῖσιν ἐδρινοι χοάνοισι φῦσαι χαλκῆων ὑτὶ μέν τ' ἀναμορμύρουσι πῦρ ὅλόον πιμπρᾶσαι, ὅτ' αὖ λήγουσιν ἀυτμῆς.

865. δαμαζόμενος. So Euripides, speaking of Necessity, Alcest. 980, says, Καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺ βια σίδαρον.

866. ἐν χθονὶ, 'on the earth,' i. e. by flowing upon it.—δίῃ is a mere poetical epithet. But the genuineness of this line seems doubtful. It is inconsistent to speak of the παλάμαι, the art of Hephaestus, just after the τέχνῃ αἰζηῶν. Flach also ejects it.

867. This verse is condemned as spurious by Ruhnken, with the assent of Heyne. Goettling regards the following as still more suspicious, and Flach condemns it.—For σέλᾳ we should perhaps read σελαϊ, which is found in one or two copies. We have δειναϊ in Od. x. 316, δέναϊ in xv 149, σέλαϊ in Il. xvii. 739. —ἀκαχὼν Goettling for ἀκάχων. It is hard to say whether this is a reduplicated participle of ἄχω, or a reduplicated root ἀχ, forming a present ἀκαχω, ἀκαχημι, whence ἀκαχήμενος, sup. v. 99, which some regard as a perfect, ἀκαχημενος.

868. κρατερώτατος, 'most stubborn,' 'hardest to smelt.' Cf. Soph. Ant. 474, τὸν ἐγκρατέστατον σιδήρου ὄντὸν ἐκ πυρὸς περισκελῆ, where the meaning is doubtful between 'the hardest kind of iron,' and 'iron the hardest of all metals.'

870. Ἀργέστεω. See on v. 379. This form of the genitive is for Ἀργεστᾶο. Compare λεὼς, νεως, with λαὸς, ναὸς, &c., and Πληιαδεω Il. i. 1. The poet here excepts the four cardinal winds, which in that passage were made the children of Ἠὼς and Ἀστραῖος, but attributes the inconstant gales, so dangerous to mariners, to Typhoeus, himself a ὑβριστὴς ἄνεμος, sup. v. 307. By a similar notion of the sudden eruption of gales, Virgil described them as pent up in the cave of Aeolus, Aen. i. 52. The common reading, ἀργεστεω Ζεφύροιο, resulted from the opinion that ἀργέστης was an epithet of the bright or clear west wind.

οἵ γε μὲν ἐκ θεόφιν γενεὴ, θνητοῖς μέγ' ὄνειαρ.
αἱ δ' ἄλλαι μὰψ αὖραι ἐπιπνείουσι θάλασσαν.
αἱ δ' ἤτοι πίπτουσαι ἐς ἠεροειδέα πόντον,
πῆμα μέγα θνητοῖσι, κακῇ θύουσιν ἀέλλῃ·
ἄλλοτε δ' ἄλλαι ἄεισι, διασκιδνᾶσί τε νῆας,
ναύτας τε φθείρουσι· κακοῦ δ' οὐ γίγνεται ἀλκὴ
ἀνδράσιν οἳ κείνῃσι συνάντωνται κατὰ πόντον·
αἱ δ' αὖ καὶ κατὰ γαῖαν ἀπείριτον †ἀνθεμόεσσαν
ἔργ' ἐρατὰ φθείρουσι χαμαιγενέων ἀνθρώπων,
πιμπλεῦσαι κόνιός [τε] καὶ ἀργαλέου κολοσυρτοῦ.
Λὐτὰρ ἐπεί ῥα πόνον μάκαρες θεοὶ ἐξετέλεσσαν,

---

872. ἐπιπνέουσι 873. ἀϝεροϝειδέα 874. ἄϝέλλῃ 875. ἄϝεισι 879. Ϝέργ' 880. κόνιος καὶ Ϝαργαλέου

---

871. γενεῇ L, Ald. θεόσφιν γενεὴ N. 872. om. N. 873. αἱ δή τοι N. ἐς om. N. 874. θύουσι θυέλλῃ N. 875. ἀεῖσι N. ἄησι L, Ald. διακίδνασι N. 877. κείνῃσι συναντῶνται N. κείνουσι συναντῶτες L, Ald. 878. αἱ δ' αἵτε κατὰ Ald. 879. ἔργων ἐραστὸν N. 880. πιμπλῆσαι L, Ald. 881. πόνων N.

---

871. *οἵ γε μέν.* 'But *they* are an offspring from the gods, a great benefit to mortals.'

872. There is a variant recognised by Hesychius and found in the majority of the copies, *μαψαίραι*, which is retained by Flach and Schoemann. Hesychius explains it by *μάταιοι ἄνεμοι*, but neither as a substantive nor as an adjective is it formed according to analogy. Schol. *μαψαῖραι· κεναὶ καὶ μάταιαι πνοαί· οἷον Καικίας, Θρᾳκίας.* Goettling takes *μὰψ αὖραι* together, comparing *μεγ' ἄνακτι* in v. 486. But it is better to construe *μὰψ ἐπιπνείουσι*, where *μαψ* is *εἰκῇ*, by no fixed law. In the Emmanuel MS. (N) this verse is omitted.

874. *θύουσιν.* See v. 848. Opp. 619, *δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται.* The *ἤτοι* is answered by *αἱ δ' αὖ* in v. 878, 'either they fall on the sea and destroy ships, or (at other times) they damage the farm-produce by clouds of sand and rubbish.'

875. *ἄεισι* (or *ἀεῖσι*) is found in two or three MSS. and in Etymol. M. p. 22, 12, for the vulg. *ἄησι*. If the reading be right, it is an Aeolic contraction for *ἄεντι* (*ἀέασι*). Compare *εἰσί, ἴασι, ἴστι*, for *ἐσ-εντι*, by the change of *ν* into *σ*, or the non-pronunciation of *σ*. In v. 597 *τιθεῖσι* is for *τιθεντι*, and the same plural form occurs Il. xvi. 261. Od. ii. 125. *προϊεῖσι* in Il. xi. 270. So *διασκιδνᾶσι* is for *διασκιδναντι* *ἀάσι*. Cf. Il. v. 524, *μίνυε Βορέαο καὶ ἄλλων ζαχρηῶν ἀνέμων, οἵ τε νέφεα σκιόεντα πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες.*

877. *συναντώσιν* Gaisford, with most of the copies. Others give *συναντῶνται, συναντῶντες, κείνοισι.*

878. Apparently, we should read *ἠνεμόεσσαν*, since the poet is speaking of open highlands exposed to the wind. It is remarkable that Hesychius has *ἀνθεμόεσσα· ὑψηλὴ (ὑψηλὰ* cod.*), ἄνυδρη ἔχουσα*, which points to two distinct readings, probably of this very passage.

880. *πιμπλεῦσαι.* A rare form from *πιμπλέω*. If genuine, *πίμπλημι, πιμπλέω*, are analogous to *τίθημι, τιθέω*. See on Opp. 301, where *πιμπλῆσι* is the subjunctive for *πιμπλῇ*.

Τιτήνεσσι δὲ τιμάων κρίναντο βίηφι,
δή ῥα τότ' ὤτρυνον βασιλευέμεν ἠδὲ ἀνάσσειν
Γαίης φραδμοσύνῃσιν Ὀλύμπιον εὐρύοπα Ζῆν
ἀθανάτων· ὁ δὲ τοῖσιν ἐῢ διεδάσσατο τιμάς.
Ζεὺς δὲ θεῶν βασιλεὺς πρώτην ἄλοχον θέτο Μῆτιν
πλεῖστα θεῶν εἰδυῖαν ἰδὲ θνητῶν ἀνθρώπων.
ἀλλ' ὅτε δή ῥ' ἤμελλε θεὰν γλαυκῶπιν Ἀθήνην

883. ϝανάσσειν 887. ϝειδυῖαν

882. τιτῆνες δ' αὖ N. 884. ὀλύμπιον αἰεὶ ζῆνα N. ζῆν' L, Ald. 886. μήτην N. 887. ἠδὲ N. καὶ L, Ald. 888. ῥα ἔμελλε N.

882 κρίναντο, 'had their dispute about their prerogatives (i.e. about the sovereignty) decided by force of arms.' See on v. 535. The poet now reverts to the history of the Cronidae after the conquest of the Titans and Typhoeus. On the singular incoherency of this part of the narrative, see Col. Mure, Hist. Gr. Lit. p. 414.

884. Either Ζῆν or Ζεῦν seems a better reading than the vulg. Ζῆν', with an elision. Cf. Il. xiv. 265, ἦ φῂς ὧς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν. In both these verses however the elision is allowable by a vowel beginning the next.

885. διεδάσσατο, distributed amongst them their respective prerogatives. Cf. 537 Aesch. Eum. 697 παλαιὰς διανομὰς καταφθίσας. Ibid. 397, τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα. Primarily, this middle aorist meant 'to have distributed by the agency of others,' as δάσσασθαι elsewhere means, to take for one's share. Cf. sup. v. 112, ὥς τ' ἄφενος δασσαντο, καὶ ὡς τιμὰς διέλοντο. Ibid. v. 71—4, εὖ δὲ ἕκαστα ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς. Aeschylus refers to this passage, Prom. 236, ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον καθεζετ', εὐθὺς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο ἀρχήν. According to Apollodorus, i. 2, 1, Zeus was not chosen King of heaven, but obtained that position by lot.

886. The singular legend about Zeus swallowing his own wife Metis, whom he had persuaded to assume a diminutive form, is called by Goettling "antiquissima ac simplicissima." Zeus thus obtained the double end of carrying about within himself an internal counsellor, and of preventing the birth of a son who the oracle had predicted would prove stronger than himself. Sir G. W. Cox remarks on this (Mythology and Folklore, p. 71), "The Hesiodic Theogony, it is true, assigns Metis, another name denoting wisdom, as a mother to Athene; but this story is reconciled with the other myth by saying that by the counsel of Ouranos and Gaia, Zeus swallowed Metis before her child was born." Schol. λέγεται ὅτι ἡ Μῆτις τοιαύτην εἶχε δύναμιν, ὥστε μεταβάλλειν εἰς ὁποῖον ἂν ἐβούλετο. Πλανήσας οὖν αὐτὴν ὁ Ζεὺς, καὶ πικρὰν (l. μικρὰν) ποιήσας, κατέπιεν. Apollodor. i. 3, 6, μίγνυται δὲ Ζεὺς Μήτιδι, μεταβαλλούσῃ εἰς πολλὰς ἰδέας, ὑπὲρ τοῦ μὴ συνελθεῖν, καὶ αὐτὴν γενομένην ἔγκυον καταπίνει φθάσας, ἐπείπερ ἔλεγε (ἐλέχθη?) γεννήσειν παῖδα, μετὰ τὴν μέλλουσαν ἐξ αὐτῆς γενέσθαι κόρην, ὃς οὐρανοῦ δυναστὴς γενήσεται.

888. A variant δὴ ῥα ἔμελλε is preserved by Galen, De Hippocr. et Plat. Dogm. iii. p. 273, and it is adopted from three or four MSS. by Van Lennep. But in v. 888 the metre requires ἤμελλεν. Hesiod says nothing here about the subsequent birth of Athena out of the head of Zeus, but relates it inf. 924. Apollodorus gives this as an appendage to the story of Metis.

τέξεσθαι, τότ' ἔπειτα δόλῳ φρένας ἐξαπατήσας
αἱμυλίοισι λόγοισιν ἑὴν ἐγκάτθετο νηδὺν
Γαίης φραδμοσύνῃσι, καὶ Οὐρανοῦ ἀστερόεντος.
τὼς γάρ οἱ φρασάτην, ἵνα μὴ βασιληΐδα τιμὴν
ἄλλος ἔχῃ Διὸς ἀντὶ θεῶν αἰειγενετάων.
ἐκ γὰρ τῆς εἵμαρτο περίφρονα τέκνα γενέσθαι·
πρώτην μὲν κούρην γλαυκώπιδα Τριτογένειαν
ἶσον ἔχουσαν πατρὶ μένος καὶ ἐπίφρονα βουλήν·
αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν
ἤμελλεν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα·
ἀλλ' ἄρα μιν Ζεὺς πρόσθεν ἑὴν ἐγκάτθετο νηδὺν,
ὥς οἱ συμφράσσαιτο θεὰ ἀγαθόν τε κακόν τε.

---

890. λόγοισι Ϝεὴν 892. Ϝοι 893. Διϝὸς 896. Ϝῖσον
899. πρόσθε Ϝεὴν

---

889. τέξασθαι Ald. τόξασθαι L. δολοφρένας Ald. 890. ἐςκάτθετο L, Ald. ἐκάτθετο θῦμὸν (γρ. νηδύν) N. 892. γάρ ῥ οἱ L. 893. ἔχοι N. 895. μὲν γὰρ L, Ald. 898. ἤμελε N. 900. οἱ φράσσαιτο L, Ald. οἱ φράσατο N.

---

890. ἐγκάτθετο. See on v. 487. Here also there is a variant ἐσκάτθετο.

892. τως, viz. οὕτω ποιεῖν, καταπίνειν τὴν Μῆτιν, ἵνα μὴ κ.τ.λ., to prevent any other having the sovereignty over the gods in place of Zeus, viz. to prevent a stronger son being born to supersede him.

894. περίφρονα. This is used in an ambiguous sense, as became an oracle; *wise*, in reference to Pallas, *overbearing* (ὑπέρβιον, v. 898), in reference to the son to be born next. Aeschylus uses περίφρων in this latter sense, Suppl. 737, περίφρονες δ' ἄγαν ἀνιερῷ μένει μεμαργωμένοι. The oracle of Gaea (see v. 626) had foretold that the progeny of Metis should partake of their mother's sagacity. Hence Pallas had the attribute of wisdom, Aesch. Eum. 812. In the Prometheus, v. 785 seqq., it is predicted that if Zeus married Thetis he would have a son to supplant him,—ἢ τέξεταί γε παῖδα φέρτερον πατρός. In neither case is it declared who this son is to be, if born at all.

900. The common reading of this verse, ὡς δή οἱ φράσσαιτο, gives no meaning, since φράσειε is required in place of the middle. We might indeed read φράσσειε, but the reading preserved by Galen (ut sup.), where this verse follows v. 890, ὡς δ' οἱ συμφράσσαιτο κ.τ.λ., gives an easy sense: Zeus swallowed Metis that she might suggest to him both good and evil. Schoemann, com. crit. p. 67, would transpose 900 to follow 887. Compare sup. v. 471, μῆτιν συμφράσσασθαι. Il. ix. 374, οὐδέ τί οἱ βουλὰς συμφράσσομαι οὐδὲ μὲν ἔργον. Ibid. i. 537, οὐδέ μιν Ἥρη ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλάς. The δ' in Galen's citation suggests two variants, ὡς δὴ and ὡς οἱ συμφράσσαιτο, afterwards combined into ὡς δ' οἱ and ὡς δή οἱ φράσσαιτο. Goettling retains this last; but his explanation is not tenable,—"devoravit Jupiter Metidem, nequis praeter sese deus saperet, i.e. ut sibi cognosceret bonum et malum, non ut sibi diceret." Guisford encloses the verse in brackets, with Wolf and Heyne; Flach also condemns it.

Δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὥρας,
Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλυῖαν,
αἵτ' ἔργ' ὠρεύουσι καταθνητοῖσι βροτοῖσι,
Μοίρας θ', ᾗς πλείστην τιμὴν πόρε μητίετα Ζεὺς,
[Κλωθώ τε Λάχεσίν τε καὶ Ἄτροπον, αἵτε διδοῦσι
θνητοῖς ἀνθρώποισιν ἔχειν ἀγαθόν τε κακόν τε.]
Τρεῖς δέ οἱ Εὐρυνόμη Χάριτας τέκε καλλιπαρῄους,
[Ὠκεανοῦ κούρη, πολυήρατον εἶδος ἔχουσα,]

903. αἵ ϝέργ' 907. ϝοι

902. δίκην καὶ N. 903. ὠρεύουσι N. ὠραίουσι L (gl. φυλάσσουσι), Ald. 905. Κλωθὼ καὶ N. 908. κουρην N.

---

903. ὠρεύουσι, 'care for,' φυλάσσουσι, ἐποπτεύουσιν. Most copies give ὠραίουσι, Stobaeus (Flor. ix. p. 110) ὠρέουσι. By ἔργα the farms are meant, as sup. v. 879, which flourish under peace and good government, and bring forth the produce of the seasons, τὰ ὡραῖα. The fondness of the Greeks for etymologies would account for the disregard of the aspirate in connecting ὠρεύειν with ὥρα. So sup. v. 209, Τιτῆνες is derived from τιταίνειν. But it is more likely that the verb is from ὦρος = οὖρος, i. e. φύλαξ. Compare πυλωρὸς, στασιωρὸς, κηπωρὸς, and κηπουρός. Hesychius, ὀρεύειν· φυλάσσειν. Id. ὠρεύειν· τὸ τῶν ἀγρίων νομῶν καὶ ἐθνῶν ἐπιμελεῖσθαι. Like the Fates, the Graces, the Gorgons, the Phoreides, the Hesperides, and a great many others, both male and female, the *triple* association is seen in Eunomia, Dikè, and Eirene. On the same principle the Muses make a multiple of three, and elsewhere we have *six*, see on v. 134. The *Hours* (seasons) were three in conformity with the most ancient division of the year into spring, summer, and winter. Pindar, Ol. xiii. 6—10, makes the same goddesses the daughters of Themis:—ἐν τᾷ γὰρ Εὐνομία ναίει, κασιγνηταί τε, βάθρον πολίων ἀσφαλὲς, Δίκα καὶ ὁμότροπος Εἰράνα, ταμίαι ἀνδράσι πλούτου, χρύσεαι παῖδες εὐβούλου Θέμιτος. Though he does not immediately mention the Horae in connexion, he adds in v. 21, πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον Ὧραι πολυάνθεμοι ἀρχαία σοφίσματα.

905—6. Nearly the same two verses occurred before, v. 217—8. Gaisford, after Wolf, encloses them in brackets, and also v. 904. In one or the other place, if not in both, they are probably interpolations. Flach retains them here, but rejects them in the former passage. Here the Fates are made the daughters of Themis, while before they were called the daughters of night. Apollodor. i. 3, 1, ἐκ Θεμιδος τῆς Οὐρανοῦ γεννᾷ (Ζεὺς) θυγατέρας Ὥρας, Εἰρήνην, Εὐνομίαν, Δίκην· Μοίρας, Κλωθω, Λάχεσιν, Ἄτροπον—ἐξ Εὐρυνομης δὲ τῆς Ὠκεανοῦ Χάριτας, Ἀγλαΐην, Εὐφροσύνην, Θαλειαν.

907. Εὐρυνόμη. See sup. v. 358. The mention of the Graces, whose worship was so celebrated at Orchomenus, was to be expected from the Ascraean Bard, though he speaks of them very briefly. Pausan. ix. 35, 1, Ἡσίοδος δὲ ἐν Θεογονίᾳ προσιέσθω δὲ, ὅτῳ φίλον, τὴν Θεογονίαν), ἐν γοῦν τῇ ποιήσει ταύτῃ τὰς Χάριτάς φησιν εἶναι Διός τε καὶ Εὐρυνόμης, καί σφισιν ὀνόματα Εὐφροσύνην τε καὶ Ἀγλαΐαν τε εἶναι καὶ Θάλειαν. They were, as their names severally imply, the goddesses of hospitality and festivity: hence they were said (sup. v. 64) οἰκία ἔχειν ἐν θαλίαις, if that passage be rightly read.

908. εἶδος. Here the digamma is not observed. Cf. sup. 153. 259. 619, where we similarly have ἠδὲ καὶ εἶδος. Probably these verses are later additions.

Ἀγλαΐην τε καὶ Εὐφροσύνην Θαλίην τ' ἐρατεινήν·
τῶν καὶ ἀπὸ βλεφάρων ἔρος εἵβετο δερκομενάων
λυσιμελής· καλὸν δέ θ' ὑπ' ὀφρύσι δερκιόωνται.
Αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐς λέχος ἦλθεν,
ἣ τέκε Περσεφόνην λευκώλενον, ἣν Ἀϊδωνεὺς
ἥρπασεν ἧς παρὰ μητρός· ἔδωκε δὲ μητίετα Ζεύς.
Μνημοσύνης δ' ἐξαῦτις ἐράσσατο καλλικόμοιο,
ἐξ ἧς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο
ἐννέα, τῇσι ἄδον θαλίαι καὶ τέρψις ἀοιδῆς.
Λητὼ δ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν,
ἱμερόεντα γόνον περὶ πάντων Οὐρανιώνων,

---

913. Ἀϝιδωνέυς 914. ϝῆς 916. Ϝοι 917. ἐννέϝα ϝάδον 918. ἰοχέαιραν

---

909. τε om. LN, Ald. 910. εἵβεται LN, Ald. 911. δ' ὑπ' N. δ' θ' ὑπ' L, Ald. 916. αἱ Μοῦσαι L, Ald. οἱ N. 917. ἀειδῆς N. ἀοιδῆς Ald.

---

911. δερκιᾶσθαι appears to be ἅπαξ λεγόμενον, and it sounds like a tautology after the preceding δερκομενάων. We have ἔρος λυσιμελὴς sup. v. 121, and it is possible that this verse also is due to the rhapsodists. It is to be observed however that sup. v. 64, Ἵμερος is associated with the Graces. Flach reads δερκιόωντο, with Schneidewin, cf. 268.

912. πολυφόρβης. This is an unusual form for πολυφόρβου, and we might be tempted to suggest πολυφορβέος. Homer however, Il. ix. 568, has πολλὰ δὲ καὶ γαῖαν πολυφόρβην χεραὶν ἄλοια. See on Opp. 704, and on Aesch. Eum. 758.

913. Περσεφόνην. This goddess with the variants Φερρέφαττα and the Latin *Proserpina*, has the same origin as Περσῆς, the Titanic name for the sun, sup. v. 377. Compare the Persian name *Pharnasmanes*, and possibly φάρος, 'a beacon,' has the same root, meaning 'Light.' As Perses was the light above the earth, so Περσεφόνη (or Περσεφάσσα) was the light below the earth, viz. when the moon is hid from mortals, and visits the regions of Tartarus.—Ἀϊδωνεύς, a form of the name used in Il. v. 190. xx. 61. Aesch. Pers. 631. Gaisford compares Hymn. ad Cerer. 2, ἣν Ἀΐδωνεὺς ἥρπαξεν, δῶκεν δὲ βαρύκτυπος εὐρύοπα Ζεύς. He also thinks this passage is taken "ex antiquissimo carmine," and the opinion is repeated by Goettling. But much of what next follows has rather the impress of a later age than Hesiod, e.g. the mention of *nine* Muses, though this occurs in Od. xxiv. 60, a passage of very doubtful date. Indeed, the whole narrative or list (from v. 886) of the successive wives of Zeus may have formed an episode in the Κατάλογοι γυναικῶν. The arrangement of verses in triplets is rather remarkable, though not as any evidence of date.

916. χρυσάμπυκες, wearing a golden frontal. Hesych. χρυσόδεσμοι. Goettling appears to be mistaken in referring this to the top-knot, which was sometimes kept together with a golden ornament (Il. xvii. 52). The birth of the Muses from Zeus and Mnemosyne had already been stated at v. 53, a passage of doubtful authenticity.—For οἱ most copies give αἱ.—Mnemosyne goddess of memory, is symbolically the mother of the Muses, viz. of literature, Aesch. Prom. 469.

γείνατ' ἐν αἰγιόχοιο Διὸς φιλότητι μιγεῖσα.
Λοισθοτάτην δ' Ἥρην θαλερὴν ποιήσατ' ἄκοιτιν.
ἣ δ' Ἥβην καὶ Ἄρηα καὶ Εἰλείθυιαν ἔτικτε
μιχθεῖσ' ἐν φιλότητι θεῶν βασιλῆϊ καὶ ἀνδρῶν.
Αὐτὸς δ' ἐκ κεφαλῆς γλαυκώπιδα Τριτογένειαν,
δεινὴν, ἐγρεκύδοιμον, ἀγέστρατον, ἀτρυτώνην,
πότνιαν, ᾗ κέλαδοί τε ἄδον πόλεμοί τε μάχαι τε.
Ἥρη δ' Ἥφαιστον κλυτὸν οὐ φιλότητι μιγεῖσα
γείνατο, καὶ ζαμένησε καὶ ἤρισε ᾧ παρακοίτῃ,
ἐκ πάντων τέχνῃσι κεκασμένον Οὐρανιώνων.
Ἐκ δ' Ἀμφιτρίτης καὶ ἐρικτύπου Ἐννοσιγαίου

---

920. Δῖος 926. ἴδον 928. ῥῷ

---

920. ἂρ ἐν φ. διὸς μεγάλοιο N. 922. ἤβην ἄρηα L. Ald.
925. ἀγρυκύδοιμον LN, Ald. 928. ἤρισε L. 929. κεκαμένον N.

---

920. The common reading is γείνατ' ἄρ', where the ἄρα is an otiose particle. As the Emmanuel MS. gives ἐν φιλότητι Διὸς μεγάλοιο, the ἐν has now been substituted for ἄρ'. Compare inf. v. 923 941.

921. Λοισθοτάτην is perhaps not elsewhere found as a superlative. We have λοίσθοι in Il. xxiii. 536, and Eur. Hel. 1597. But Hesiod's account here differs from Homer's, though the latter also makes Ares born from Hera, Il. v. 893 and 896, where Zeus says to Ares, ἐκ γαρ ἐμεῦ γένοι ἔσσι, ἐμοὶ δε σε γείνατο μήτηρ.

924. ἐκ κεφαλῆς. See sup. on v. 888. Hence perhaps Aeschylus derived his statement that Pallas was born without a mother, Eum. 635. 706. Flach, with MS. Med., reads γλαυκώπιδα γείνατ' Ἀθήνην. Schoemann inclines (p. 67) to transpose 924—6 to follow 899, 'Zeus swallowed Metis, but gave birth to Athene from his own head, i. e. the dawn springs from the forehead of the sky.'

927. οὐ μιγεῖσα. This statement seems to belong to a later mythology. The earlier accounts (as Il. v. 572) make Zeus the father and Hera the mother of Hephaestus. Apollodorus agrees with Hesiod, i. 3, 5. Ἥρα δὲ χωρὶς εὐνῆς ἐγεννησεν Ἥφαιστον, but he adds, ὡς δὲ Ὅμηρος λεγει, καὶ τοῦτον ἐκ Διὸς ἐγεννησε. Ovid Fast. v. 230 seqq., represents Mars as born from Juno without Zeus, and this may be a variation of the present legend. Like Hera, Hephaestus was a Pelasgic god, as is shown by his worship in Pelasgic Lemnos, and as being, like the Cyclopes, a worker in metallurgy. Modern research however tends to connect these uncouth beings with Semitic legends.

928. ζαμένησε, was enraged with, or had quarrelled with her husband. This verb ζαμενεῖν seems ἅπαξ λεγόμενον. The sense is not clear; for Zeus should rather have been jealous of Hera, than the converse. Perhaps we should read γείνατ', ὃ καὶ ζαμένησε καὶ ῥίγεσε ᾧ παρακοίτι, 'for which he was angry with his spouse.' So Sent. H. 14, συν αἰδοίῃ παρακοίτι. The parenthetical clause, as the passage now stands, is incongruent. Probably either the following verse is spurious, or it should be transposed before this. A long passage, evidently a different recension of the present, is cited by Ruhnken from Galen, De Hip-

Τρίτων εὐρυβίης γένετο μέγας, ὅστε θαλάσσης
πυθμέν' ἔχων παρὰ μητρὶ φίλῃ καὶ πατρὶ ἄνακτι
ναίει χρύσεα δῶ, δεινὸς θεός. αὐτὰρ Ἄρηϊ
ῥινοτόρῳ Κυθέρεια Φόβον καὶ Δεῖμον ἔτικτε
δεινοὺς, οἵτ' ἀνδρῶν πυκινὰς κλονέουσι φάλαγγας
ἐν πολέμῳ κρυόεντι σὺν Ἄρηϊ πτολιπόρθῳ·
Ἁρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν.
Ζηνὶ δ' ἄρ' Ἀτλαντὶς Μαίη τέκε κύδιμον Ἑρμῆν,
κήρυκ' ἀθανάτων, ἱερὸν λέχος εἰσαναβᾶσα.
Καδμείη δ' ἄρα οἱ Σεμέλη τέκε φαίδιμον υἱὸν
μιχθεῖσ' ἐν φιλότητι Διώνυσον πολυγηθέα,
ἀθάνατον θνητή· νῦν δ' ἀμφότεροι θεοί εἰσιν.
Ἀλκμήνη δ' ἄρ' ἔτικτε βίην Ἡρακληείην

---

932. Ϝάνακτι 940. Ϝοι

---

939. εἰσαναβοῦσα N. 941. διόνυσον LN. διόνυσσον Ald. 942. θνητὸν N.

---

poer. et Platon. Dogm. iii. p. 273. The commencement runs thus, and is certainly less abrupt and more intelligible than the text as we now have it. Ἐκ ταύτης ἔριδος (f. ἔριδος δ') ἡ μὲν τέκε φαίδιμον υἱὸν, Ἥφαιστον τέχνῃσιν, ἄνευ Διὸς αἰγιόχοιο, Ἐκ πάντων παλαμῇσι κεκασμένον Οὐρανιώνων. What follows in Galen is a different version of the legend of Zeus swallowing Metis, and of the birth of Pallas.

931. Τρίτων. This god is not mentioned by Homer, but he is so by Herodotus, iv. 179 and Pindar, Pyth. iv. 49. Later poets, as Moschus, Id. ii. 123, made a plurality of Tritons the assessors of Poseidon. For the connexion of Triton, Amphitrite, and Tritogenia, with the Vedic god Trita, see "Mythology and Folk-lore," p. 71.

933. χρύσεα δῶ. Here alone δῶ is used for the plural δώματα. The place meant is Aegae, as the commentators remark, from Il. xii. 21, Αἰγαὶ, ἔνθα τέ οἱ κλυτὰ δώματα βενθεσι λίμνης, χρύσεα μαρμαίροντα τετεύχαται.

934. ῥινοτόρῳ, an Homeric epithet, Il. xxi. 392, 'shield-piercing.' Φόβος καὶ Δεῖμος are the assessors of Ares in Scut. Herc. 195. 463. Schol. φόβος ἐστὶν ἡ φυγὴ, φεβω γὰρ τὸ διώκω· δεῖμος δὲ οὐχ ἡ φυγὴ, ἀλλ' ὁ ἐκ δειλίας ἐνίοις ἐπιγινόμενος δεσμός.

938. Goettling contends that Μαίη is a doubtful form for Μαῖα or Μαιάς. We may compare δίη τε Μενίππη, sup. v. 260, if the text be right.

942. Perhaps a spurious verse. Flach rejects it, with the two following. Nothing is here said of the death of Semele by lightning, and the enclosure of the infant Dionysus in the thigh of Zeus, as related by Euripides in the Bacchae, and Apollodorus, iii. 4, 3. Homer, Il. xiv. 317 seqq., enumerates Semele and Alcmena among other wives of Zeus. Here only and in Il. vi. 132 is Dionysus mentioned, but twice also in the Odyssey.—πολυγηθέα is here used as χάρμα βροτοῖσιν Il. xiv. 325. Cf. Opp. 614, δῶρα Διωνύσου πολυγηθέος.

943. The Schol. has an obscure remark on this verse.—σημειωτέον, ὅτι δύο συλλαβὼν ἀποκοπαί εἰσιν· ἀθετοῦνται ἐφεξῆς στίχοι ἐννέα· τοὺς γὰρ ἐξ ἀμφοτέρων θεῶν γενεαλογεῖν αὐτῷ προκεῖται.

μιχθεῖσ' ἐν φιλότητι Διὸς νεφεληγερέταο.
Ἀγλαΐην δ' Ἥφαιστος ἀγακλυτὸς ἀμφιγυήεις
ὁπλοτάτην Χαρίτων θαλερὴν ποιήσατ' ἄκοιτιν.
χρυσοκόμης δὲ Διώνυσος ξανθὴν Ἀριάδνην,
κούρην Μίνωος, θαλερὴν ποιήσατ' ἄκοιτιν.
τὴν δέ οἱ ἀθάνατον καὶ ἀγήρω θῆκε Κρονίων.
Ἥβην δ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς,
ἷς Ἡρακλῆος, τελέσας στονόεντας ἀέθλους,
παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου,
αἰδοίην θέτ' ἄκοιτιν ἐν Οὐλύμπῳ νιφόεντι,
ὄλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσσας
ναίει ἀπήμαντος καὶ ἀγήραος ἤματα πάντα.
Ἠελίῳ δ' ἀκάμαντι τέκε κλυτὸς Ὠκεανίνη
Περσηὶς Κίρκην τε καὶ Αἰήτην βασιλῆα.

944. Διὸς 949. Fοι 951. Fὶς 954. Fέργον

946. θαλερὴ π. ἄκοιτην Ald. 947. χρυσακόμη N. διόνυσος L. διώνυσσος Ald. 948. μίνωος N. 953. ὀλύμπῳ L, Ald. 955. ἀγήρως N. 956. ὠκεανίη N. 957. αἰήτην N.

Van Lennep with some probability refers ἀκοιτεαὶ κ.τ.λ. to δῶ for δώματα in v. 933. If this be right, the nine rejected verses may have been 936—944. But Schoemann, p. 68, thinks ἐννέα (θ') a transcriber's mistake for δύο (β'), and that the distich 943—4 was alone condemned. Goettling supposes a reference to the common clausus in δ' ἀρ' (v. 938), and reads ἑπτὰ for ἐννέα, viz. 938—944. In rejecting nine consecutive verses from v. 943 inclusive, the Schol. gives as a reason that "the poet is at present concerned in giving the pedigree of those who were born from both Zeus and Hera." Accordingly at v. 952 we come upon the mention of παῖδα Διὸς καὶ Ἥρης, though this does not allow of the two preceding verses being left out. We conjecture, therefore, that the nine verses which were rejected (viz. by some grammarians) were v. 942—950, and that in v. 951 the reading was Ἥβην δ' Ἡρακλέης κ.τ.λ.

945. Ἀγλαΐην. Compare Il. xviii. 382, τὴν δὲ ἴδε προμολοῦσα Χάρις λιπαροκρήδεμνος Καλὴ, τὴν ὤπυιε περικλυτὸς ἀμφιγυήεις. But in Od. viii. 267—70, Aphrodite is the wife of Hephaestus.

948. A redundant and perhaps interpolated verse. Ariadne is mentioned in Od. xi. 321—5, in connexion with both Theseus and Dionysus.

952. This verse occurs in Od. xi. 604, where Bekker omits it as interpolated from this passage. αὐτὰρ δὲ (Ἡρακλῆς) μετ' ἀθανάτοισι θεοῖσι τέρπεται ἐν θαλίῃσι καὶ ἔχει καλλίσφυρον Ἥβην, παῖδα Διὸς μεγάλοιο κ.τ.λ.

954. ἐν ἀθανάτοισιν. Perhaps ἐν ἀνθρώποισιν, or ἐνὶ θνητοῖσιν. Otherwise, with Goettling, we must construe μέγα ἐν ἀθανατοισιν, 'great in the sight of the gods,' rather than ναίει ἐν ἀθανάτοισιν. With ναίει we may supply αὐτοῦ ἐν Ὀλύμπῳ.

955. Hesych. ἀπήμαντος· ἀβλαβής.

957. Περσηὶς. See sup. v. 356. As

Αἰήτης δ' υἱὸς φαεσιμβρότου Ἠελίοιο
κούρην Ὠκεανοῖο τελήεντος ποταμοῖο
γῆμε θεῶν βουλῇσιν Ἰδυῖαν καλλιπάρῃον.
ἡ δέ νύ οἱ Μήδειαν ἐΰσφυρον ἐν φιλότητι
γείναθ' ὑποδμηθεῖσα διὰ χρυσέην Ἀφροδίτην.
Ὑμεῖς μὲν νῦν χαίρετ' Ὀλύμπια δώματ' ἔχοντες,
[νῆσοί τ' ἤπειροί τε καὶ ἁλμυρὸς ἔνδοθι πόντος.]
νῦν δὲ θεάων φῦλον ἀείσατε, ἡδυέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
ὅσσαι δὴ θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.
Δημήτηρ μὲν Πλοῦτον ἐγείνατο, δῖα θεάων,
Ἰασίῳ ἥρωϊ μιγεῖσ' ἐρατῇ φιλότητι

---

960. *Fιδυῖαν* 961. *Foι* 965. *Fηδυέπειαι* 966. *Δεὸς* 968. *ἐπιFείκελα*

---

958. αἰήτης δ' αὖ υἱὸς *φαεσίμβροτον* N. 960. *γῆμαι* N. *εἰδυῖαν* LN, Ald. 961. ἡ δ' οἱ N. ἡ δέ οἱ L, Ald. 963. *μὲν οὖν* N. 964. ἁλμυροὶ Ald. 967. ὅσαι L. παρ' om. N. 968. *γείνοντο* LN, Ald.

---

an enchantress, Circe has the same mother as the goddess Hecate, who presided over poisons and baleful drugs, Eur. Ion 1050. In Od. x. 136 she is called the *αὐτοκασιγνήτη* of Aeetes, and daughter of the sun and an Oceanid nymph Perse. This clearly illustrates the meaning of *Perses*. The union of *the sun* with one of the *Oceanides* refers to the apparent rise and setting of the sun over the sea. From this passage to the end (excepting however v. 963, and adding to it *αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἀοιδῆς*) Flach supposes that a compiler has been at work, and he rejects the list of the *ἡμίθεοι*, the offspring of mortal by an immortal, as taken from some other epic. If it is the work of Hesiod at all it is perhaps the commencement of another poem, a Ἡροογονία, as Wolf and others have supposed. There followed (see v. 1021) a corresponding list of heroines (the same perhaps as those of the Μεγάλαι Ἠοῖαι attributed to Hesiod), as a counterpart to the verses now concluding the Theogony; and that list seems to have included the heroes born from gods and mortal women,—"a far more frequent occurrence in Greek mythology," says Müller, Hist. Gr. Lit. p. 93.

960. Ἰδυῖαν, the knowing one, has reference to Medea's skill in incantations.

963. Both this and the next verse are considered spurious by Wolf. Goettling condemns only the latter, remarking that the plural *ἤπειροι* appears to belong to the later epic. Sophocles indeed uses it, Trach. v. 100, *δισσαῖσιν ἠπείροις κλιθείς*. Van Lennep thinks it hardly defensible here without supposing the loss of some verses. He cites from Dionys. Perieg. 1181, *ὑμεῖς δ' ἤπειροί τε καὶ εἰν ἁλὶ χαίρετε, νῆσοι*.

970. Ἰασίῳ. An unusual form for Ἰασίωνι. Goettling thinks the former is a contraction of the latter; but it is easier to suppose the poet adopted a

νειῷ ἔνι τριπόλῳ Κρήτης ἐν πίονι δήμῳ,
ἐσθλὸν, ὃς εἶσ' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης
†πᾶσαν· τῷ δὲ τυχόντι καὶ οὔ κ' ἐς χεῖρας ἵκηται,
τὸν δ' ἀφνειὸν ἔθηκε, πολύν τέ οἱ ὤπασεν ὄλβον.
Κάδμῳ δ' Ἁρμονίη, θυγάτηρ χρυσέης Ἀφροδίτης,
Ἰνὼ καὶ Σεμέλην καὶ Ἀγαυὴν καλλιπάρῃον, 976
Αὐτονόην θ', ἣν γῆμεν Ἀρισταῖος βαθυχαίτης,
γείνατο καὶ Πολύδωρον ἐϋστεφάνῳ ἐνὶ Θήβῃ.

---

971. νεϝῷ (νεϝϝῷ) 974. ϝοι 976. Ἀγαϝϝην

---

971. κρήτης ἐνὶ N. 972. γῆν καὶ LN, Ald. 974. ὤπασαν N. 977. αὐτονόμην θ' N.

---

nominative Ἰάσιος This story of Demeter in the wheat-field is perhaps but another version of Selene and Endymion. The symbolical meaning may be, that corn is produced by a union of the male and female powers representing Earth. For Ἰασιος is possibly connected with ἴα, αἶα, Ἴωλκος, perhaps Ἰώ. The story was clearly of Cretan origin. Probably it formed one of the secret instructions at the Eleusinian mysteries. Cf. Theocr. iii. 50 (where Endymion is mentioned together with Iasion): ζαλωτὸς μὲν ἐμὶν ὁ τὸν ἄτροπον ὕπνον ἰαυων Ἐνδυμίων· ζαλώ δὲ, φίλα γύναι, Ἰασίωνα, ὃς τόσσων ἐκύρησεν, ὅσ' οὐ πευσεῖσθε, βέβαλοι. Hom. Od. v. 125, ὡς δ' ὁπότ' Ἰασίωνι ἐυπλόκαμος Δημήτηρ, ᾧ θυμῷ εἴξασα, μίγη φιλότητι καὶ εὐνῇ Νειῷ ἐνὶ τριπόλῳ, οὐδὲ δὴν ἦεν ἄπυστος Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ. Apollodor. iii. 12, 1, Ἠλέκτρας δὲ τῆς Ἄτλαντος καὶ Διὸς Ἰασίων καὶ Δάρδανος ἐγένοντο· Ἰασίων μὲν οὖν ἐρασθεὶς Δήμητρος καὶ θέλων καταισχῦναι τὴν θεὸν, κεραυνοῦται.—For νειὸς see Opp. 456. Hom. Il. xviii. 541, ἐν δ' ἐτίθει νειὸν μαλακὴν, πιείραν ἄρουραν, εὐρεῖαν τρίπολον.

972—3. Something is wrong in the syntax of these lines, especially in πᾶσαν referring to γῆν, and τῷ τυχόντι to οἱ ὤπασεν, with several words respectively intervening. For πᾶσαν Goettling would read τυφλὸς, Hermann, with much greater probability, πᾶσιν,—'he comes to all, but enriches only him who gets wealth into his hands.' This is adopted by Flach. Two or three MSS are said to give ἐσθλός. We might read thus: πᾶσαν ὃς εἶσ' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης, Ἐσθλὸς τῷ τε τυχόντι καὶ οὔ κ' ἐς χεῖρας ἵκηται. Τὸν δ' ἀφνειὸν ἔθηκε κ.τ.λ. That Πλοῦτος is said to confer ἄφενος and ὄλβος presents no difficulty. Cf. Opp. 637, οὐκ ἄφενος φευγων οὐδὲ πλοῦτόν τε καὶ ὄλβον. Properly ἀφνειὸς means rich in landed property; but cf. Od. i. 165, ἀφνειότεροι χρυσοιό τε ἐσθῆτός τε.

975. Κάδμῳ. Cf. sup. v. 937, Ἁρμονίην θ', ἣν Κάδμος ὑπερθυμος θετ' ἄκοιτιν. As the name Κάδμος (root καδ or κας) may, to the Greek ear, have suggested order and arrangement, so Harmonia, 'fitness of things,' is symbolically his wife. She is the daughter of Aphrodite, because love engenders Harmony. Aeschylus, Prom. 560, οὕπως τὰν Διὸς Ἁρμονίαν θνατῶν παρεξιασι βουλαί. Suppl. 1024, δεδοται δ' Ἁρμονιᾳ μοῖρ' Ἀφροδίτας.

976. Compare Pind. Pyth. ix. 104. Hom. Od. v. 333, Κάδμου θυγάτηρ καλλισφυρος Ἰνώ. Theocr. xxvi. 1, Ἰνὼ καὐτονόα χἀ μαλοπαρῃος Ἀγαύα. Eur. Bacch. 1227, καὶ τὸν μὲν Ἀκταίων' Ἀριστέᾳ ποτὲ τεκοῦσαν εἶδον Αὐτονόην. Apollodor. iii. 4, 3, Γίνονται δὲ Κάδμῳ θυγατέρες μὲν Αὐτονόη, Ἰνὼ, Σεμέλη, Ἀγαυὴ, παῖς δὲ Πολύδωρος.

[Κούρη δ' Ὠκεανοῦ, Χρυσάορι καρτεροθύμῳ
μιχθεῖσ' ἐν φιλότητι πολυχρύσῳ Ἀφροδίτῃ,
Καλλιρόη τέκε παῖδα βροτῶν κάρτιστον ἁπάντων,
Γηρυονέα, τὸν κτεῖνε βίῃ Ἡρακληείη
βοῶν ἕνεκ' εἰλιπόδων ἀμφιρρύτῳ εἰν Ἐρυθείῃ.]
Τιθωνῷ δ' Ἠὼς τέκε Μέμνονα χαλκοκορυστὴν,
Αἰθιόπων βασιλῆα, καὶ Ἠμαθίωνα ἄνακτα.
αὐτάρ τοι Κεφάλῳ φιτύσατο φαίδιμον υἱὸν,

983. ἐν Ερυθείῃ? 984. ἀΰω̃ς 985. Ϝάνακτα

979. κούρη τ' N. ὠκεανοῖο LN, Ald. 980. πολυχρύσῳ Ἀφροδίτῃ LN, Ald. Vulg. πολιχρύσου Ἀφροδίτης. 981. κάλλιστον LN, Ald. 982. γηρυονῆα LN. 983. εἰν om. L, Ald. ἀμφιῤῥύτω εὐρυθείη Ald. 986. φιτύσσατο N. φυτήσατο, L, Ald.

979—83. This passage has been adopted here from v. 287 sup., as Wolf and others have perceived. For the genitive (π. Ἀφροδίτης) the dative has been restored from the Aldine and good MSS. Cf. διὰ χρυσέην Ἀφροδίτην v. 1005. Wolf rightly objected to the phrase ἐν φιλότητι Ἀφροδίτῃ, and also threw a doubt on Geryon being called βροτῶν κάρτιστον, since he was rather a monster than a man. It may be added, that the synizesis in βοῶν is very unusual, and that εἰλιπόδων should take the digamma. The old reading may have been εἵνεκα Ϝειλιπόδων, the descriptive epithet being used in place of the noun, see Ἔργ. 524, 571. Goettling would read βῶν, comparing βοῦ for βοός in Soph. Frag. 277. This verse is clearly a clumsy variant of v. 290 sup., βουσὶ παρ' εἰλιπόδεσσι περιῤῥύτῳ εἰν Ἐρυθείῃ.

985. Αἰθιόπων. Some eastern and dark skinned nation is meant, and not the true Ethiopians of the south. For Memnon is called 'son of the morning,' i. e. of the East; and the ancient idea of Ethiopia was that it extended from the extreme east to the extreme west, as is clear from Od. i. 23 4.—Ἠμαθίωνα may mean 'King of the Sandy deserts,' e. g. of Assyria and Arabia, or it may be for Ἠμάτιον, 'the Son of the Day,' like Memnon himself. Apollodor. iii. 2, 4, Τιθωνὸν μὲν οὖν Ἠὼς ἁρπάσασα δι' ἔρωτα, εἰς Αἰθιοπίαν κομίζει, κἀκεῖ συνελθοῦσα γεννᾷ παῖδας Ἠμαθίωνα καὶ Μέμνονα. Ibid. ii. 5, 11, παρὰ δὲ Ἀραβίαν (Ἡρακλῆς) κτείνει παῖδα Τιθωνοῦ. Memnon is only once mentioned in Homer, Od. xi. 522, but is alluded to in iv. 88. Homer knew the legend about Tithonus marrying the goddess of day; cf. Il. xi. 1. Od. v. 1. It seems to symbolise the departing day being closely allied to the next succeeding day. There is a very beautiful passage on Tithonus and Aurora in Propert. iii. 15, 7—18.

986. Κεφάλῳ. This second paramour of the goddess was also caught up in the clouds. Eur. Hipp. 455, ἴσασιν ὡς ἀνήρπασεν ποτε ἡ καλλιφεγγὴς Κέφαλον εἰς θεοὺς Ἕως ἔρωτος οὕνεκα'. There seems to have been a slightly different version of this story, which is obviously a solar myth (Cox, Mythology and Folk-lore, p. 22). Apollodor. iii. 14, 3, Ἕρσης δὲ καὶ Ἑρμοῦ Κέφαλος· οὗ ἐρασθεῖσα Ἠὼς ἥρπασε· καὶ μιγεῖσα ἐν Συρίᾳ παῖδα ἐγεννήσατο Τιθωνὸν, οὗ παῖς ἐγένετο Φαέθων. From a passage in Pausanias, i. § 3, where, after mentioning the rape of Cephalus, and his being made καυφέλας, the writer adds παῖσα ἄλλοι τε καὶ Ἡσίοδος εἴρηκεν ἐν ἔπεσι

ἴφθιμον Φαέθοντα, θεοῖς ἐπιείκελον ἄνδρα.
τόν ῥα νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἥβης
παῖδ' ἀταλὰ φρονέοντα φιλομμειδὴς Ἀφροδίτη
ὧρτ' ἀνερειψαμένη, καί μιν ζαθέοις ἐνὶ νηοῖς
νηοπόλον νύχιον ποιήσατο, δαίμονα δῖον.
Κούρην δ' Αἰήταο διοτρεφέος βασιλῆος
Αἰσονίδης βουλῇσι θεῶν αἰειγενετάων
ἦγε παρ' Αἰήτεω, τελέσας στονόεντας ἀέθλους,
τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερήνωρ

987. ἐπιεἰκελον 988. νέον

989. ἀταλα N. ἁπαλὰ L, Ald. φιλομειδὴς N, Ald. 990. ἀναρειψαμένη N. ἀναῤῥειψαμένη L, Ald. 992. αἰήτας N. 994. αἰήτας N.

τοῖς ἐς γυναῖκας, Wolf drew the probable inference that this concluding part of the Theogony was made up by a late hand from the Γυναικῶν κατάλογος. The fact is, the later rhapsodists united in one poem the Theogony and the Ἠοῖαι, and perhaps other works of the like kind attributed to Hesiod, and so a difficulty arose in later times as to where one poem ended and another commenced. φιτυσατο, for ἐγείνατο, is perhaps a post-epic use. Hesych φιτύσατο ἐγεννησεν.

988. νέον ἔχοντα, for ἀρτίως, unless νέον be rather for νέον ὄντα.—ἀταλὰ has been restored by Wolf, Gaisford, and others from several MSS. for ἁπαλά. Cf. Il. xvii. 567, παρθενικαὶ δὲ καὶ ἠίθεοι ἀταλὰ φρονέοντες. Aesch. Pers. 539, ἀταλαῖς χερσὶ καλύπτρας κατερεικόμεναι (al ἁπαλαῖς).

990. ἀνερειψαμένη, 'having caught up in the clouds.' Cf. Od. xx. 77, τοφρα δὲ τὰς κούρας ἅρπυιαι ἀνηρείψαντο.—νύχιον, Schol τουτέστιν ἀφανη, λαθραῖον. Ἀρχίλοχος δε (f. Ἀρίσταρχος δὲ) γραφει, Μύχιον οἷον ἐν τῷ μυχῷ, τὸν ἀδυτῳ, προφαίνουσα τῇ Κύπρῳ. On the confusion of these two words see Opp. 523. Gottling shows from Hyginus II. 42, that Phaëthon was regarded as another name of Φωσφόρος, the planet Venus; and that Aphrodite is hence connected with the legend.—The phrase δαίμων δῖος, for a demigod, is unusual, but not inappropriate. He was δαίμων as being more than a mortal, and became δῖος by being enrolled among the gods.

994. ἦγε, more usually ἤγαγετο, but see v. 998. Sent. Il. 274, where conversely ἤγοντο is used for ἦγον. The idiom γαμεῖν ἐκ or παρά τινος is also common to the Attic. Medea appears here to be enumerated among the goddesses who were married to mortals, because she was granddaughter of the sun. (Cf. sup. v. 956–61.) *Medea* is probably only a name of Juno, ἡ μηδομένη θεά, the worship of whom under that name came from Pontus. Her son *Medeus* is the male form of the same name, and both are ultimately referable to the nearly universal Asiatic worship of Sun and Moon. Moreover, Medeus is the eponym hero of the Medes, as Perseus is of the Persians (Aesch. Pers. 148). Indeed this is indicated by Medea's descent from the Sun. Van Lennep remarks that Pelias is mentioned in Od. xi. 254, and Aeetes in Od. xii. 70, but Medea nowhere in Homer.

995. Hesych. ὑπερήνωρ· εὐψυχος, ἀνδρειος. ὑβριστὴς, ὑπερηφανος, παρανομος. The next line seems clearly an interpolation. It is redundant if ὑπερήνωρ means 'overbearing,' and contradictory, if it means 'brave.'

[ὑβριστὴς Πελίης καὶ ἀτάσθαλος, ὀμβριμοεργός].
τοὺς τελέσας ἐς Ἰωλκὸν ἀφίκετο, πολλὰ μογήσας,
ὠκείης ἐπὶ νηὸς ἄγων ἐλικώπιδα κούρην
Αἰσονίδης, καί μιν θαλερὴν ποιήσατ' ἄκοιτιν.
καί ῥ' ἤγε δμηθεῖσ' ὑπ' Ἰήσονι ποιμένι λαῶν
Μήδειον τέκε παῖδα, τὸν οὔρεσιν ἔτρεφε Χείρων
Φιλλυρίδης· μεγάλου δὲ Διὸς νόος ἐξετελεῖτο.
Αὐτὰρ Νηρῆος κοῦραι, ἁλίοιο γέροντος,
ἤτοι μὲν Φῶκον Ψαμάθη τέκε δῖα θεάων
Αἰακοῦ ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην,
Πηλέϊ δὲ δμηθεῖσα θεὰ Θέτις ἀργυρόπεζα
γείνατ' Ἀχιλλῆα ῥηξήνορα, θυμολέοντα.
Αἰνείαν δ' ἄρ' ἔτικτεν ἐϋστέφανος Κυθέρεια
Ἀγχίσῃ ἥρωϊ μιγεῖσ' ἐρατῇ φιλότητι
Ἴδης ἐν κορυφῇσι πολυπτύχου, ὑληέσσης.
Κίρκη δ', Ἠελίου θυγάτηρ Ὑπεριονίδαο,

---

996. ὀμβριμόεργος 997. Ἰαϝωλκὸν ἀφίκετο? 998. ϝελικώπιδα

1003. νηρηίδες L, Ald. 1004. δὲ τέκε N. 1006. πηλεῖ δὲ θεὰ δμηθεῖσα θέτις N. 1011. ἠελίοιο N.

---

990. θαλερὴν—ἄκοιτιν. See vv. 921, 946 '48.

1001. Μήδειον. According to Apollodorus, i 9, 28, Medea had two sons by Jason, Mermerus and Pheres. Euripides in the *Medea* always speaks of her children in the plural

Ibid. Χείρων. One of the so-called Hesiodic poems was entitled Χείρωνος ὑποθῆκαι, 'Chiron's Lessons,' or Χείρωνος παραινέσεις, on which see Müller, Hist. Gr Lit. p. 86. Pausan ix 31, 4. This passage looks like an effort to link on that poem to the present (see sup on v. 986). Chiron is called the son of Philyra, Philyrides, by Ovid, Fast. v. 383. Virg Georg. iii. 550. Pind. Pyth. iii 1; ix 30

1003 Νηρῆος. Aldus and a few of the copies give Νηρηΐδες. Perhaps Νηρεΐδες should be restored. It occurs in Pindar, Nem iv. 65, and elsewhere, and is probably the true reading in Eur. Iph. T 428.—Ψαμάθη, cf. Eur. Hel 6, δς (sc. Πρωτεύς) τῶν κατ' οἶδμα παρθένων μίαν γαμεῖ Ψαμάθην, ἐπειδὴ λέκτρ' ἀφῆκεν Αἰακοῦ. Pind. Nem. v 12, βια Φώκου κρίοντος, ὁ τᾶς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου. Apollodor. iii 12, 6, μίγνυται δὲ αὐθις Αἰακὸς Ψαμάθῃ τῇ Νηρεως εἰς φύκην (φώκην?) ἠλλαγμενῃ διὰ τὸ μὴ βούλεσθαι συνελθεῖν, καὶ τεκνοῖ παῖδα Φῶκον.

1008. Αἰνείαν. Cf. Il. ii. 819, Δαρδανίων αὖτ' ἦρχεν ὑὸς πάϊς Ἀγχίσαο Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εἰνηθεῖσα. Ib v. 311, ἄναξ ἀνδρῶν Αἰνεία, — ὑπ' Ἀγχίσῃ τεκε βουκολέοντι — Διὸς θυγάτηρ Ἀφροδίτη

1011. Ὑπεριονίδαο. See sup. v. 371

γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότητι
Ἄγριον ἠδὲ Λατῖνον ἀμύμονά τε κρατερόν τε.
[Τηλέγονόν τε ἔτικτε διὰ χρυσέην Ἀφροδίτην.]
οἱ δ' ἤτοι μάλα τῆλε μυχῷ νήσων ἱεράων
πᾶσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἄνασσον.

1016. *Γάνασσον*

1014. om. L, Ald. 1015. οἵ δή τοι N. μῦχῶν N. 1016. ἀγακλυτοῖσιν LN, Ald.

1013. Ἄγριον. Of this *Agrius* nothing whatever is recorded; but he is here taken as the eponym hero of the Graei, Agraei, or Graeci. From a passage in Lydus de Mensibus (i 4. p. 7. ed. Bekker), Goettling infers that he must have read Γραῖκόν τ' ἠδὲ Λατῖνον, and this seems an inevitable conclusion from his words:—*τοσούτων οὖν ἐπιξενωθέντων τῇ Ἰταλίᾳ, ὥσπερ ἐδείχθη, Λατίνους μὲν τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς ἑλληνίζοντας ἐκάλουν, ἀπὸ Λατίνου τοῦ ἄρτι ἡμῖν ῥηθέντος καὶ Γραίκου, τῶν ἀδελφῶν, ὥς φησιν Ἡσίοδος· Ἄγριον ἠδὲ Λατῖνον* (Γραικόν τ' ἠδὲ Λατῖνον, Goettling). That by *Graeci* Lydus meant *Italian* Greece, or Magna Graecia, is pretty clear. Photius, Ραικους· *οἱ βάρβαροι τοὺς Ἕλληνας· Σοφοκλῆς τῇ λεξει κέχρηται.* Hesychius, Ῥαῖκοι· Ἕλληνι· Ῥωμαῖοι δὲ τὸ γ προσθέντες Γραικόν φασι. Some of the old commentators seem to have construed ἠδὲ ἄγριον Λατῖνον, the epithet perhaps referring to Latinus being the son of Faunus (Virg. Aen. vii. 47). Ovid makes him the son of Sylvius (Fast. iv. 43), and in Aen. xii. 161, Virgil speaks of Sol as the grandfather of Latinus, wherein he would seem to have had in view the pedigree here recorded. What the Schol. meant, or what reading he was explaining, is not clear,—Ἄγριον δὲ τὸν ἀμύμονα Λατῖνον. One point is obvious, that *Latinus*, a purely Italian hero, would not have been mentioned in a poem of the age of Hesiod. He may have been spoken of in the Cyclic poems, like Telegonus, or at least, invented in them by later rhapsodists: but at all events it is clear that the names and events here recorded are subsequent to and founded on the Odyssey. Here there is apparent a design to connect the Roman with the Greek ethnology, which is indicative of a rather late era.

1014. This verse is wanting in at least two MSS., and it appears, if even from the objectionable *hiatus*, to be spurious. We might however read Τηλεγονον δ' ἄρ' ἔτικτε. Most copies give δ' ἔτεκε or δ' ἔτικτε. Wolf proposes δε γ' ἔτικτε. This hero was said to have founded Tusculum and Praeneste. Hence Horace, Carm. iii. 25, 8, 'Telegoni juga parricidae.' Ovid, Fast. iii. 92, 'Factaque Telegoni maenia celsa manu.'

1015. μυχῷ νήσων. So Hansford, Goettling, Flach, and Van Lennep, with several MSS. The rest give μυχων εἰσω. By the 'sacred islands' the writer probably meant Sicily in particular, where the sacred oxen of the sun were bred (Od. xii. 128), but also Italy and its adjacent islands, of the geography of which it is likely that he knew little enough. So far, indeed, we have an indication of a rather early poet. Who were meant by the Τυρσηνοί, it is not easy to determine. They seem to be regarded here as a race of wider prevalence than the Pelasgic people bordering on Euboea. Probably all are included in the term who colonised the islands and strips of the Italian continent along the western sea-coast; perhaps even all the Italian nations taken collectively. See Dr. Donaldson's Ethnographical Map of Ancient Italy in *Varronianus* (ed. 2).

1016. Homer mentions no progeny of Ulysses and Calypso. As that nymph showed her paramour how to build a ship by which he might reach home

Ναυσίθοον δ' Ὀδυσῆϊ Καλυψὼ δῖα θεάων
γείνατο Ναυσίνοόν τε μιγεῖσ' ἐρατῇ φιλότητι.
Αὗται μὲν θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.
νῦν δὲ γυναικῶν φῦλον ἀείσατε, ἡδυέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο.

1020. ἐπιεἰκελα 1021. ἡδυέπειαι 1022. Διὸς

1020. γείναντο L, Ald.

(Od. 228 seqq.), it was reasonable to represent the sons as skilled in the same craft, as their names imply.

1019—22. The four concluding verses are to be regarded as added by some one who wished to make the Hesiodic Κατάλογος γυναικῶν a continuous poem with the Theogony. They are wholly omitted in two MSS.; and the two last are wanting in three others of Goettling's MSS. Van Lennep asks, "Quidni poeta ipse sic transitum paraverit?" But he exhibits throughout a belief in the genuineness and integrity of the Theogony that seems scarcely borne out by the present state of the text. Dr. Flach regards as spurious the whole conclusion of the poem from v. 941, which accordingly he prints in smaller type, excepting only 963–5, 956–7, and 963–4.

APPENDIX A.

[Reprinted, by permission, from the *Proceedings of the Cambridge Philosophical Society*, Vol. III. Pt. III.]

DR. PEARSON

ON SOME POINTS IN THE HISTORY OF ASTRONOMY.

Dr. Pearson read a paper on some passages from the classics, one from Hesiod, and three from Ovid, which he considered might be fairly tested by Modern Astronomy. Admitting, as is often averred, that many allusions of this nature in the classics are either inaccurate or wrong, some he thought might still be found to have the stamp of truth about them.

On the one hand, it is certain that in Greece the phenomena of the heavens had from the earliest times many thoughtful and attentive observers. In the time of Hesiod, which may be perhaps best assumed to have been about the middle of the eighth century B.C., the rising or setting of the stars seems to have been the recognised guide in distinguishing the successive seasons of the year: the Metonic cycle, now known under the title of the *Golden Numbers*, was discovered as early as the time of Socrates; and the ordinary authorities, such as the article *Astronomia* in the Dictionary of Antiquities, show how much interest the subject attracted down to the period of Ptolemy and Hipparchus. On the other hand, it must be allowed that the references we can actually find in classical authors are often vague or rhetorical; and that, probably excepting Hesiod, those whose writings we refer to wrote on second-hand authority. It may be therefore fully admitted that the question requires to be investigated with much caution.

The first reference was to Hesiod (*Op. et Di.* 564—7), as being the most distinct passage in that author's writing, although there are others which deserve consideration as *data* in Practical Astronomy: these lines, Dr. Pearson said, he thought deserved the best attention, as the whole character of the work in which they occur is most genuine and natural, nor is it easy to study it without the impression that the author was himself dependent, as a practical agriculturist, on the facts that he recites.

The passage itself runs thus:

> Εὖτ' ἂν δ' ἑξήκοντα μετὰ τροπὰς ἠελίοιο
> Χειμέρι' ἐκτελέσῃ Ζεὺς ὄμβρια, δή ῥα τότ' ἀστὴρ
> Ἀρκτοῦρος προλιπὼν ἱερὸν ῥόον Ὠκεανοῖο
> Πρῶτον παμφαίνων ἐπιτέλλεται ἀκροκνέφαιος.

From this we learn that, sixty days after the winter solstice, Arcturus rose during twilight in the evening. Arcturus' position for Jan. 1, 1875, is given in the *Nautical Almanac* as R.A. 14 h. 9 m. 55 s., Dec. 19° 50′ 22½″ N. If we convert these *data* into Latitude and Longitude, reduce the star's longitude by about 36° 10′, which at the annual rate of 50″·1 for *precession* will bring us to about 730 B.C., and reconvert the star's new *longitude* and *latitude* into R.A. and Dec., we shall find that the position of the star in the early part of the eighth century B.C., which may be fairly taken to represent the era of Hesiod, was something about 12 h. 6 m. R.A. and 33° 30′ North Dec. On Feb. 19 at that time, in Lat. 38½ N., about the situation of Asera and Helicon, the Sun would set about 5.40 p.m., while Arcturus would rise above the horizon about 5.57 p.m., a relative position of the two luminaries which fairly answers to the words of the poet. And while investigating the position of the star, Dr. Pearson said he found he had unintentionally explained, as he believed, the epithet "late-setting," applied to Arcturus in Hom. *Od.* E′ 272. Arcturus at that epoch would first have been visible at the time of its morning setting about May 15, and would set June 1 at 3.30 a.m., July 1 at 1.32 a.m., Aug. 1 at 11.30 p.m.* During the early summer therefore, when the Greek seaman or agriculturist was often spending the nights out of doors, the late time at which this brilliant star would set must have been quite unmistakeable, and Ulysses is naturally described as keeping his eye fixed on it, as carefully as he kept the Bear on his left, to determine his voyage eastwards.

In order to satisfy criticism, the series of computations by which this result is obtained are given: the computations will be omitted in two of the subsequent examples, but any one who

* A star's rising or setting is about 4 m. earlier each successive day

will employ the same formulæ will find that the results given are approximately accurate. It is probable that theoretical astronomers may be able to suggest better or more precise methods of obtaining the required results, but those employed have the advantage of being quite simple, and are anyhow approximately correct. The calculation of Arcturus' place for the era of Ovid is also given, as it naturally accompanies that for the time of Hesiod.

The formulæ employed are those given in *Loomis's Astronomy*, and are the following:

(1) To reduce R.A. and Dec. to Long. (L) and Lat. (l).

Let A be a subsidiary angle: ω the inclination of the ecliptic,

$$\tan A = \sin \text{R.A.} . \cot \text{Dec.},$$
$$\tan L = \sin (A + \omega) \tan \text{R.A.} \operatorname{cosec} A,$$
$$\tan l = \sin L \cot (A + \omega).$$

(2) To perform the reverse process:

L' being the new Long. due to change from precession, A' the subsidiary angle,

$$\tan A' = \sin L' \cot l,$$
$$\tan \text{R.A.} = \sin (A' - \omega) \tan L' \operatorname{cosec} A',$$
$$\tan \text{Dec.} = \sin \text{R.A.} \cot. (A' - \omega).$$

We apply these formulæ to find the place of Arcturus about the era of Hesiod.

Taking the mean position of the star as given above: then

sin R.A. = 9·7299685 (−)
cot Dec. = 10·4427302 (+).

10·1726987.(−) = tan 303° 33′ 49″ = [illegible]

and $(A + \omega)$ consequently = 327° 23′ 49″. [illegible] freely = 23½°.

Again, we have

sin (A + ω) = 9.7314403 (−)
tan R.A. = 9·8038388 (+)
cosec A = 10·0808[illegible] (−)

9·61[illegible] = [illegible]

Also

$$\begin{aligned} \sin L &= 9{\cdot}5819490\ (-) \\ \cot (A+\omega) &= 10{\cdot}1940903\ (-) \\ & 9{\cdot}7760393\ (+) = \tan 30^\circ\ 50'\ 28'' = \tan l. \end{aligned}$$

The next step is, taking the amount of annual precession, it is owned somewhat boldly, at 50″·1, to estimate its amount first for 1900 years to bring it to 27 B.C., about the era of Ovid, and again for 700 years, to bring it to that of Hesiod. The first amount is about 26° 26′ 30″, and the second about 9° 44′ 30″, which will bring us to 176° 0′ 35″ as the Long. in the time of Ovid, and 166° 16′ 5″ in that of Hesiod. As it is certain that the inclination of the ecliptic has not changed more than 20′ to 30′, within the periods in question, we may safely deal with the Latitude of the star as stationary in the interval. Consequently, L, L' being the Longitude of the star in the time of Hesiod and of Ovid: l its latitude in both: $L = 166^\circ\ 16'\ 5''$, $L' = 176^\circ\ 0'\ 35''$, $l = 30^\circ\ 50'\ 28''$, and on these data we proceed to compute its R.A. and Dec., and from these the times of the star's rising and setting at these two epochs.

sin L ..... 9·3754437 (+)	sin L' ..... 8·8422274 (+)
cot l .....10·2239607 (+)	cot l.....10·2239607 (+)
tan a ..... 9·5994044 (+)	tan a' ..... 9·0661881 (+)
a ..... 201° 40′ 51″	a' ..... 186° 38′ 34½″
ω 23 50 0	ω 23 45 0
$(a-\omega)$ ... 177 50 51	$(a'-\omega)$ ... 162 53 34½
sin $(a-\omega)$... 8·5747184 (+)	sin $(a'-\omega)$ ... 9·4685814 (+)
tan L ..... 9·3880381 (−)	tan L' ..... 8·8435834 (−)
cosec a .....10·4324609 (−)	cosec a' .....10·9367372 (−)
tan R.A. ..... 8·3952174 (+)	tan R.A. ..... 9·2489020 (+)
∴ R.A. = 12 h. 5 m. 42 s.	R.A. 12 h. 40 m. 14 s.
sin R.A. ..... 8·3956475 (−)	sin R.A. ..... 9·2421704 (−)
cot $(a-\omega)$...11·4249751 (−)	cot $(a-\omega)$...10·5117660 (−)
tan Dec. ..... 9·8206226 (+)	tan Dec. ..... 9·7539364 (+)
N. Dec. ... 33° 29′ 25″	N. Dec. = 29° 34′ 24″.

We thus ascertain the position of the star in the time of Hesiod and in that of Ovid, to have been: for that of Hesiod, R.A. 12 h. 5 m. 42 s. N. Dec. 33° 29′ 25″; for that of Ovid, R.A. 12 h. 40 m. 14 s. N. Dec. 29° 34′ 24″.

The next step is to compute the hour angle of the star, first for its true rising in the Latitude of Bœotia, about 38½ N., secondly for its true setting in the Latitude of Rome, about 42° N., and also the Local mean time at the same moment.

In Bœotia

since cos H.A. = − tan Dec. tan lat.

tan Dec.	= 9·8206228
tan lat.	= 9·9006052
cos H.A.	9·721228. (−)
	h. m. s.
	= 8 7 1
R.A.	12 5 42
	3 58 41
S.T. Feb. 19	22 0 0
Time of Arcturus rising	5 58 41 p.m.
Local mean time of Sunset on the same day ...	5 39 0 p.m.

As soon therefore as the daylight had sufficiently diminished for the star to be visible, it would actually have just risen.

At Rome

tan Dec....	9·7539380
tan lat. ...	9·9544374
cos H.A.	9·7083754 (−)
	h. m. s.
H.A. .....=	8 2 54
	12 40 14
	20 43 8
S.T. May 26	4 15 8
Time of Arcturus setting	16 28 0
	(= 4 28 a.m.)
for May 26	
S.T. June 6	4 58 8
Time of Arcturus setting	15 45 0
	(= 3 45 a.m.)
for June 6	

The Sun rises at Rome on May 26 about 4.35 a.m., on June 6 about 4.30 a.m. According to Ovid, the star's morning setting was first visible on May 26, or, as he states later on, on June 6. If we consider him to have consulted two different authorities, one of which gave the true, the other the visible setting of the star, no reasonable exception can be taken to the value of his statements. The expressions the poet uses point to the time when the star's setting first occurred before sunrise; this for

theoretical astronomers would actually have taken place about May 26, and for practical observers about June 6, the star setting on the first-named day at 4.28 a.m., on the second at 3.45 a.m.

Again in the Fasti of Ovid, I. 654, II. 76, we are told that Lyra, or *Vega*, was last visible when setting in the evening about Feb. 1. "Ubi est hodie, quae Lyra fulsit heri?" Employing again the method of calculation indicated above, we find on that day at Rome the Sun would set about 5.10 p.m., and Lyra about 5.44. As the days at that time of the year are rapidly lengthening, while the star would set earlier every day, it is obvious that the date assigned for the last appearance of the latter is nearly exact.

Ovid makes however a remark about Capella which seems really erroneous. He says (Fasti v. 113) that she rises on May 1st, *i.e.* is then first visible in the morning. But at the time when he lived she would, according to the mode of computation used in the previous examples, have risen about 3.0 a.m., while the Sun would not have risen until after 5.0. We have a similar apparent mistake in Pliny and Columella, nearly contemporaries, who flourished in the latter half of the first century A.D. They fix Arcturus' rising for the 23rd or 21st of February; whereas on those days the Sun would set at Rome about 5.35 p.m., while the star would not pass the horizon in their time before 6.30 p.m. They seem to have copied from Hesiod without any thought.[1]

The late Mr. F. Baily, in his edition of *Ancient Star Catalogues*, published in Vol. XIII. of the *Memoirs of the Royal Ast. Society*, does not seem to have actually compared the positions there given to any of the principal stars with those which in the present day we must suppose them to have then occupied, though he refers to Delambre (*Hist. Ast. Anc.* Vol. II.), who gives tabulated results on this point from his own calculations. As however the present rate of change in the obliquity of the ecliptic would have made it in the time of Eratosthenes (250 B.C.) about 23° 43′, whereas that astronomer fixed it roughly at 23° 51′, it is to be hoped that, making allowance

[1] In the time of Ovid the position of *Vega* must have been about R.A. 17 h. 29 m., Dec. 38° 23′ N.; that of *Capella*, R.A. 2 h. 55 m., Dec. 40° 35′ N.

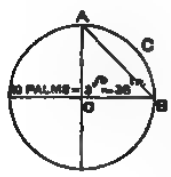
for inaccuracies in the MSS., such a process of verification may be attempted with some prospect of success; and possibly some explanation found of Ptolemy's idea, that in his time (A.D. 140) the amount of annual *precession* was only 36″. It is curious that the error of 15′ in the latitude of Alexandria, which Delambre imputes to the Greeks, answers nearly exactly to the obliquity of 23° 43′, to which we are brought by its present known rate of change.

APPENDIX B.

(COMMUNICATED.)

On the size of the cart-wheel in Hesiod, 'Works and Days,' l. 426.

THE ἄψις is the arc A C B.



Measured along the *rim* A C B its length will be—

$$36 \text{ inches} \times 3{\cdot}14 \div 4 = 28 \text{ inches.}$$

If we measure from end to end along A B we get for the length

$$\sqrt{2 \cdot 18^2} \text{ inches} = 18\sqrt{2} \text{ inches} = 18 \times 1{\cdot}414 = 25 \text{ inches.}$$

If we took the *diameter* a little *less* than 3 feet, say 32 inches instead of 36, the length A B from end to end will be

$$16 \times 1{\cdot}414 = 22 \text{ inches}$$

the required length; since τριοπίθαμον is about 22 inches. Hence probably the ἄψις was measured straight from one end to the other, and not along the curved rim.

INDEX I.

OF

WORDS AND PROPER NAMES.

(ADAPTED FROM GOETTLING'S EDITION.)

A.

Ἀάομαι E. 283. S. 101
ἄαπτος E. 148. S. 75. 446. Th. 649
ἄατος Th. 714
ἀβοίτης E. 451
ἀγαγών E. 105
ἀγαθός E. 24. 191. 236. 317. 346. 356. 500. 669. 703. 783. Th. 219. 585. 602. 900. 906
ἀγαίεται E. 331
ἀγακλειτός Th. 1015
ἀγακλυτός Th. 945
ἀγαλλομαι Th. 68. 587. S. 86
ἀγανώτατος Th. 408
ἀγάομαι Th. 619
Ἀγανή Th. 246. 976
ἀγανός Th. 461. 632
ἄγαυρος Th. 832
ἀγγελίη Th. 781
ἄγγελος E. 85
ἄγγος E. 475. 600. 613
ἀγείρω E. 576. 652. S. 475
ἀγελείη S. 197. Th. 318
ἀγέλη S. 168. Th. 445
ἀγέραστος Th. 395
ἀγέστρατος Th. 925
ἀγήνωρ E. 7. Th. 237. 641
ἀγήραος Th. 227. 305. 949. 955
ἀγινεῖν E. 576
ἄγκος E. 389
ἀγκυλομήτης E. 48. Th. 19. 137. 168. 473. 495. 546
ἀγκυλοχείλαι S. 405
ἀγλαίη S. 272. 276. 285
Ἀγλαίη Th. 909. 945
ἀγλαός E. 337. Th. 366. 412. 628. 644. S. 37
ἀγνός S. 203. E. 475
ἄγνυμαι S. 203. 279. 348. ἔαγε E. 534
ἀγνῶς E. 337
ἀγορεύω E. 280. 402. 688. Th. 86
ἀγορή S. 204. E. 29, 30. Th. 89. 430
ἄγραυλος Th. 26
ἄγρη Th. 442
ἄγριος S. 236
Ἄγριος Th. 1013
ἀγριωτης S. 39
ἀγρόμενος Th. 92
ἀγρότερος S. 407
ἀγχέμαχος S. 25
ἄγχι E. 639
ἀγχίμολον S. 325
Ἀγχίσης Th. 1009
ἄγω E. 208. 220. 768. S. 107. 490. ἄγε S. 108. 149. ἄγων Th. 998. E. 85. ἄγομαι E. 695. 800. ἄξαιμι E. 434. 440. ἀγαγών E. 165. v. ἠγάγετο, ἤγον.
ἀγών S. 205. 312. Th. 435
ἀδάητα Th. 655
ἀδμας E. 147. S. 137. 231. Th. 161. 188. 239
ἀδηκτότατος E. 420
ἄδηλος E. 6

ἄδικος E. 260. 334. ἀδικώτερος E. 272
Ἀδμήτη Th. 349
ἄδον Th. 917. 926
ἀδροσύνη E. 473
ἀδώτης E. 355
ἀεθλεύωσιν Th. 435
ἆεθλον S. 305. 311. Th. 437. E. 654.
ἄεθλος S. 94. 127. Th. 951. 994
ἀείδω E. 662. S. 394. Th. 34. ἀείσατε Th. 965. 1020.
ἀεικής Th. 166. 172
ἀείρω E. 761. ἀείρας E. 692. ἀειρόμεναι E. 540
ἄεισι Th. 875
ἀέκητι Th. 529
ἄελλα Th. 874
Ἄελλώ Th. 267
ἀενάοντες E. 550
ἀένναος E. 597. 737
ἀεξω E. 6. Th. 444. S. 96. 434. ἀέξομαι E. 377. 394. 773. Th. 195. 524. 641
ἀεργίη E. 311
ἄεργος E. 44. 302, 303. 305. 310. 312. 498
ἀερσιπότης S. 316. E. 777
ἀεσιφροσύνη Th. 502
ἀεσίφρων E. 315. 335. 646
ἀζαλέος S. 153
ἄζω E. 587. S. 397. ἄζομαι Th. 99. 532
ἄζωστος E. 345
ἀηδών E. 203
ἄημι E. 516. 552. Th. 875. ἀέντων E. 625. Th. 860. ἄημαι S. 8. v. ἄεισι
ἀήρ E. 549
ἀήτη E. 621. 645. 675
ἀθάνατος Th. 21. 43. 57. 67. 74. S. 79. 182. 201. 205. 339. 366. E. 16. 62. 110. 135. 199, and *passim*
ἀθέσφατος E. 662. Th. 830
Ἀθηναίη S. 126. 443. E. 430. Th. 318
Ἀθήνη E. 63. 72. 76. S. 325. 343. 455. 470. Th. 13, 573, 577. 888
ἆθλον E. 656
ἄθλος Th. 800
ἀθώλωτος E. 595
ἄθροος S. 246
αἶα E. 125. 255. αἴη S. 153
Αἰακός Th. 1005
Αἰγαῖον ὄρος Th. 484
Αἰγείδης S. 182
αἴγειρος S. 377
αἰγίοχος E. 99. 483. 661. S. 322. 443. Th. 11. 25. 52. 735. 920. 966
Αἰγίοχος Th. 13
αἰγίς S. 200. 344. 444
αἰγυπιός S. 405
αἰδηλος E. 756
Ἀΐδης Th. 311. 455. 768. 774. 850. E. 145. 153
αἰδής S. 477
αἴδιος S. 310
αἴδνος Th. 860
αἰδοῖον E. 733
αἰδοῖος E. 71. 257. 301. S. 14. 46. Th. 16. 44. 80. 194. 434. 572. 953
Ἄϊδος S. 151. 227
Ἀϊδοσδε S. 254
αἰδρείη E. 685
ἄϊδρις S. 410
Ἀϊδωνεύς Th. 913
αἰδως E. 192. 200. 317, 318, 319. 324. S. 354. Th. 92
αἰεί E. 114. 413 503. Th. 117. 128. 388. 406. 562. 752
αἰειγενέτης Th. 548. 893. 993.
αἰεν E. 298. 718. Th. 21. 33, 34. 106. 801
αἰετός Th. 523
αἰζηῖος S. 408
αἰζηός E. 441. Th. 863
Αἰήτης Th. 957, 958. 992. 994
αἰθαλόεις Th. 72. 504. 707. 854
αἰθήρ Th. 124. E. 18
Αἰθίοπες Th. 985
αἰθόμενος Th. 324. 867. S. 60. 275. E. 755
αἴθοψ E. 363. 592. 724. S. 135
αἴθων E. 743
αἴ κε E. 209. 268. 350. Th. 164
αἷμα S. 159. 174. 194. 252. 256. 268
αἱματόεις Th. 183. S. 384
αἰμύλιος Th. 890. E. 78. 789
αἰμύλος E. 374
Αἰνείας Th. 1008
αἰνέω E. 643. 824
αἴνημι E. 683
αἶνος E. 202
αἰνός E. 161. 802 S. 200. 227. 264. Th 662. 852. αἰνότατος S. 397
αἶνυμαι S. 41. 135. 149
αἶξ E. 516. 585. 590. S. 407. Th. 445
Αἰολίς E. 636
αἰολλομαι S. 309
αἰολόμητις Th. 511
αἰπόλια Th. 445
αἰπύς E. 83. Th. 589. 682'
αἱρέω E. 618. αἱρεύμενος E. 476. v. εἷλον, ἑλέειν, ἥρευν

αἶρω E. 551. 632. S. 107. Th. 628. v. ἀείρω, ἄρεσθαι
αἶσα E. 578. Th. 422
Αἴσηπος Th. 342
αἴσιμος S. 336
Αἰσονίδης Th. 993. 999
αἴσσομαι Th. 150. 671
αἴσχος E. 211
αἰτέω E. 408
αἰχμή S. 193. 289
αἰχμητής S. 178
αἴψα S. 370. 464, 465. 469. Th. 87. 102. 161. E. 45. 93. 185
αἰψηροκέλευθος Th. 379
αἰών E. 9. S. 331. Th. 609
ἀκάκητα Th. 614
ἀκάμας Th. 856
ἀκάματος Th. 39. 519. 563. 566
Ἄκαστη Th. 356
ἀκαχήμενος Th. 99. ἀκαχών Th. 868
ἀκαχμένος S. 135
ἀκηδής E. 112. 170. Th. 61
ἀκήριος E. 823
ἀκίνητος E. 750
ἀκιώτατος E. 435
ἄκμων Th. 722. 724
ἀκοιτης S. 9
ἄκοιτις Th. 410. 608. 921. 937. 946. 948. 953. 999. E. 800
ἀκόρητος S. 346. 433. 459
ἀκούω E. 213. 296. 721. Th. 665. 701. 834
ἀκραής E. 592
ἄκριτος S. 311
ἀκρωκνφαιος E. 567
ἄκρος E. 233. 291. 467. S. 317. ἀκρότατος E. 681. Th. 7. 62. S. 33
Ἀκταίη Th. 249
ἀκτή S. 213. 290. Th. 848. E. 32. 466. 597. 805
ἀκτίς Th. 760
ἄλαδε E. 631. 757. Th. 791
ἀλάληται E. 100
ἀλαλητός S. 382. Th. 686
ἄλαλκεν Th. 527
ἀλαοσκοπιή Th. 466
ἀλαπαδνός E. 437
ἄλαστος Th. 467
ἀλγινόεις Th. 214. 226
ἄλγος E. 133. 200. 211. 741 Th. 227. 621
ἀλέα E. 493
ἀλέασθαι E. 446. 734
ἀλεγίζω Th. 171
ἀλέγω E. 251
ἀλεείνω E. 828
ἀλέη E. 545
ἄλειφα Th. 553
ἀλεξιαρη E. 464
ἀλεύομαι E. 505. 535. 798
ἀλεωρή E. 404
ἀληθειη E. 768
ἀληθής Th. 28. 333. E. 818
ἄλης, ἀλέα E. 493
Ἀλιάκμων Th. 341
ἀλίαστος Th. 611
ἀλιεύς S. 214
Ἄλιη Th. 245
Ἀλιμήδη Th. 255
ἅλιος Th. 1003
ἀλιταίνομαι E. 330
ἀλιτήμενος S. 91
ἀλιτραίνω E. 241. 330
Ἀλκπίος S. 26
Ἀλκείδης S. 112
ἀλκή Th. 876. E. 201
ἄλκιμος C. 320. Th. 526. 950
Ἀλκμήνη S. 3. 467. Th. 526. 943. 950
ἀλκτήρ Th. 657. S. 29. 128
ἀλλά E. 11. 15. 35. 37. 47. 87. 94. 100. 130. 132. 142. 147. 176. 190. 273. 298. 335. 464. 444. 511. 527. 557. 571. 573. 589. 630. 634. 684. 687. 699. 734. 736. 750. 28. 95. 108. 111. 229. 419—451. Th. 36. 50. 388. 425. 428. 445. 450. 615. 624. 630. 635. 772. 797. 800.
ἀλλήλων ort. 4. 262. 347. Th. 53. 749
ἄλλοθεν E. 486.
ἄλλοι E.

Ἀλφειός Th. 338
ἀλφηστής Th. 512. E. 82. S. 29
ἀλωή S. 291. E. 599. 806
ἀμ μέσον S. 209. ἀμ πέλαγος Th. 190. ἀμ φυτα E. 571
ἅμα Th. 80. 268. 677. 691. 706. E. 219. 441. S. 23. 404
ἀμάαν E. 392
ἀμαιμάκετος Th. 319. S. 207
ἅμαξα E. 426. 453. 455. 456. 692
ἀμάομαι E. 392*. 775. 778. Th. 599
ἀμαρτίνοος Th. 511
ἀμαρυσσω Th. 827
ἀμαυρότερος E. 284
ἀμαυρόω E. 693
ἀμαω (meto) v. ἀμάαν, ἀμάομαι, ἀμήσεις E. 480. v. ἤμησε, ἤμων
ἅμβατος E. 681
ἀμβολιεργός E. 413
ἀμβροσιος Th. 69. 640. 642. 796
ἄμβροτος Th. 43
ἀμεγαρτος Th. 666
ἀμείβομαι Th. 654. 749. S. 117
ἀμείλικτος Th. 659
ἀμείνων E. 19. 285. 294. 314. 320. 445. 570. 702. 750
ἀμελέω E. 400
ἀμερδω Th. 698. S. 331
ἀμητός E. 384. 575
ἀμηχανίη E. 493
ἀμηχανος E. 83. Th. 295. 310. 589. 836
ἅμμες S. 87
ἀμοιβή E. 334
ἀμολγαίη E. 590
ἄμοτον S. 361
ἄμπαυμα Th. 55
Ἀμπυκίδης S. 181
ἄμυδις S. 345. Th. 689
ἀμύμων Th. 263, 264. 654. 1013. S. 65. 112
ἀμύνω S. 240
ἀμφαγαπάω E. 58
ἀμφαραβίζω S. 64
ἀμφέπω Th. 695
ἀμφί E. 73, 74. 205. 541. S. 128. 159. 172. 179. 185. 200. 220, 221. 224. 253. 261. 305. 314. 391. 402. 411. 423. Th. 176. 190. 194. 476. 554. 576. 578. 693, 694. 726. 778. 839. 848 bis
ἀμφιβάλλω E. 545. 787
ἀμφίβληστρον S. 215
ἀμφιγυήεις E. 70. S. 219. Th. 571. 579. 945
Ἀμφιδαμας E. 654
ἀμφιδέδηει S. 62
ἀμφικαλυπτω E. 166. 555
Ἀμφιλογιαι Th. 229
ἀμφιπολεύω E. 803
ἀμφιρρυτος Th. 983
Ἀμφιρω Th. 360
ἀμφίς Th. 748*. 851. E. 701
Ἀμφιτριτη Th. 243. 254. 930
Ἀμφιτρύων S. 2. 37. 44. 54. 80
Ἀμφιτρυωνιάδης S. 165. 416. 433. 459. Th. 317
ἀμφιχέαι E. 65
ἀμφοτεροι Th. 553. 678. 685. 709. 751. 771. 844. 942. S. 177. 382. 436
ἀμφοτέρωθεν Th. 733
ἀμφυτά E. 571
ἄμφω S. 171. 419. E. 774
ἀμωμητος S. 102
ἄμωμος Th. 259
ἀνα E. 228. 328. 530. Th. 91. 130. 663
ἀναβάλλομαι E. 410. 412
ἀναγκη E. 15. Th. 517. 615
ἀνάγω S. 20. Th. 626. v. ἀνήγαγον
ἀναελπτα Th. 660
ἀναιδείη E. 324. 359
ἀναιδης Th. 312. 833
ἀναιρέω E. 748. Th. 553. v. ἀνελών
ἀναίτιος E. 827
ἄναξ S. 100. 179. 226. 354. 371. Th. 493. 543. 660. 843. 859. 985
ἀνάπνευστος Th. 797
ἀνασσείσασα S. 344
ἀνάσσω S. 328. Th. 403. 491. 506. 837. 850. 883. 1015
ἀναστρωφάω S. 121
ἀνατίθημι E. 658. v. ἀναθεῖναι, ἀνέθηκα
ἄναυδος Th. 797
Ἄναυρος S. 477
ἀναφαίνομαι Th. 710
ἀναφυσιάω S. 211
ἀναχάζομαι S. 336
ἀναψύχω E. 608
ἀνδάνω, v. ἅδον
ἄνδιχα E. 13
ἀνδρογόνος E. 783. 789. 794
Ἀνδροκτασίη S. 155. Ἀνδροκτασίαι Th. 228

* This mark indicates MS. readings not admitted in the text.

ἀνδρομέος S. 256
ἀνδροφόνος S. 98. 420
ἀνέηκε Th. 495
ἀνέθηκα E. 658
ἀντλῶν E. 748. ἀντλετο Th. 553
ἄνεμος E. 518. 551. 594. 645. 671. Th. 253. 268. 307*. 378. 706. 846. 869
ἀνεπίξεστος E. 746
ἀνεπίρρεκτος E. 748
ἀνέρα, v. ἀνήρ
ἀνερειψαμένη Th. 990
ἀνήγαγον Th. 626
ἀνήκεστος Th. 612
ἀνήνωρ E. 751
ἀνήρ, ἀνδρός E. 3. 19. 56. 59. 82. 92. 159. 175. 220. 230. 240. 265. 271. 285. 297. 302. 308. 317, 318. 357. 370. 372. 411. 413. 447. 451. 455. 478. 484. 495. 498. 500. 527. 586. 605. 638. 666. 680. 702. 704. 713. 717. 731. S. 19. 27. 42. 55. 103. 129. 148. 196. 214. 238. 245. 270. 272. 274. 303. 351. 388. 400. 408. Th. 47. 95. 220. 347. 369. 435. 457. 468. 512. 542. 592 600. 643. 838 877. 897. 923. 935. 967. 987. 1018
ἀνήρ, ἔρος E. 192. 303. 326. 364. 559. 754. 813. S. 48. Th. 197. 432
Ἄνθεια S. 381
ἀνθεμόεις Th. 878
ἀνθέω E. 482. ἀνθεῦσιν E. 227
Ἄνθη S. 474
ἄνθος Th. 576. 988
ἄνθρωπος E. 42. 49. 51. 61. 90. 95. 100. 102. 108, 109. 122. 137. 142. 166. 178. 189. 195. 199. 201. 223. 249. 251. 258. 270 276. 322. 398. 418. 587. 678. 685. 719. 811. S. 162. 394. Th. 50. 93. 100. 121. 204. 231. 272. 296. 302. 329, 330. 407. 416. 535. 552. 556. 561. 569. 570. 586. 588, 589. 763. 766. 782, 879. 887
ἀνιέναι, v. ἀνιών
ἀνίη Th. 611
ἀνίημι, ἀνέηκε Th. 495. ἀνίεσκε Th. 157
ἀνίκητος Th. 489
ἄνιπτος E. 740
ἀνισταμενος E. 577
ἀνιων E. 728
ἀναλβίη E. 319
ἄνομων Th. 307
ἀνόστεος E. 524
ἀναστρέφομαι Th. 763
ἄντα S. 432*. Th. 700
ἀντεβόλησεν S. 439
ἀντί E. 57. 331. 347. Th. 489. 570. 585. 602. 893
ἀντιάσην S. 150. 163
ἀντιβολέω E. 784. S. 439
ἀντίον E. 594. Th. 631
ἀντίος S. 361. 434. 444. 449. ἀντία E. 481
ἀντιφερίζω Th. 609. E. 210
ἄντρον Th. 483
ἄντυγες S. 64
ἀνύω, ἀνύσσας E. 395. 635. Th. 954
ἄνωγα E. 367. 403. 687. ἀνώγει Th. 549. ἤνωγε E. 68
ἄξεινος E. 715
ἀξίμφορος Th. 593
ἄξων E. 424. 693
ἀοιδή E. 1. 583. 659. S. 205. 282. 396. 659. Th. 22. 44. 48. 60. 83. 104. 917
ἀοιδός E. 26 bis. 208. Th. 95. 99
ἄοικος E. 602
ἄοκνος E. 595
ἄορ S. 221. 457. Th. 283
ἄουτος S. 157
ἀπαί S. 409. 437
ἀπαιωρέομαι S. 234
ἀπαλαμνος* E. 20
ἀπάλαμος E. 20
ἀπαλάομαι S. 409
ἁπαλός Th. 3. S. 279. Th. 989*
ἀπαλόχροος E 519
ἀπαλύξει S. 304
ἀπαμείρομαι* E. 578*. Th. 801
ἀπαναίνομαι E. 454
ἀπάνευθε Th. 386
ἀπανήνασθαι E. 454
ἁπάντη Th. 524
ἅπας E. 57. 115. 195. 689. Th. 79. 361. 422 627. 813. 981
ἀπατάω E. 462
ἀπάτη Th. 224
ἀπαυράω, v. ἀπηύρα
ἄπειμι, v. ἀπεών
ἀπείριτος S. 205. Th. 109. 878
ἀπείρων E. 160. 487. Th. 187. 670. S. 472
ἀπεμνήσαντο Th. 503
ἀπεόντος E. 367
Ἄπεσας Th. 331
ἀπέσυθεν Th. 183. ἀπέσυτο Th. 859

ἀπέχω E. 135. 645
ἀπεών E. 367
ἀπήμαντος Th. 955
ἀπήμων E. 670
ἄπηνη S. 273
ἀπήνη S. 423. Th. 423. E. 240
ἀπηωρεῦντο S. 234
ἀπιστίη E. 372
ἄπλαστος E. 148*. Th. 151
ἅπλατος* E. 148. Th. 151. 153
ἄπληστος* S. 250
ἄπληστος Th. 153. 315. 709. S. 147. 230. 250. 268
ἀπό S. 374. 392. Th. 632. ἀπὸ κρήθεν S. 7
ἀπογυμνόω E. 730
ἀποδειροτομέω Th. 280
ἀποδίδωμι E. 349
ἀποδρίπτω E. 611
ἀποθρώσκω S. 375
ἀποθύμιος E. 710
ἀποκρῆθεν* S. 7
ἀποκτείνω S. 11
ἀπολάμπομαι S. 27. Th. 583
ἀπολείβω S. 174. 268. ἀπολείψας Th. 793
απολείπω E. 489. 696
ἀπολήγω E. 488
ἀπόλλυμι E. 626. 763. v. ἀπώλεσεν
Ἀπόλλων E. 771. S. 58. 68. 70. 100. 478. Th. 14. 94. 347. 918
ἀπόλοιτο E. 46. 348
ἀπομείρομαι E 578. Th 801
ἀπομμνήσκομαι Th. 503
ἀπονίσσομαι S. 409
ἀπονοστέω E. 735
ἀποπέμπω E. 87
ἀποπνείουσα Th. 224
ἀποπτάμενος Th. 284
ἀπόπροθι E. 390
ἀποπτύω E. 726
ἀπόρνυμι Th. 9
ἀπορραίσειν Th. 393
ἀπορριψοντι S. 213
ἀπόρρυτος E. 600
ἀποσεύω Th. 183. 859
ἀποτίθημι E 762
ἀποτίνυται E. 247
ἀποτίσῃ E. 260
ἀποτμήξας Th. 188
ἀπουραμένοι S. 173
ἀποφθίμενος Th. 606
ἀποφθινύθω E 243
ἀποφθισεις E. 666
ἀποχήσεται* S. 409
ἀπύρω E. 525
ἄπυω, ἤπυον S. 316
ἀπώλεσεν E. 626
ἄρ τοι Th. 372
ἀρά E. 626. S. 29. 128. Th. 657
ἀραβεῦσαι S 249
ἄραβος S. 404
ἀραῖος E. 809
ἀραρυῖα S. 137. 271
ἀράσσω S. 364. 461
ἀραχνη E. 777
ἀραχνιον E. 475
Ἀργαίος Th. 484
ἀργαλέος E. 66. 92. 229. 484. 640. S. 43. Th. 369. 522. 602. 718. 739. 810. 880
Ἀργείης Th. 12
Ἀργειφόντης E. 68. 77. 84
Ἀργιαστης Th. 379. 870
Ἄργη Th. 240
ἀργής, —έτι Th. 541
ἀργύρεος E. 128. 144. S. 225. 295. 298. Th. 779. 791
ἀργυροδίνης Th. 340
ἀργυρόπεζα Th. 1006
ἀργύφεος Th. 574
Ἄρδησκος Th. 345
ἄρειων E. 158. 193. 207. S. 120
ἄρεσθαι Th. 628. ἀρέσαντο S. 255. ἄρηαι E. 632. S. 107
ἀρετή E. 289. 313
ἀρήϊος S. 66
ἀρηίφιλος Th. 317
ἀρηρώς Th. 812. ἀρηρυῖα Th. 608
Ἄρης E. 145. S. 59. 109. 181. 192. 333. 346. 357. 425. 434. 441. 444. 457. Th. 922
Ἀρητιάδης S. 57
ἀρθείς E. 551
Ἀριάδνη Th. 947
ἀριδείκετος Th. 385. 532. 543
ἀρίζηλος E. 6
Ἄριμοι Th. 304
Ἀρισταίος Th. 977
ἄριστος E. 36. 279. 438. 471. 585 694. 719. 766. 781. 801. 814. 820. S. 48
ἀρκέω S. 358
ἄρκιος E. 321. 351. 370. 501. 577
ἄρκτος S. 186
Ἀρκτοῦρος E. 566. 610
ἅρμα S. 63, 64. 97. 309. 324. 342. 463
ἁρμαλιή E. 560. 767
ὅρμενος E. 407. 424. 642. 717. 730. 786. 808. S. 84. 116. Th. 639

Ἁρμονίη Th. 937. 975
ἁρνέομαι E. 408
ἄρνες Th. 23
Ἅρνη S. 381. 475
ἄρξασθαι E. 781. 815
ἀρόης E. 749. ἀρόσῃς E. 485. ἀρόμμεναι E. 22
ἀροτήρ E. 405. S. 286
ἄροτος E. 384. 450. 458. 460. 467. 616
ἄροτρον E. 432. 439. 467*. 616*
ἄρουρα E. 117. 173. 237. 428. 461. 463*
ἀρόω E. 429. 460. ἀρόῃς E. 479. ἀρόσῃς E. 485. ἀρόμμεναι E. 22
ἁρπάζω E. 38. Th. 914
ἁρπακτός E. 320. 684
ἅρπαξ E. 356
ἅρπη Th. 175. 179. E. 573
Ἅρπυιαι Th. 267
ἄρρητος E. 96
ἄρρητος E. 4
ἀρσάμενος S. 325
ἄρσην E. 437. Th. 667
Ἄρτεμις Th. 14. 918
ἀρτιέπεια Th. 29
ἄρτος E. 442
ἀρύω, ἤρυον S. 351. E. 550
ἀρχή Th. 45. 115. 156. 203. 408. 425. 452. 512
ἄρχω S. 26. E. 709. ἄρχομαι E. 809. S. 395. Th. 1. 36. ἀρχόμενος E. 368. 467. Th. 48. ἄρξασθαι E. 781. 815
ἀσβέστοις Th. 849. 852
Ἄσβολος S. 185
Ἀσίη Th. 359
ἀσκήσας Th. 580
ἀσκητός E. 546
Ἄσκρη E. 640
ἀσπάζομαι S. 84
ἀσπασίως S. 45
ἀσπαστός S. 42
ἄσπετος E. 379. Th. 683. 694. 698.
ἀσπίς S. 417
ἄσσον Th. 748. 796
ἀστεμφέως Th. 748
ἀστεμφής Th. 812
Ἀστερίη Th. 409
ἀστερόεις Th. 106. 127. 414. 463. 470. 685. 737. 808. 891. E. 548
ἀστεροπή S. 322. Th. 691
ἀστεροπητής Th. 390
ἀστήρ E. 417. 565. Th. 381
Ἀστραῖος Th. 376. 378
ἀστράπτω Th. 690
ἄστρον Th. 110. 382
ἄστυ Th. 91
ἀσύμφορος E. 782. Th. 593*
ἀσφαλέως Th. 86
ἀσφαλής Th. 117. 128
ἀσφόδελος E. 41
ἄσχετος Th. 832
ἀταλά Th. 989
ἀτάλλω E. 131
ἀτάρ S. 470. Th. 198
ἀτάρβητος S. 110
ἀταρτηρός Th. 610
ἀτασθαλίη Th. 209. 516. E. 261
ἀτάσθαλος Th. 164. 996. E. 134. 241
ἄτεκνος E. 602
ἀτενής Th. 661
ἄτερ E. 91 bis. 113. 514. S. 15. Th. 132
ἀτερπής E. 647
ἄτη E. 216. 231. 352. 412. S. 93. Th. 230
ἀτιμάω E. 185
ἄτιμος Th. 395
ἀτιτάλλω Th. 480
Ἀτλαγγενής E. 383
Ἀτλαντίς Th. 938
Ἄτλας Th. 509. 517
ἄτλητος* Th. 709
ἀτμή Th. 862
ἄτος S. 59
ἀτρεκέως* Th. 86
ἀτρεμέω E. 539
Ἄτροπος S. 259. Th. 218. 905
ἀτρύγετος Th. 131. 241. 413. 696. 728. 737. 808
ἀτρυτώνη Th. 925
αὖ S. 51. 124. 282, 283. 285. 299. 472. Th. 139. 147. 214. 237. 270. 404. 453. 724. 834, 835. 878
αὐαλέος E. 588. S. 265*
αὐγάζω, αὐγάσεαι E. 478
αὐγή Th. 566. 569. 690
αὐδή Th. 31. 39. 97. E. 61. S. 278. 396
αὐδήεις Th. 142
αὖθι E. 35. 440. S. 281
αὖθις E. 50. 157. 562. 711. S. 32. Th. 50
αὐλαξ E. 439. 443
αὐλή E. 732
αὐλητήρ S. 283. 299
Αὐλίς E. 551
αὐλός S. 281
αὐξάνω, ηὔξετο Th. 493

αὖος E. 560. 743
αὖρα Th. 872. E. 570
αὔριον E. 410
αὐσταλέος S. 265
αὐτάρ E. 63. 83. 89. 121. 140. 156. 600. 607. 614. 728. S. 54. 94. 133. 213. 288. 443. Th. 99. 116. 132. 226. 234. 523. 585. 727. 799. 815. 820. 857. 881. 897. 912. 933. 986. 1003
αὖτε E. 128. 245. 297. 703. 814. 820. S. 102. 248. 293. 296. Th. 47. 124. 367. 435. 546. 607. 831. 833. 1018
αὐτέω, αὔτευν S. 309
αὐτή S. 346. 433. 459
αὐτίκα E. 70. 219. 259. Th. 570
αὖτις E. 386. S. 257. Th. 169. 237. 310. 313. 626. 772. 803
αὐτμή Th. 696. 862
αὐτόγυος E. 433
αὐτόθι E. 96
αὐτόματος E. 103. 119
Αὐτονόη Th. 977
αὐτός E. 56. 202. 215. 227. 228. 247. 248. 265. 278. 290. 350. 517. 745. 764. S. 35. 37. 59. 71. 139. 152. 209. 217. 229. 237. 248. 253. 305. 315. 377. 431. Th. 34. 64. 85. 115. 167. 400. 428. 482. 627. 640. 655. 759
αὐτοσχεδόν S. 190
αὐτοῦ, adv. S. 332
αὐτοῦ, -ῆς E. 293. 296. Th. 470
αὐτόφυής Th. 813
αὖτως Th. 402. 600. 702
αἰχήν S. 171. 174. 418. E. 815
ἀφαιρέω Th. 443. E. 91 [illegible] ἀφελών
ἄφατος E. 3
ἀφαυρότατος E. 586
ἀφελών E. 94. 748. ἀφείλετο Th. 443
ἄφενος E. 24. 637. Th. 112
ἄφθιτος Th. 389. 397. 545. 550. 561. 805
ἄφθονος E. 119
ἀφικέσθαι S. 38. 378. Th. 652. 997
ἀφνειός E. 120. 306. 455. Th. 974
ἀφραδίη E. 134. 330
ἀφρογενέα Th. 196
ἀφρογένειαν* Th. 196
Ἀφροδίτη E. 65. 521. Th. 16. 195. 822. 962. 975. 980. 989. 1005. 1014
ἀφρός S. 389. Th. 191. 197
ἄφρων E. 210
ἀφύσσαι E. 613
Ἀχαιοί E. 641
Ἀχελωΐος Th. 340
ἀχεύων E. 399
ἀχέων S. 93
ἄχθομαι Th. 155. ἀχθόμενος S. 435
ἄχθος S. 400. E. 692
Ἀχιλλεύς Th. 1007
ἀχλύς S. 264
ἀχνύμενος S. 435. Th. 160*. 623
ἄχος S. 457
ἀχρεῖος E. 403
ἀχρήιος E. 297
ἄψ Th. 169. 495. 652
ἀψευδής Th. 223
ἄψις E. 426
ἄψορρον Th. 659
ἀψορροος Th. 776

B.

βάζω E. 186. 788
βαθυδίνης E. 171
βαθυρρείτης Th. 265
βαθύς S. 288. E. 635
βαθυχαίτης Th. 977
βαίνω E. 328. 571. S. 232. ἔβη Th. 194. ἐβήσατο S. 334. βῆσαν E. 153. βεβαώς S. 307
βαιόν E. 418
βάλανος E. 233
βάλλω E. 107. 274. 297. 434. 807. S. 110. 254. 384. 408. Th. 515
βαρύθω E. 215
βαρύκτυπος Th. 388. 818. E. 79. S. 318
βαρύς Th. 615. 681. E. 16
βασιλευέμεν Th. 883
βασιλεύς E. 38. 202. 261. 263. 668. S. 473. Th. 80. 82. 88. 96. 434. 476. 486. 615. 886. 897. 923. 957. 985. 992. 995. βασιλεῖς E. 263
βασιλήιον E. 126
βασιλήις Th. 462. 892
βεβαώς S. 307
βεβριθυῖα* S. 160
βεβρυχυῖα S. 160
Βελλεροφόντης Th. 225
βέλος Th. 684. 716
βέλτερον E. 365.
βέλτιον* E. 365
βένθος Th. 365
βῆσαν S. 386. E. 510. Th. 860. 865

βησσήεις Th. 130. E. 389. 530
βιαζω Th. 423. v. *ἐβιήσατο*
βιβάς S. 323
βιβλινος E. 589
βίη E. 148. 275. 321. S. 52. 69. 75. 115. 349. 416. 452. 480. Th. 146. 289. 315. 332. 385. 437. 490. 649. 670. 677. 689. 943. 982. *βίηφι* Th. 496. 882
βίος E. 37. 42. 232. 316. 401. 577. 601. 634. 689
βίοτος E. 167. 301. 307. 400. 476. 499. Th. 605
βλαβερός E. 365
βλαπτω E. 193. 258. 283. *βλαπτόμενος* Th. 89.
βλέφαρον S. 7. Th. 910
βλοσυρός S. 147. 175. 191. 250
βοάω E. 511
βόειος Th. 539
Βοιωτοί S. 24
βολαων Th. 683
βορέαο E. 547
Βορέης Th. 379. 870. E. 506. 518. 547. 553
βόσκω Th. 595
βοτρυς E. 611. S. 294
βουδορος E. 504
βουκολίαι Th. 445
βουκώλος Th. 293
*βούλεαι** E. 647
βουλευω, βουλεύσαντι E. 266. v. *ἐβούλευσε*
βουλή E. 16. 71. 79. 99. 122. 266. S. 318. Th. 122. 318. 464. 534. 572. 653. 661. 822. 960
βούληαι E. 647
βοῦς E. 46. 348. 405. 406. 429. 434. 436. 452—454. 468. 489. 514. 541. 544. 550. 574. 591. 607, 608. 790. 795. 806. S. 12. 82. 243. Th. 290, 291. 536. 540. 555. 983
βοῶπις Th. 355
βοωτέω E. 391
βράδιον E. 528
βραχω, βράχε S. 423
Βριαρεως Th. 149. 617*. 714. 734*. 817
βριάω E. 5 bis. Th. 447
βριθω E. 466. S. 290. 295. 300. *βεβριθώς** S. 160
βρισαρματος S. 441
βρυντάω Th. 839. v. *ἐβρόντησε*
βροντή Th. 72. 141. 286. 458. 501. 691. 707. 845. 854
Βρόντης Th. 140
βρότεος E. 416
βροτήσιος E. 771
βροτόεις S. 367
βροτολοιγός S. 333. 425
βροτός E. 3. 15. 24. 93. 214. 310. 487. 533. 686. 760. S. 55. 78. 106. Th. 218. 223. 369. 500
βρύχω S. 160
βρῶσις S. 395. Th. 797
*βυβλινος** E. 589
βυσσοδομεύω S. 30
βωμός E. 136. S. 70. Th. 4. 557

Γ.

Γαῖα E. 11. 19. 32. 61. 70. 101. 121. 140. 156. 160. 162. 168. 232. 487. 505. 508. 518. 551. S. 1. 12. 341. 362. 370. Th. 108. 184. 187. 300. 334. 346. 365. 413. 427. 483. 492. 518. 571. 622. 693. 720. 723. 725. 731. 753. 839. 841. 843. 858. 861. 867. 878
Γαῖα (d·a) Th. 20. 45. 117. 126. 147. 154. 158. 159. 173. 176. 238. 421. 463. 470. 479. 494. 505. 626. 644. 702. 821. 884. 891
γάλα E. 590
Γαλαξαίρη Th. 353
Γαλάτεια Th. 250
γαλήνη Th. 244
γαμβρός Th. 818
γαμετός E. 406
γαμέω E. 698—700. *ἔγημα* Th. 604. 610. 960. 977. E. 701. *γῆμαι* Th. 604
γάμος E. 697. 784. Th. 603
γαμψώνυξ S. 405
γαστήρ Th. 26. 539. 599
γε μεν S. 260. Th. 363. 817
γεγάασι E. 108
γεηοχος Th. 15
γείνομαι E. 17. 181. 721. 793. 804. 821. S. 49. 88. Th. 82. 126. 129. 139. 185. 202. 217. 219. 233. 283. 309. 313. 334. 368. 374. 385. 406. 409. 500. 920. 928. 962. 968. 969. 978. 1007. 1012. 1017. 1019
γείτων E. 23 bis 345—347. 349. 400. 701
γελάω E. 59. 371. Th. 40. *γελόωντες* S. 283. v. *ἐγέλασσε*

γενεή E. 100. 284. 285. 736. S. 55. 327. Th. 871
γενέθλη Th. 610
γένειον S. 167. 418
γενέσθαι, v. γίγνομαι
γένος E. 11. 109. 121. 127. 140. 143. 156. 159. 176. 180 299. Th. 21. 33. 44. 50. 105. 161. 336. 346. 590, 591
γέντο Th. 190. 283
γερανος E. 448
γερας E. 126. Th. 393. 396. 427. 449
γέρων E. 331. 518. Th. 234. 1003
γῆ E. 228. 563. 623. Th. 106. 679. 720. 721. 728. 736. 762. 790. 807. 972
γηθεω E. 476. S. 116. Th. 173
γῆμαι Th. 604. v. γαμέω
γηραιός E. 376
γηράντεσσι E. 188
γῆρας E. 92*. 114. 325. 331. S. 245. Th. 225. 604.
γηράσκω E. 185. γήραντες E. 188
γημοκομος Th. 605
γηρύομαι E. 260. Th. 28*
Γηρυονεύς Th. 287. 309. 982
Γίγαντες Th. 50. 185
γίγνομαι E. 280. 323. 492. 821. S. 404. Th. 876. ἐγενόμην E. 88. 175. 344. 362. 784, 785. 812. Th. 46. 108. 111. 115, 116. 123. 137. 156. 240. 475. 512. 607. 741. 894. 931. γένεο Th. 657. γέντο Th. 199. ἔγεντο Th. 705
γιγνώσκω E. 281. γνῶ Th. 551. ἔγνω E. 218
Γλαύκη Th. 244
γλαυκιόων S. 430
Γλαυκονόμη Th. 256
γλαυκός Th. 440
γλαυκῶπις E. 72. S. 325. 343. 455. 470. Th. 13. 573. 587. 888. 895. 924
γλάφυ E. 533
γλαφυράς Th. 297
γλάφω S. 431
γλυκεράς Th. 83. 97. 206. S. 331
γλί'φω* S. 431
γλῶσσα E. 322. 708. 719. Th. 83. 826
γλῶχες S. 398.
γναμπτός E. 205
γνῶ Th. 551
γόμφος E. 431
γονεύς E. 235. 331
γονή E. 633
γόνος Th. 495. 919
Γόργειος S. 237
Γοργόνες S. 230
Γοργούς Th. 274
Γοργώ S. 224
γούνατα E. 587. 608. Th. 460
γουνοπαχής S. 266
γουνός Th. 54. 329
Γραῖαι Th. 270. 271
Γρήνικος Th. 342
γύαλον Th. 499
Γύγης* Th. 149. 618. 714. 734. 817
Γύης Th. 149. 618. 714. 734. 817
γύης E. 427. 436
γυιοβόρους* E. 66
γυιοκόρους E. 66
γυίον Th. 492
γυιόω, γυιωθείς Th. 858
γυμνάς E. 391 bis, 392
γυμνωθείς S. 344. 418. 460
γυναικείος E. 753
γυνή E. 80. 94. 235. 244. 373. 375. 399. 405. 586. 695. 698. 702. 779. 813. S. 4. 10. 31. 242. 274. Th. 513. 590. 591. 600. 803. 1020

Δ.

δαΐ Th. 650. 674
δαιδαλέος S. 137. 334. 460. 575
δαίδαλος Th. 581
δαιμονίη E. 207
δαιμονιος Th. 655
δαίμων S. 94. E. 122. 314. Th. 901
δαίς, τός E. 340. 722. 726. 742. Th. 840
δαίς S. 275. ἐν δαΐ Th. 650. 674
δαίφρων S. 119. E. 654
δαίω S. 165. δεδῄει S. 155
δάκνω, δάκεν Th. 567. ἔδακε E. 451
δάκρυ S. 132. 270
δακρυόεις Th. 227
δαλός E. 705
δαμάω S. 11. Th. 490. 857. ἐδάμασσε S. 408. Th 332. ἔδαμον and ἐδάμην E. 152. Th. 464. δεδμημενος E. 116. δμηθείς S. 48. Th. 453*. 1000. 1006
δαμεῖν, v. δαμάω
δάμναμαι Th. 122
Δανάη S. 216
Δαναΐδης S. 229
δαπάνη E. 623

δασμός Th. 425
δασσάμενος Th. 537. δέδασται Th. 789. ἐδασσάμεθα E. 37. ἐδάσσατο Th. 520. δασσαντο Th. 112. 303. δάσσασθαι E. 446. 781*
δασύστερνος E. 514
δατέομαι Th. 606
δάφνη E. 435. Th. 30
δαφοινεός S. 159
δαφοινός S. 250
δεδήει S. 155
δεδμημενοι E. 116
δεδοκημένος S. 214
δεδορκώς S. 145
δείδω, δειδίξεται S. 111. δειδιότες S. 248
δείελα E. 810. 821
δεικνύω E. 451. 502. 526. ἔδειξα E. 608. 612. v. δεῖξαι
δειλός E. 115. 214. 369. 686. 713
δείμος S. 195. 463. Th. 934
δεινος E. 145. 369. 675. 687. 691, 692. 760. S. 52. 71. 129. 147, 148. 160, 161. 223. 226. 262. 404. 426. 430. 445. 459. Th. 221. 299. 307. 320. 324. 334. 670. 678. 743, 744. 759. 769. 776. 825. 829. 856. 925. 933. 935. δεινότατος Th. 138. 155
δεινωπός S. 250
δεῖξαι E. 612
δείξω E. 608
δειπνέω, δειπνήσας E. 442
δειπνολόχος E. 704
δεῖπνον E. 209
δειρή S. 391. Th. 727
δεκα E. 602 bis. Th. 636
δεκάδωρος E. 126
δέκατος E. 794. Th. 723. 725. 789. 803
δελφίς S. 210. 212
δεμας Th. 260
δεμνιον E. 328
δενδρεον Th. 216. E. 583
δεξιτερός Th. 179
δέον (from δέω) S. 291
δέος Th. 167
δερκιοωνται Th. 911
δέρκομαι Th. 828. 910. S. 160. 169. 236. δεδορκώς S. 145
δέρμα E. 513. 544
δεσμεύω E. 481
δεσμός S. 43. Th. 501. 522. 616. 618. 652. 659. 718
δεῦτε E. 2
δεύτερος E. 127. 142. δεύτερον, adv. E. 34. S. 124. Th. 47. 214. 310. 901
δεύω E. 556
δέχομαι E. 87. 89. Th. 184. 479. 800
δέω, v. δέον. ἔδησα Th. 502. 521. 618. 718. δήσασθαι E. 542
δή E. 2. 176. 197. 269. 292. 323, and passim
δηθα Th. 623
δηϊοτής Th. 662. 852
Δημήτηρ E. 32. 300. 393. 465. 466. 597. 805. S. 290. Th. 912. 969. Δήμητρα Th. 154
δῆμος E. 261. 527. Th. 477. 538. 541. 971
δῆνος Th. 236
δηόω S. 67
δῆρις E. 14. 33. S. 241. 251. 306
δηρον Th. 629. 646
δησασθαι, v. δέω
διά E. 3. 13. 71. 122. 507. 515, 516. 519. 635. S. 143. 318. 364. 461. Th. 65. 398. 465. 481. 522. 572. 606. 631. 653. 712. 788. 806. 822. 962. 1005
διαβαίνω E. 740. Th. 292
διαδασσασθαι Th. 544. 885
διάημι E. 514. 517. 519
διαιρέω, διέλοντο Th. 112
διάκειμαι S. 20
διακρίνω E. 35. Th. 85
διακτορος E. 68. 77
διαμπερές E. 236. Th. 402
διασκίδνημι Th. 875
διατάσσω E. 276. Th. 74
διατεκμαίρομαι E. 398
διδαξης E. 699. διδασκέμεναι* E. 64. διδασκῆσαι E. 64. ἐδίδαξαν Th. 22. 280. E. 662
διδυμάονε S. 49
δίδωμι E. 139. 225. 238. Th. 219. 563. 985. δοῖεν E. 188. δόμεν E. 354. δώσω E. 57. 178. ἔδοσαν Th. 141. ἔδον Th. 30. δός E. 453. δότε Th. 104. δῷ E. 354. bis. Th. 933. δοίη E. 357. δώωσι Th. 222. δώκω E. 705. 741. S. 400. Th. [illegible] ἔδωκα E. 92. 279. 355 bis. S. 125. Th. 399. 914
διεδάσσαο, v. διαδάσσασθαι
διέκειτο S. 20
διέλοντο Th. 112
διερος E. 460
δίζημαι E. 603. [illegible]

διηνεκέως Th. 627
διηνεκής Th. 812
δικάζω, δικάσσαι E. 39
δίκαιος E. 190. 217. 226. 270. 271. 280. Th. 236. δικαιότερος E. 158
δίκη E. 9. 36. 39. 124. 192. 213. 217. 219. 221. 225. 239. 249. 250. 254. 262. 264. 269. 272. 275. 278. 279. 712. S. 85. Th. 86. 434
Δίκη E. 220. 256. 902
δινέμεν E. 598
δίνη Th. 791
δινήεις Th. 337
διογνητος S. 340
διοθεν S. 22. E. 765
Διός E. 4. 36. 51. 79. 90. 105. 122. 256. 267. 626. 676. 769. S. 66. 110. 126. 150. 163. 197. 202. 320. 322. 371. 392. 413. 422. 424. 443. 448. Th. 13. 25. 29. 51. 52. 76. 81. 96. 104. 228. 316. 318. 386. 465. 513. 537. 613. 708. 730. 735. 815. 893. 920. 944. 952. 966. 1002. 1021
δίος E. 299. 479. S. 287. 338. Th. 266. 376. 697. 866. 969. 991. 1004. 1016
διοτρεφής S. 118. Th. 82. 992
Δίου γένος* E. 299
δίς E. 401. 711
διφάω E. 374
δίφρος S. 61. 109. 195. 306. 321. 324. 338. 352. 370. 392. 456. 465
διφώσα E. 374
δίχα E. 167
Διωνη Th. 17. 353
Διώνυσος S. 400. Th. 941. 947
δμηθείς S. 48. Th. 453*. 1000. 1006
δμώς E. 430. 459. 470. 502. 573. 597. 608. 767. S. 39. 276
δνοφερός Th. 107. 736. 807. 826
δοιοί S. 173. 211. 231. E. 432
δοκεύω S. 333. 425. 480. Th. 466. 772. δεδοκημένος S. 214
δόλιος Th. 160. 540. 547. 555. 560.
δολιχός Th. 186
δόλος E. 83. S. 30. Th. 175. 551. 562. 889
δολοφρονίων Th. 550
δολόω, δολωθείς Th. 494
δόμονδε S. 38
δόμος E. 96. 153. 520. 746. S. 1. 38. 45. 90. Th. 386. 751. 752. 753. 767
δονέομαι S. 317*. 327
δόρυ, v. δοῦρα
δορυσσόος S. 54
δόσις Th. 93. E. 718
δότειρα θανάτοιο E. 356
δοτήρες θανάτοιο S. 131
δουπος Th. 70. 703. 705
δοῦρα E. 807. δουρατα E. 456. δούρατι S. 462. δουρί S. 362
δοχμωθείς S. 389
δρακων S. 144. 166. 223. 233. 262. Th. 322. 825
δράω, v. δρῶν
δρεπάνη S. 292
δρεπανον Th. 162
δρεπω, δρέψασθαι Th. 31
δρία E. 503
δριμύς S. 261. 411. 457
δρύα* E. 530
Δρύαλον S. 187
Δρυας S. 179
δρυπτομαι S. 243
δρυς Th. 35. E. 436. 480. 509. 612. S. 376. 421
δρῶν S. 426
δύη E. 728
δύναμαι E. 134. 215. δύνηαι E. 350
Δυναμενη Th. 248
δύναμις Th. 420. S. 354. E. 336
δύνω S. 151. E. 616. δῦσαι S. 329. 447. δῦσειν S. 67. 124. δυσεο S. 108. v. δύω, δυσόμενος E. 380
δύο S. 112. 187. Th. 278
δυσηλεγής E. 506. Th. 652
δυσκέλαδος E. 196
δυσνομίη Th. 230
δυσπέμφελος Th. 440. E. 718. 722
δυσόμενος E. 386
δύσφημος E. 735
δυσφρονέων Th. 102
δυσφροσύνη S. 528
δυσώνυμος Th. 171
δύω E. 12. 772. S. 402
δυωδεκάμηνος E. 752
δυωδεκαταίος E. 751
δυωδέκατος E. 774. 776. 789
δώ, v. δίδωμι
δώ for δώματα Th. 933
δώδεκα S. 162
δῶκε, v. δίδωμι
δῶμα E. 8. 81. 110. 128. S. 14. 471. Th. 10. 43. 63. 75. 114. 285. 303. 410. 455. 777. 783. 804. 816. 963
δωρεω E. 82
Δωρις Th. 241. 250. 350
δῶρον E. 82. 85. 86. 356. 614. S. 47. 133. 415. Th. 103. 399. 414

δωροφάγος E. 39. 221. 264
δώς E. 356
δωτῆρες ἑάων Th. 46. 111. 633. 664
δώτης E. 355
Δωτώ Th. 248

E.

ἔ E. 268. S. 359. Th. 332
ἔαγε E. 534
ἔαρ E. 462. 477. 492. 569
ἔασιν E. 730. Th. 95. 738. 809. 823
ἑαυτῇ Th. 126
ἑάω Th. 772. E. 342. εἶασε S. 424
ἑάων Th. 46. 111. 633. 664
ἑβδόματος E. 805
ἑβδόμῃ E. 770
ἔβη Th. 194
ἐβήσατο S. 338
ἐβήσατο Th. 423
ἐβούλευσε Th. 389
ἐβρόντησε Th. 839
ἐγγεγάλιξεν Th. 485
ἐγγυάω E. 288. 343. 389. 700
ἐγγύς E. 249. S. 464. 473
ἐγείρω E. 20. 573. S. 176. Th. 666. 713
ἐγέλασσε E. 59
ἔγεντο Th. 705
ἔγκατα Th. 538
ἐγκαταλείπω E. 378
ἐγκατατίθημι, ἐγκάτθετο Th. 487. 890. 899. ἐνικάτθεο E. 27
ἔγκειμαι Th. 143. 145
ἐγκύρσας E. 216
ἐγκώμιον E. 344
ἔγνω E. 218
ἐγχεκύδοιμος Th. 925
ἐγχέμαχοι* S. 25
ἔγχος S. 135. 190. 199. 360. 365. 414. 417. 453. 456. Th. 186
ἐγχώριον* E. 344
ἐγω E. 10. 57. 106. 174. 208. 270. 286. 396. 398. 658. S. 89. 94. Th. 164. 170. ἐμεῖο S. 361. 449. v. με, μευ μοι
ἔγωγε E. 682
ἐγών E. 654
ἔδακε E. 451
ἐδάμασσε S. 408. Th. 332
ἐδασσάμεθα E. 37. ἐδάσσατο Th. 520
ἐδέξαντο Th. 178. 184. 479
ἔδησαν Th. 718
ἐδίδαξαν E. 662. Th. 22. 280
ἔδοι Th. 525
ἔδον Th. 30
ἔδος S. 203. Th. 117. 128
ἔδυσαν Th. 141
ἕδρη Th. 386
ἑδριόωνται Th. 388
ἕδω Th. 525. 640. E. 303*. v. ἔδοι
ἐδωδή E. 593
ἔδωκα E. 92. 279. 355 bis. S. 125. Th. 399. 914
ἔειπα E. 86. 206. 381. Th. 24
ἔεις Th. 145
ἑέλδομαι E. 381
ἐέλδωρ S. 36
ἐέργω E. 269. 335. 480. Th. 751
ἐέρση S. 395. Th. 83
ἕζεε Th. 695. 847
ἕζεσε* Th. 695
ἕζομαι E. 593. 731
ἕζων E. 112
ἦεν E. 11. 117. S. 142. 144. 288. Th. 58. 277. ἦεσθα E. 314
ἠθεληκός E. 318
ἐθέλω E. 39. 106. 118. 209. 210. 268. 280. 357. 392. 668. 712. S. 198. Th. 28. 164. 429. 430. 432. 439. 443. 604
ἔθεντο E. 512. S. 261. 411. Th. 805
ἔθεσαν E. 74. 656
ἔθηκα E. 289. 777. S. 123. 136. Th. 400. 578. 974
ἔθλασε S. 140
εἰαρινός E. 75. 676. 682. Th. 270
εἴασε S. 424
εἶατο Th. 622
εἴβετο Th. 910
εἶδον Th. 589. v. ἰδέ, ἰδεῖν
εἶδος E. 63. 714. S. 5. Th. 153. 259. 619. 908
Εἰδυία Th. 352. 960
εἴδως E. 155. 187. 521. 731. 827. Th. 264. 313. 545. 550. 559. 561. 887
εἶην E. 271. 348. 485. 501. 559. 577. 606. 617. 689. Th. 128. 530
εἴθαρ Th. 688
εἰκάς E. 792. 820
εἴκελος S. 322. 451
εἴκω, εἶκε S. 353. εἰκώς S. 206. εἴκτην S. 390.
εἶλε E. 155. S. 139. Th. 225
Εἰλείθυια Th. 922
εἱλιγμένος Th. 791
εἰλίποσι E. 795. Th. 250. 983

εἶλον E. 155. S. 139. 457. Th. 225.
εἱλόμην S. 135. 149. Th. 853
εἵλοντο, v. ἑλέειν
εἰλιφάζω S. 275
εἰλυφόωντες Th. 692
εἶμα S. 159. E. 556
εἵμαρτο Th. 894
εἰμέν S. 351
εἰμί (sum), v. ἦην, σῆν, εἰμέν, εἶναι, εἰς, εἰσί, ἐμέν, ἔμμεναι, ἔσαν, ἔσεσθαι, ἔσκε, ἔσσεαι, ἔσται, ἔστην, ἔστω, ἐών, ἦεν, ἦν, ἦσαν, ἦσθα, ἦστην
εἰμι (eo), v. εἶσι, ἦισαν ᾖσιν, ἰέναι, ἴθι, ἴομεν, ἴσαν, ἴτον
εἶν, E. 364. 407. Th. 290. 304. 983
εἶναι E. 365. 516. 541. 706. 722. Th. 401
εἰνάς E. 810. 811
εἵνεκα, Th. 516
εἶο Th. 392
εἶπατε Th. 108. 115
εἶπον E. 295. 453. 710. 721. S. 116. 122. 338. Th. 163. 392. 665. v. εἶπατε, ἔειπα
εἰργάζοντο E. 151
εἴργυν* E. 494
εἰρέα Th. 804
εἰρεῦσαι Th. 38
εἰρημένος E. 370
εἰρήνη E. 228
Εἰρήνη Th. 902
εἰραπόκος E. 234. Th. 446
εἰρύω, εἰρύμεναι E. 818. εἴρυτο S. 138
εἴρω, v. εἰρεῦσαι, εἰρημένος
εἰς E. 208
εἷς, v. μία
εἰσαναβαίνω Th. 57. 508
εἰσαναβᾶσα Th. 939
εἰσανιών Th. 761
εἴσατο Th. 700
εἰσαφικάνω S. 45
εἶσε Th. 174
εἰσεπέρησα E. 655
εἰσί E. 12. 36. 122. 252. 560. 587. 769. 822. S. 113. Th. 363. 364. 942
εἶσι Th. 972
εἴσκειν E. 62
εἰσόκεν R. 562. 630
εἰστήκει S. 264. 269
εἶσω S. 151
εἶχον S. 132. 214. 223. 271. 285. 310, 311. E. 89
εἶως S. 378
ἑκαίνυτο S. 4
ἑκάλεσσε Th. 391
ἑκαρτύναντο Th. 676
ἑκας S. 217
ἕκαστος E. 393. S. 283. 299. Th. 73. 151. 370. 393. 459. 672
Ἑκάτη Th. 411. 418
ἑκατηβελέτης S. 100
ἑκατηβόλος S. 58
ἑκατομβη S. 479
ἑκατόν E. 130. 456. Th. 150. 671. 825
ἐκγεγαυῖα E. 256. Th. 76
ἐκγενομεσθα Th. 648. v. ἐξεγένοντο
ἐκεινος S. 72. Th. 648
ἐκέκλετο S. 341
ἑκηβόλος Th. 94
ἔκητι E. 4
ἔκθορε* Th. 281
ἐκθρέψασθαι E. 781
ἕκιον E. 345. S. 277. 284
ἐκκαρυφόω E. 106
ἐκλίνθη Th. 711
ἔκπαγλος E. 154
ἐκπέτομαι, ἐξέπτη E. 98
ἐκτελέω S. 22. 38. E. 565. Th. 1002. v. ἐξετέλεσσα
ἐκτελής E. 466
ἐκτιθημι, v. ἐκθησόμεθα
ἐκτολυπεύω S. 44
ἐκτολμάω* S. 44
ἕκτος E. 613. 782. 785
ἑκτός E. 729
ἕκτοσθεν E. 115. S. 246. 773. 813. Th. 752
ἐκτρέφω E. 781
ἔκτυπον S. 61. 383
ἐκφαίνω, ἐξεφαάνθη Th. 200
ἔκφυγε Th. 182
ἑκων E. 282. Th. 232
ἕλαιων E. 522
ἑλάτη S. 188. 190. E. 509
ἐλαύνω E. 443. v. ἐλήλαται, ἐλάω
ἕλαφος S. 402. 407
ἐλαφρότερος E. 417
ἔλαχεν Th. 422. 424
ἑλεω, ἕλασα S. 372. 414. E. 475. ἐλάσσας Th. 522. v. ἤλασε, ἠλάλαντο
ἕλεγχος Th. 26
ἑλέειν S. 337. ἕλεν Th. 167. ἕλευ Th. 549. ἑλέσθαι E. 287. 368. ἕληται E. 321. 359. 605. ἑλών Th. 487

ἅλεκτο S. 46
Ἑλένη E. 165
ἁλεόν E. 205.
Ἐλευθήρ Th. 54
ἁλεφαίρετο Th. 330
ἐλέφας S. 141
ἑλήλαται Th. 726
ἑλθεῖν S. 432. E. 339. 543. 609. 630. 664
Ἕλικη S. 381. 475
ἁλικοβλέφαρος Th. 16
Ἑλικών Th. 7. 23. E. 639
Ἑλικωνιάδες E. 658. Th. 1
ἁλικῶπις Th. 298. 307. 998
ἕλιξ E. 452. 795. S. 295
ἑλκηδόν S. 302
ἕλκω S. 158. E. 220. 469. ἑλκέμεν E. 631. 672
ἅλλαβεν Th. 179
Ἑλλάς E. 653
ἁλλεδανός S. 291
ἅλλοψ S. 212
ἐλπίς E. 498. 500
Ἐλπίς E. 96
ἅλπω, ἑλπόμενος S. 66. v. ἔολπα
ἅλυμα E. 430. 436
ἐμαρνάσθην S. 238
ἐμβαίνω, ἐμβεβαώς S. 195. Th. 12
ἐμβαλλω, ἔμβαλε S. 414. 453
ἐμβασιλεύω Th. 71. E. 111. 167
ἐμβεβαώς S. 195. Th. 12
ἔμεινε E. 97*
ἐμεῖο S. 361. 449
ἔμελε E. 146
ἔμεν Th. 500
ἐμίσγετο Th. 56
ἐμμαπέως S. 442
ἐμμεμαώς S. 439
ἔμμεναι E. 272. Th. 400. 610
ἐμμενέως S. 429. Th. 712
ἔμμορε E. 347 bis. Th. 414. 426
ἐμός E. 55. 271. 635. 683. S. 362
ἔμπαλιν S. 145
ἐμπελαδόν E. 734
ἐμπελαίζω, ἐμπελάσαντες S. 109
ἔμπεσε S. 420
ἔμπης E. 142. 179. S. 259
ἐμπίπτω E. 511. ἔμπεσε S. 420
ἔμπλην S. 372
ἐμπνεω, ἐμπνεύσας E. 508. ἐνέπνευσαν Th. 31
ἐμποιεῖμαι, ἐνεποιήσαντο Th. 7
ἐμπορίη E. 646
ἑναίρω, ἑνήρατο Th. 316
ἐναλίγκιος E. 28. S. 88. Th. 142
ἐναντίος S. 184. Th. 646. 650
ἐναποψύχω E. 759
ἔναρα S. 367
ἐναρίζω S. 194
ἐναρφόρος S. 192 (al. ἐναρσφ.)
ἑνάτη E. 772
ἔναυλος Th. 129
ἑνδέκατος E. 774. 776
ἔνδημος E. 225
ἔνδοθεν E. 523*. 601*. 733*
ἔνδοθι Th. 964. E. 523. 601. 733
ἔνδον E. 31. 97. 452. 476
ἔνδρυον E. 469
ἐνδυκέως S. 427
ἐνεθηκε Th. 174. 583
ἔνεικα Th. 784. E. 563
ἔνειμαν E. 224
ἕνεκα E. 164. 166. S. 82. Th. 983,
ἐνέκειτο Th. 143. 145
ἐνεπνευσαν Th. 31
ἐνεποιήσαντο Th. 7
ἐνεπω E. 194. 262. v. ἐνισπεῖν, ἐννέπετε
ἔνερθε Th. 720
ἔνερθι Th. 850
ἔνη E. 770
ἐνῆς Th. 651
ἑνήρατο Th. 316
ἔνθα E. 167. 495. 654. 656. 659. S. 14. 34. 334. 335. 366. 413. 440. Th. 63. 301. 303. 330. 432. 436. 481. 586. 621. 729. 734. 736. 742 bis. 767. 775. 807. 811
ἐνθαδε Th. 736*. 775. 811. E. 654
ἔνθεν S. 281. Th. 9. 193
ἐνθρέψασθαι E. 781
ἔνι E. 685. Th. 189. 199. 297. 618. 971. 978
ἐνί E. 107. 131. 369. 531. 622. 639. 643. 689. 742*. S. 261. 276. 434. Th. 191. 239. 549. 581. 611. 645. 713. 990
ἐνιαύσιος E. 440
ἐνιαυτός E. 44. 386. 561. S. 87. Th. 50. 184. 493. 636. 740. 795. 799
ἐνικάθεο E. 409. 627
ἐνισπεῖν Th. 369
ἐννάετες Th. 801*
ἐνναετηρος E. 436
ἐννία Th. 56. 60. 76. 722. 724. 790. 803. 917
ἐννέπετε E. 2
ἐννεσίη Th. 494
ἔννηφιν E. 410
Ἐννοσίγαιος Th. 15. 441. 456. 818. 930

ἐννύχιος S. 32. Th. 10
ἐνοπή Th. 708
ἔνοσις Th. 681. 706. 849
ἐνοσίχθων E. 667
ἐντίθημι ἐνέθηκε Th. 174. 583
ἐντός E. 269. S. 312. Th. 37. 51. 159. 408. 751. 753
ἔντοσθε E. 520. 545. Th. 598. 741
ἔντοσθεν S. 180. 246*
ἐντρέφω E. 781
ἐντύνασθαι E. 632
Ἐνυάλιος S. 371
Ἐνυώ Th. 273
ἐξάγω, ἐξαγαγε Th. 586
Ἑξάδιος S. 180
ἐξαιρέω, v. ἐξείλετο
ἐξαλαπάξει E. 189
ἐξαλέασθαι E. 105. 758. 802
ἐξαμάω Th. 497
ἐξαπατάω E. 48. 323. Th. 565. 889
ἐξαπάτη Th. 205
ἐξαπατίσκων Th. 537*
ἐξαπαφίσκων Th. 537
ἐξάρχω S. 205
ἑαυτις Th. 654. 659. 915
ἐξεγένοντο Th. 106. 124. 147. 154. 263. 362. 421. 630. 648*. 668. 916
ἐξεθορε Th. 281
ἐξείης Th. 738. 809
ἐξείλετο E. 104. ἐξίλετο S. 89
ἐξελάων Th. 491. ἐξελάοισι E. 224. ἐξέλασε Th. 820. ἐξελάσωσι E. 224
ἐξελθεῖν Th. 772. ἐξελθοῦσα E. 218
ἐξέμεν Th. 394
ἐξεναρεῖν S. 329. ἐξενάριξε Th. 289
ἐξέπτη E. 98
ἐξερέω S. 330*
ἐξεριπών S. 174. Th. 704
ἐξερύσας E. 626
ἐξετέλεσσα Th. 403. 881. E. 83
ἐξεφαάνθη Th. 200
ἑξηκοντα E. 564
ἐξήμεσσε Th. 497
ἐξήμησε Th. 497*
ἐξίκετο S. 471
ἐξιτός Th. 732
ἐξοπιθεν S. 130
ἐξοπίσω E. 88. Th. 182. 500
ἔξοχα E. 771
ἔξω E. 272. ἐξέμεν Th. 394
ἐοικώς E. 235. Th. 295. 584. 884. S. 215. 228. 314
ἔολπα E. 273. 475
ἑόντα, v. ἐών
ἑός E. 58. 328. 360. S. 9. 45. 87. 93. 385. 454. Th. 401. 404. 467. 472. 489. 496. 687. 818. 819. 853. 890. 899. ἧσι for σῆσι E. 381. v. ὅνδε
ἐπάγω Th. 176. v. ἐπήγαγον
ἐπαινέω, ἐπαινέσσειε E. 12*. ἐπαινήσειε ib. ἐπήνησαν Th. 664
ἐπαινή Th. 768. 774
ἐπακουός E. 29
ἐπακούω E. 275. 448
ἐπαλέα E. 493*
ἐπάλμενος Th. 855
ἐπάρμενα E. 601. 627
ἐπάσαντο Th. 642
ἐπασσύτερος Th. 716
ἐπαυρέω E. 240. 419
ἐπέθηκε Th. 732. E. 334
ἐπεί E. 83. 104. 121. 140. 157. 271. 278. 365. 433. 589. 728. 749. 802. S. 110. 218. 336. Th. 171. 420. 428. 820. 853. 857. 881
ἐπείγομαι, ἐπείγετο S. 21
ἐπειδή Th. 585. E. 121
ἔπειμι, ἐπῆν E. 114. ἐπῆσαν S. 266*
ἔπειμι, ἐπιόντα E. 675. S. 333. 425. 458
ἔπειτα E. 137. 174. 175. 294. 607. 616. S. 332. 347. 424. 465. 469. 492. Th. 116. 132. 193. 210. 405. 469. 492. 536. 562. 880. 897
ἐπελάω, v. ἐπήλασε
ἐπεμβαίνω, ἐπεμβεβαώς S. 324
ἐπεμβάλλω, ἐπεμβαλε E. 98
ἐπεμνήσαντο Th. 503
ἐπέπλων E. 650
ἐπερρώσαντο Th. 8
ἐπέσχετο Th. 177
ἐπέφαντο S. 166
ἔπεφνεν S. 57
ἐπέφραδε Th. 74. 162
ἐπέφρασδε Th. 74*
ἐπεφράσσατο Th. 160
ἐπέφυκον E. 149. S. 76. Th. 152. 673
ἐπέχω Th. 711. ἐπέσχετο Th. 177
ἐπήγαγον E 242
ἐπηετανός E. 31. 517. 607
ἐπήλασε E. 242*
ἐπῆν E. 114
ἐπῆν E. 291. 600. 614. 728*. Th. 799
ἐπήνησαν Th. 664
ἐπηνύσθη S. 311
ἐπήρατος E. 63. Th. 67

ἐπηρεφής Th. 598
ἐπῆσαν S. 266*
ἐπι E. 11. 20. 90. 102. 111. 133. 136, and *passim*
ἐπιβαίνω, ἐπέβησα E. 580. 659. ἐπεβήσετο S. 338*. ἐπιβήμεναι S. 40. ἐπιβῆναι S. 16. ἐπιβάς S. 268. E. 679
ἐπιδείελος E. 810*. 821*
ἐπιδέρκομαι E. 268. Th. 760
ἐπιδευής Th. 605
ἐπιδίδωμι, ἐπιδώσω E. 396
ἐπείκελος S. 182. Th. 968. 987. 1019
ἐπιθείς E. 697
ἐπιθήκη E. 380
ἐπίθοντο E. 69. Th. 474
ἐπιθρώσκω S. 138
ἐπίκειμαι Th. 143*
ἐπίκλησις Th. 207
ἐπίκλοπος E. 67. 78
ἐπίκουρος Th. 815
ἐπικρατεωντα S. 308*
ἐπικρατέως E. 206. S. 321. 419. 461
ἐπικροτέοντα S. 308
ἐπικυρτου, ἐπικυρτώοντε S. 234
ἐπιλήθομαι Th. 102. ἐπιλήθευ E. 275. Th. 560
ἐπιμάρτυρος S. 20
ἐπιμειδήσας Th. 547
ἐπιμετρεω, ἐπιμετρήσω E. 397
Ἐπιμηθείς E. 84. 85. Th. 511
ἐπιμισγομαι Th. 802. 803
ἐπιμωμητός E. 13
ἐπιόντι E. 675. S. 333. 425. 458
ἐπίορκος E. 282. 804. Th. 232. 793
ἐπιπάγχυ E. 264*
ἐπιπειθόμενος S. 369
ἐπιπλόμενος Th. 493. S. 87
ἔπιπλον S. 291*
ἐπιπλώω, ἐπέπλων E. 650
ἐπιπνέω, ἐπιπνείουσαι Th. 872
ἐπίρροθος E. 560
ἐπιρρώννυμι, ἐπερρώσαντο Th. 8
ἐπισμυγερώς S. 264
ἐπισταμαι, ἐπισταμενος E. 107
ἐπισταμένως Th. 87
ἐπιστεναχίζω Th. 843*
ἐπιστένω Th. 679
ἐπιστολάδην S. 287
ἐπιστρεφομαι Th. 753
ἔπισχε S. 446. ἐπίσχες S. 330*. ἐπισχετον ib.
ἐπιτέλλω Th. 995. ἐπιτέλλομαι S. 94. E. 383. 567
ἐπιτέρπομαι Th. 158
ἐπιτίθημι, v. ἐπεθηκε, ἐπιθείς
ἔπιτνον S. 291
ἐπιφράζομαι, ἐπεφράσσατο Th. 160
ἐπιφροσύνη Th. 659
ἐπίφρων Th. 122. 661. 896
ἐπιχείατο E. 583*
ἐπιχθόνιος E. 123. 141*. 822. Th. 231. 372. 416. 755
ἐπιψαύω S. 217
ἐπιών, v. ἔπειμι, ἐπιόντα.
ἔπλετο Th. 193*. 425. 836
ἔπλην S. 372*
ἔπλητο Th. 193
ἕπομαι E. 406. 441. S. 727. Th. 268
ἐπόμνυμι, ἐπομόσση Th. 793
ἐποπτεύω E. 767
ἐπορυνμι, ἐπῶρσε S. 69
ἐπορούω S. 412. 452
ἔπος E. 186. 332. 456. 710. S. 117. 326. 330. 425. Th. 84. 90
ἐποτρύνω E. 597
ἔπρεσε Th. 856
ἑπτά S. 272
ἑπταπόδης E. 424
ἑπτάπορος Th. 341
ἑπτάπυλος S. 49. E. 162
ἕπτατο S. 222*
ἑπτοίηται E. 447
ἐπώνυμος Th. 144. 282
ἐπῶρσε S. 69
ἔραζε E. 421. 473. S. 174. 268
ἐρατεινός Th. 136. 642. 909
ἐρατός Th. 65. 70. 259. 353. 355. 879. 970. 1009. 1017
Ἐρατώ Th. 78. 287
ἐράω, ἐράσσατο Th. 915
ἐργάζομαι E. 151. 299. 309. 312. 314. 382. 438. 622. 827. ἐργάζευ E. 299. 397. ἐργάσσαιο E. 43
ἔργμα Th. 823. E. 801
ἔργον E. 20. 21. 28. 46. 64. 120. 124. 146. 234. 238. 254. 306. 308. 311. 316. 334. 382 bis. 393. 398. 409. 412. 422. 440. 444. 454. 494. 521. 554. 578. 579. 641. 707. 773. 779. S. 22. 34. 38. 165. 244. 297. 313. Th. 89. 146. 158. 166. 171. 172. 210. 264. 595. 601. 603. 677. 710. 836. 879. 903. 954
ἔρδω E. 35. 136. 336. 362. 382. 760. Th. 417, v. ἔρξας
ἔρδω Th. 417*. ἔρδων E. 362*
ἐρεβεννός E. 17. Th. 214. 744

Ἔρεβος Th. 123. 125. 515. Ἐρέβεσφιν Th. 669*. Ἐρέβεσφιν ib.
ἐρείδω, ἔρειδε, v. ἠρείσατο
ἐρείκω, ἤρεικον S. 287
ἐρείπομαι Th. 704. ἔριπε S. 423. ἤριπε S. 421. Th. 958. v. ἤρειψαν
ἐρεμνός S. 444. Th. 334. 744. 758
ἐρείμενον E. 476*
ἐρέω E. 202. 286. 661. S. 330
ἐριβρύχης Th. 832
ἐρίγδουπος Th. 41
ἐρίζω S. 5. Th. 534. ἤρισεν Th. 928. v. ἐρίσαντες
ἐριθηλής Th. 30
ἔριθος E. 602. 603
ἐρίκτυπος Th. 441. 456. 930
ἐμικτοβής Th. 988
ἐρίμυκος E. 790
Ἐρινύς Th. 185. 472. E. 803
ἔριπε S. 423
ἔρις S. 148. Th. 637. 705. 710
Ἔρις E. 16. 24. 28. 804. Th. 225. 226. S. 148*. 156. Ἔριδες E. 11
ἐρίσαντες E. 439
ἐρισθενής Th. 4. E. 416
ἐρισμάραγος Th. 815
ἔριφος E. 543. 592. 786
ἔρκος Th. 726
Ἑρμείας E. 68
Ἑρμῆς Th. 444. 938
Ἕρμος Th. 343
ἦρξας E. 710. ἔρξει E. 327. ἔρξῃς E. 708
ἐρόεις Th. 245. 251. 357
ἔρος Th. 120. 201. 910
ἔρρηξε S. 140. 415
ἐρρίγοντι S. 228
ἔρριψε Th. 181
ἐρρώοντο S. 230
Ἐρυθείη Th. 290. 983
ἐρύκω Th. 616. E. 28
ἔρυμα E. 536
ἐρυσάρματος S. 369
ἐρύω, ἐρύσαι E. 624. ἐρυσσάμενος S. 457. ἔρυτο S. 415. Th. 304
ἔρχετο S. 200*
ἔρχομαι Th. 91. 272. 751. 796. S. 439. E. 419. 515. v. ἐλθεῖν ἦλθον
ἔσαν Th. 829
ἐσάντα S. 432
ἔσεσθαι Th. 210
ἑσθής Th. 574
ἑσθίω Th. 524. 773. E. 147
ἑσθλός E. 116. 120. 214. 286. 295. 306. 347. 366. 474. 634. 640. 716. 774. 788. 794. 812. S. 14. 107. Th. 225. 435. 439. 444. 609. 972
ἕσθω E. 278. 306. 749
ἑσιδεῖν E. 610. Th. 82
ἐσκατατίθημι, ἐσκάτθετο* Th. 890. 899
ἔσκε E. 151
ἐσκέδασε E. 95
ἐσκίασαν Th. 716
ἐσκομίζω, ἐσκομίσαι E. 606
ἐσμαράγησεν Th. 679
Ἑσπερίδες Th. 215. 275. 518
ἕσπερος E. 552
ἕσπον Th. 114. 201. 418
ἑσσάμενος E. 125. 223. 255. ἔσσασθαι E. 526.
ἔσσεαι E. 310. ἐσσεῖται E. 503. ἔσσεται E. 184. 190. 201. 645. ἐσσόμενος Th. 32. 38. E. 56
ἐσσυμένως S. 340. 411. 435. Th. 181
ἔσσυτο S. 458
ἔσται 34. 193. 403. 478
ἐστάλατο S. 288
ἑστᾶσιν Th. 769
ἑσταώς S. 61. ἑστηώς Th. 519. 747
ἔστειχε Th. 690
ἐστεφάνωται Th. 382. ἐστεφάνωτο S. 204
ἔστηκεν Th. 745
ἕστην S. 191. 196. 361. 434
ἐστήρικται Th. 779. ἐστήρικτο S. 218
ἑστηώς Th. 519. 747
ἑστίη E. 734
Ἑστίη Th. 454*
ἔστω E. 306. 370
ἐσφαράγιζον Th. 706
ἐσφραγιζον* Th. 706
ἔσχατα Th. 731
ἐσχατιή Th. 275. 622
ἔσχετο Th. 608*
ἔσχον E. 126. S. 457*. Th. 113. 608
ἔσω Th. 750
ἑταῖρος E. 183 bis. 707
ἐτανύσθη Th. 177
ἕταρος E. 716
ἔτεκε Th. 60. 211. 287. 295
ἐτελέσθη Th. 59
ἐτέλεσσε E. 59*
ἑτεροζήλως Th. 544
ἕτερος E. 17. 27. 106. 189 bis. 378. 434 bis. Th. 367. 602. 752. 762. ἑτέρηφι E. 216
ἑτέρωθεν S. 184. 281. Th. 676
ἐτετυκτο S. 208
ἑτήκετο Th. 862

ἑτήτυμος E. 10
ἔτι E. 157. 382. 463. 602. S. 50*. 176. 241. Th. 428. 531. 666. 687.
ἔτικτον Th. 45. 212. 310. 319. 922. 934. 943. 1008. 1014. v. τίκτω
ἔτισα S. 10
ἔτλη S. 73. 432
ἔτος E. 130. 173. 698. Th. 803
ἔτραπον Th. 58. S. 456. ἐτράπεον S. 301
ἔτυμος Th. 27
ἐτύχθη S. 366
ἐτωσιοεργός E. 411
ἐτώσιος E. 402. 441. Th. 182
εὖ E. 23. 107. 295. 349 bis. 491. 522. 600. 672. 706. 765. 806. S. 355. Th. 73
ἐΰ Th. 885
Εὐαγόρη Th. 257
εὐάης E. 597
Εὐάρνη Th. 259
Εὐβοίη E. 651
εὐδαίμων E. 826
ἐΰδμητος S. 242
Εὐδώρη Th. 244. 360
εὖει E. 705
εὐειδής Th. 250. 354
εὐεργεσιη Th. 503
εὐεργής E. 629
εὐερκής E. 732
ἐΰζωνος S. 31
Εὔηνος Th. 345
εὐθετίζω, εὐθετίσας Th. 541
εὐθημοσύνη E. 471
εὐκηλήτειρα E. 464
εὔκηλος E. 671
εὐκόσμος E. 628
εὐκραής* E. 594
Εὐκρίντη* Th. 243
Εὐκράτη Th. 243
εὐκρανής E. 671
ἐΰκτίμενος S. 81
εὐμμελίη S. 368
εὐνάζω E. 330
Εὐνείκη Th. 247
εὐνή S. 36. 40. Th. 404. E. 329
εὐνηθείς Th. 133. 380. 634. 967. 1018. S. 6
Εὐνομίη Th. 902
εὔξη E. 738
εὐξοος S. 352
εὔορκος S. 207. E. 190. 285
εὐοχέων* E. 477
εὐοχθέων E. 477
εὐπεπλος* Th. 273. εὔπεπλον ib.
ἐϋπλεκής S. 306. εὐπλεκής S. 370
εὐπλόκαμος E. 300*
εὐποίητος S. 64
Εὐπόμπη Th. 261
εὔπυργος S. 270
εὖρε S. 58. εὗρῃς E. 351. 427
ἐΰρρείτης Th. 343
Εὐρυάλη Th. 276
Εὐρυβίη Th. 239. 375. 931
εὐρυμέτωπος S. 382. Th. 291
Εὐρυνόμη Th. 358. 907
εὐρυόδεια E. 197. S. 464. Th. 119. 498. 620. 717. 787
εὐρύοπα E. 229. 239. 281. Th. 514. 884
εὐρύς E. 246. 407. 651. S. 373. Th. 45. 110. 373. 458. 480. 517. 679. 746. 762. 840. 868
Εὐρυσθεύς S. 91
εὐρύστερνος Th. 117
Εὐρυτίων Th. 293
εὐρώεις E. 153. Th. 731. 739. 810
Εὐρώπη Th. 357
εὖς E. 50. S. 56. Th. 565. v. ἐΰ, ἑάων
ἐΰσσωτρος S. 273
εὐστέφανος S. 80. Th. 196. 255. 978. 1008. E. 300
ἐΰσφυρος Th. 254. 961. S. 16. 86
εὖτε E. 323. 430. 448. 458. 561. 564. 598. 609. 619. 646. 768. S. 164. 255. 331. Th. 28
Εὐτέρπη Th. 77
εὔτρητος Th. 863
ἐϋτρόχαλος E. 599. 806
ἐΰτροχος S. 463
εὐτυκτος* S. 136. εὔτυκτος ib.
εὐφρύνη E. 560
Εὐφροσύνη Th. 909
εὔφρων E. 775
εὐχή Th. 419
εὔχομαι Th. 441. εὔχεσθαι E. 465. εὔξῃ E. 738
εὐχος Th. 628
εὐχωλή S. 68
εὐώνυμος Th. 409
ἔφαινον Th. 677
ἐφάλλομαι, v. ἐπάλμενος.
ἐφαρμόζω, v. ἐφήρμοσε
ἔφασαν Th. 29
ἔφατο E. 59. 69. 212. S. 368. 450. Th. 395.
ἐφίζομαι E. 583. 747. S. 39
ἐφεπω Th. 220. 366
ἐφέστασαν S. 258

ἐφετμή E. 298
ἐφήρμοσε E. 76
ἐφιημι, ἐφίεσαν S. 307
ἐφίμερος S. 15. Th. 132
ἐφιστημι, v. ἐφίστασαν
ἐφοίτων* S. 212
ἐφρουν S. 293. 296
ἐφορμάω, ἐφορμηθῆναι E. 459
ἐφράσαμην E. 86. Tr. 892
ἔχε S. 95. 159. 220. 352. Th. 467
ἔχεμεν E. 457. S. 369
ἔχεσκεν Th. 533
ἐχέτλη E. 167
ἐχεφρων Th. 88. 122*
ἐχθαίρω E. 300. ἤχθηρε Th. 138
ἐχθρός E. 342. Th. 766
Ἔχιδνα Th. 297. 304
ἐχόλωσε Th. 568
ἔχω (pres. and impf.) E. 13. 42. 44. 139. 147. 207. 257. 340. 457. 532. 546. 622. S. 79. 97. 105. 190. 247. 248. 251. 273. 305. 306. 369. Th. 2. 64. 101. 118. 203. 219. 262. 283. 348. 373. 413. 422. 425. 462. 466. 517. 746. 758. 765. 794. 804. 893. 906. v. ἕξω, ἔσχον, ἔχε, ἐχέμεν, ἔχεσκεν, σχεῖν, σχεσθαι
ἔχων (part.) E. 81. 110. 112. 128. 133. 170. 138. 145. 470. S. 157. 183. 188. 193. 199. 227. 238. 241. 292. 339. 444. Th. 61. 72. 75. 78. 111. 139. 186. 239. 156. 611. 621. 623. 629. 635. 670. 675. 755. 783. 823. 833. 896. 898. 908. 932. 963. 988
ἐών (part.) E. 29. 41. 151. 208. 249. 292. 363. 452. 476. 502. 511 bis. 704. 718. S. 73. 101. 189. 410. Th. 21. 32. 33. 38 bis. 105. 145. 448. 465. 646. 698. 719. 752. 753. 801. 851. 877
Ἑωσφόρος Th. 381

Z.

Ζάθεος Th. 2. 6. 23. 192. 253. 300. 483. 990
ζαμένησε Th. 928
ζειδωρος E. 117. 173. 237
Ζευξώ Th. 352
Ζεύς E. 2. 8. 17. 52. 53. 87. 104. 138. 143. 158. 168. 229. 239. 245. 253. 273. 333. 379. 416. 483 bis. 565. 638. 661. 668. S. 33. 89. 270. 318. 328. 383. Th. 11. 41. 47. 56. 141. 285. 388. 399. 412. 428. 457. 468. 479. 498. 514. 520. 529. 545. 548. 550. 558. 561. 568. 601. 620. 687. 784. 820. 853. 884. 886. 899. 908. 914. v. Διός
Ζέφυρος Th. 379. 870
ζεω, v. ἔζεε
ζῆλος E. 195. Th. 384
ζηλῶ E. 24. 312
ζητεύης E. 400
ζωφερός Th. 814
ζωφος S. 227. Th. 653. 658. 729
ζυγόν E. 581. 815
ζωη S. 233
ζωννυμι, ζώσαντο E. 345. ζῶσε E. 72. 11. 573
ζωος S. 157. 189. 194. 244. Th. 584
ζώω Th. 606. 611. E. 112. 304. S. 86. 244. ζωισκον E. 90. 112* 132. v. ἔζωον

H.

Ἥ (adv.) E. 208. 220. 651
ἤ E. 175 bis, 246 bis. 247. 339. Th. 6 bis. 35. 531. 646. 666. S. 1. 9. 43. 253. 407. 421
ἤ οὖ S. 1
ἠβαω, ἠβήσειε E. 133. ἤβωσι E. 698
Ἥβη Th. 17. 922. 950. 988
ἤβη E. 132. 438
ἠγαγετο Th. 208. 410. 508. 901
ἠγαθεοι Th. 499
ἡγεμονεύω Th. 387
ἡγεομαι E. 712
ἠγερέθοντο S. 184
ἠγνοιησε Th. 551
ἦγον Th. 904. ἠγόμην S. 274
ἠδέ E. 22. 102. 310. 318. 767. 812 bis, 813. S. 168. 190. 352. 381. 175. Th. 15. 47. 72. 113. 120. 131. 116. 200. 203. 331. 385. 395. 408. 427. 429. 431. 436. 457. 468. 474. 501. 510. 582. 586. 618. 619. 695. 701. 817. 847. 883. 1013
ἤδη E. 37. 588. S. 172. 359
ἠδυείπεια Th. 965. 1020
ἡδύς Th. 40
ἠέ E. 209. 710. S. 345. Th. 864
ἠελιος E. 155. 414. 479. 526. 564. 575. 612. 666. 725. Th. 18. 371. 596. 760. 956. 958
ἦεν S. 15. 22

ἠέρα, -ρι E. 125. 223. 255. Th. 9. 697
ἠεροειδής E. 620. Th. 252. 757. 873
ἠερόεις Th. 119. 294. 653. 658. 721. 729. 736. 807
ἤθελον E. 136
ἦθος E. 67. 78. 137. 167. 222. 525. 699. Th. 66
Ἠϊόνη Th. 255
ἦισαν S. 170
ἦκα Th. 547
ἥκω S. 343. Th. 669.
ἥλασα S. 363. 419. 464. Th. 291
Ἠλέκτρη Th. 266. 349
ἤλεκτρον S. 142
Ἠλεκτρύων S. 3. 82
Ἠλεκτρυώνη S. 16. 35. 86
ἠλήλαντο S. 143
ἦλθον E. 396. 635. S. 81. 325. 444. Th. 176. 397. 404. 912
ἠλίβατος S. 422. Th. 483. 675. 786
ἥλιτεν S. 80
ἠλίθαμεν Th. 660*
ἦλυθον S. 2. Th. 435. 660
Ἡμαθίων Th. 985
ἡμαθόεις S. 360
ἧμαι S. 214. ἥμενος E. 480. 501. v. εἵατο, εἷσε, ἧστο
ἦμαρ E. 43. 176. 385. 488. 501. 524. 562, 563. 612. 663. 765. 770. 772. 778. 785. 792. 799. 810. 813. 819. Th. 59. 291. 305. 390. 401. 525. 596. 647. 667. 722. 724. 836. 955
ἡμάτιος E. 419. Th. 597
ἡμεῖς, v. νῶϊ
ἥμελλον Th. 478. 888. 898
ἡμέρη Th. 124. E. 102. 769. 825
ἡμέρᾳ Th. 748
ἡμερόκοιτος E. 605
ἡμέτερος E. 298. S. 109. 360. 367. Th. 172. 653
ἧμησε Th. 181
ἡμίθεος E. 160
ἡμίονος E. 46. 607. 816
ἧμισυ E. 40. Th. 298. 299
ἧμος E. 414. 420. 486. 582. 679. S. 393
ἧμων S. 288
ἦν E. 150. S. 178. 201. 216. 260. 297. Th. 282. 637. 825. v. ἦεν
ἦν E. 401
ἦν pro εἴην S. 93. Th. 819
ἠνεμόεις Th. 119*
ἠνίον S. 95
Ἠνιόχη S. 53
ἡνίοχος S. 307. 323. 372
ἡνορέη Th. 516. 619
ἤνωγε E. 68
ἤνωξα S. 479
ἦπαρ Th. 523
ἤπειρος Th. 189. 582. 964. E. 621
ἤπειτα E. 292*. Th. 405*. 562*
ἠπεροπεύσας E. 55
ἤπιος Th. 235. 236. 407. E. 787
ἦ που S. 92
ἤπυον S. 316
Ἡρακλέης Th. 318. 527
Ἡρακληείη S. 52. 69. 115. 349. 416. 452. Th. 289. 315. 332. 943. 982
Ἡρακλῆς S. 74. 138. 448. 458. Th. 530. 951
ἤρεικον S. 287
ἠρείσατο S. 362
ἦρεν S. 302
Ἥρη Th. 228. 314. 381. 454. 921. 927. 952
ἠριγένεια Th. 381
Ἠριδανός Th. 338
ἦρπε S. 421. Th. 857
ἤρσεν Th. 928
ἥρπασεν Th. 914
ἦρυον S. 301
ἵρως E. 159. 172. S. 19. 37. 78. 118. Th. 970. 1009
ἧς (from ἑός) S. 18. 40
ἦσαν E. 111. S. 20. 135*. Th. 142. 144. 146
ἧσθα S. 119
ἧσιν E. 47. 381. Th. 607
ἦσιν (from εἰμι) E. 294
Ἡσίοδος Th. 22
ἧσσον Th. 426
ἧστην S. 50
ἧστο S. 214
ἡσυχῇ E. 119*
ἥσυχος Th. 763. E. 119
ἦτοι E. 166. 385. S. 413. Th. 116. 142. 1004
ἦτορ E. 360. 593. S. 429. Th. 139. 163. 456. 568. 764. 898
ἠύκομος E. 165. Th. 241. 267. 625. 634. S. 216
ηὔξετο Th. 493
ηὺς Th. 817
Ἥφαιστος E. 60. S. 123. 244. 297. 313. 319. Th. 866. 927. 945
ἠχέτα E. 582. S. 393
ἠχέω Th. 42. 835
ἠχῇ S. 438
ἠχήεις Th. 767

ἤχθηρε Th. 138
ἤχθοντο Th. 155
ἠχώ S. 279. 348
ἠῷος E. 548. S. 396
ἠώς E. 547. 574. 578, 579, 580. 610. 725. 821
Ἠώς Th. 18. 372. 378. 451. 984

Θ.

Θαλαμήϊος E. 807
θάλασσα E. 101. 164. 388. 648. 666. 676. 681. S. 207. Th. 413. 582. 728. 762. 781. 790. 847. 872. 931. 972
θάλεια Th. 77. E. 231. 742
θαλερός Th. 138. 921. 946. 948. 990
θαλίη S. 284. Th. 65. 917. E. 115
Θαλίη Th. 245. 909
θάλλω E. 173. 236. v. τεθαλώς, τέθηλε
θάλπω, θαλφθείς Th. 864
θαμά E. 362
θάνατος E. 155. 167. 356. S. 131, 132. 357. Th. 212. 756
θανεῖν E. 175. 378. 687
θάπτω S. 472. v. ἔθαψαν, ἐτάφη, τέθαπται
θαρσέω, θαρσήσας Th. 168
θάρπος E. 319. S. 96. 434
θαρσύνω S. 326. Th. 163
θάσσον S. 95
θυμα S. 140. 165*. 218. 224. 318. Th. 500. 575. 581. 588. 834
Θαύμας Th. 237. 265. 780
θαυμάσιος Th. 584
θεά E. 62. 72. 73. S. 205. 325. 338. 343. Th. 24. 41. 48. 103. 196. 213. 221. 240. 314. 366. 376. 380. 405. 419. 426. 432. 436. 573. 888. 900. 965. 969. 1004. 1006. 1016
θεῖναι E. 815
θεῖος E. 159. 556. 731. S. 138. Th. 32. 135. 297. 342. 345. 371
θέλω Th. 446
θεμεθλον Th. 816
θέμεν E. 61. 67
θέμις E. 137. S. 22. 447. Th. 16. 135. 396. 901
θέμιστες E. 9. 221. Th. 85. 235
Θεμιστονόη S. 356
Θεμιστώ Th. 261
θευειδής Th. 350
θεός E. 42. 59. 80. 85. 108. 112, and passim
θεόσδοτος E. 320
θεόφιν Th. 871
θεραπεύω E. 135
θερίπων Th. 100
θερμός Th. 696
θέρος E. 462. 503. 584. 640. 664. S. 394. 399. θέρευς E. 502
θέσθαι E. 23. 371. 432. 457. 643
θέσκελος S. 415
θεσπέσιος Th. 700. 827. 856. 862. S. 383
Θέτις Th. 244. 1006
θέτο Th. 886. 937. 953
θέω S. 103. 225. θεόντων S. 147
Θηβαγενής Th. 530
Θῆβαι S. 2. 13
Θήβη E. 162. S. 49. 80. 105. Th. 978
θήγω S. 388
θηέομαι, θηήσονται E. 482
θηητός Th. 31
θῆκα (τίθημι), θῆκαν S. 465. θήκατο S. 128. θῆκε E. 18. 80. Th. 450. 601. 949. θῆκεν Th. 447. 707*
θῆλυς S. 395. Th. 667. θηλυτερος, θηλυτεράων S. 4. 10. Th. 590
θήρ E. 277. 512
θηρευτής S. 303. 388
θής E. 602
θησαυρός E. 719
Θησεύς S. 182
θλάω, ἔθλασε S. 140
θνήσκω E. 116. v. θανεῖν
θνητός E. 88. 103. 108. 123. 141. 201. 253. 458. 472. 484. 665. S. 6. 73. Th. 223. 277. 296. 392. 500. 506. 535. 552. 564. 588. 592. 600. 837. 871. 874. 887. 906. 942. 967. 1018
θοινάω S. 212
θοίνη S. 114
θοός E. 631. 671. 817. S. 97. 312. Th. 245. 354. 481
θύρον S. 370. θύρα S. 321. 392
θοῶς S. 418
θρασυκάρδιος S. 448
θρασύς S. 263
θρεπτήριον E. 188
θρέφθη Th. 198
θρέψαι, θρέψασα Th. 228. θρεψε Th. 314
Θρηϊκιος E. 553
Θρήκη E. 507

θρίξ, v. *τρίχες*
θυγατηρ S. 3. 197. Th. 76. 265. 346. 383. 474. 776. 780. 819. 975. 1011
θὺε Th. 848
θυέεσσι E. 338
θύελλα Th. 742. *θυέλλη* S. 345. Th. 742. 874*. E. 551
θύεσσι E. 338*
θυήεις Th. 557
θυμαλγής Th. 629. 635
θυμαίνω, *θυμήνασαι* S. 262
θυμοβορέω E. 799
θυμολέων Th. 1007
θυμός E. 13. 27, 28. 58. 112. 147. 170. 297. 315. 335. 340. 358. 366. 381. 399. 445. 491. 499. 646. 683. 797. S. 9. 116. 387. 428. 450. Th. 61. 98. 239. 443. 446. 536. 549. 551. 554. 567. 612. 617. 641. 645. 665. 833. 868
θυμοφθόρος E. 717
θυνέω S. 156. 210. 257. 286
θύνω E. 621
θῦον Th. 131. 848
θύος, v. *θυέεσσι*
θύραζε E. 97. Th. 750
θύραζεν Th. 750*
θύρηφιν E. 365
θύσανος S. 225
θύω Th. 109. 131. 848. 874. E. 621. v. *θῦον*
θῶκος E. 493. 574
θῶμισν E. 559*. v. *τῶμισυ*
θώρηξ S. 124
θωρησσομαι Th. 431
θωῦτά S. 165*

I.

Ιαλλον Th. 269
Ἰάνειρα Th. 356
Ἰάνθη Th. 349
Ἰάσιος Th. 970
Ἰαπετιονίδης E. 54. Th. 528. 543. 559. 611
Ἰαπετός E. 50. Th. 19. 134. 507. 565. 746
ἴαχε Th. 69
ἰάχεσκε S. 232
ἰαχή S. 404. 441. Th. 708
ἴαχον S. 382. *ἴαχε* Th. 69. *ἰάχοντες* S. 436. *ἰάχων* S. 451
Ἰαωλκός S. 380. 471
ἰδάλιμος E. 415
ἴδε S. 19. 185. 397. Th. 19. 887
ἰδεῖν S. 166. 318. Th. 701. *ἴδεν* Th. 555. 569. *ἰδέσθαι* S. 140. 224. Th. 575. 581. *ἴδοντο* Th. 451. *ἴδῃς* S. 335. v. *ἰδών*
Ἴδη Th. 1010
ἴδμεν Th. 27, 28. 656
ἰδμοσύνη Th. 377
ἴδος S. 397.
ἴδρις E. 778. S. 351
ἰδρώς E. 289
Ἰδυῖα Th. 352*. 960*
ἰδών E. 9. 21. 267. 738. 773. S. 432. 445
ἵεμεν E. 598. *ἰεῖσαι* Th. 10. 43. 65. 67. 830. *ἱέμενος* S. 23. 65. 169. 196. 304 bis. *ἱέμεναι* S. 231. *ἷεντο* S. 251
ἰέναι S. 40. 353
ἱερός E. 136. 336. 339. 466. 566. 597. 653. 755. 770. 805. 819. S. 99. Th. 21. 57. 93. 105. 292. 346. 417. 460. 692. 788. 939. 1014
ἵημι, *ἵησι* Th. 806. *ἷεσαν* S. 278. Th. 684
Ἰήσων Th. 1000
ἴθι E. 493
ἰθυδίκη E. 230
ἰθύνω S. 324. E. 7. 9. 263 *ἰθύνων* S. 210*
ἰθύς S. 97. E. 36. 224. 226. 443. Th. 86
ἱκάνω Th. 681. 697. v. *ἱκέσθαι*, *ἵξε*
ἴκελος E. 304. 535. S. 198. 209. 211. 244. 345. 392
ἷκεν Th. 725*
ἱκέσθαι, *ἱκόμην* S. 83. 466. 469. Th. 193. 285. 554. 685. *ἵκηαι* E. 291*. 468. *ἵκηται* E. 291. Th. 604. 754. *ἱκοίμην* E. 132. Th. 460. 723. 725. 741. *ἵκοι* Th. 725*. *ἷκτο* Th. 481. v. *ἵξε*
ἱκτενύω, *ἱκτένυσε* S. 13
ἱκέτης E. 327. S. 85
ἵκταρ Th. 691
ἷκτο Th. 481
ἴλαδόν E. 287
ἵλαος E. 340
ἱλάσκυμαι E. 338. Th. 91. 417
ἱμασσας Th. 857
ἱμείρω S. 31. Th. 177
ἱμερόεις S. 202. 280. Th. 8. 104. 359. 919
ἵμερος E. 618. Th. 64. 201
ἱμερτός Th. 577

ἵνα E. 461. 539. 546. 577. 626. 632. S. 107. Th. 127. 275. 461. 892
Ἰνώ Th. 976
ἷξε S. 32. ἵξεαι E. 477
ἰοειδής Th. 3. 844
Ἰόλαος S. 74. 77, 78. 102. 118. 323. 340. 467. Th. 317
ἰός (sagitta) S. 409
ἰοχέαιρα Th. 14. 918
ἵππειος S. 321. 392
ἱππεύς, ἱππῆες S. 305. ἱππήεσσι Th. 139
ἱπποδαμος S. 346
Ἱπποθοη Th. 251
Ἱππονόη Th. 251
ἵππος E. 816. S. 61. 63. 65. 96. 97. 120. 191. 286. 307. 337. 341. 347. 350. 369. 372. 463. 466. 470. Th. 281
ἱππότα S. 216
ἱπποτρόφος E. 507
Ἵππου κρηνη Th. 6
Ἱππώ Th. 351
ἵρηξ E. 203. 212
Ἶρις Th. 266. 780. 784
ἷς Th. 332. 951. E. 518
ἴσαν Th. 68
ἴσασιν E. 40. 814. 824. Th. 370
ἶσος E. 327. 533. 707. 752. Th. 126. 524. 638. 721. 896
ἰσοῦσθαι E. 562. v. ἰσώσαντο
ἰσοφαρίζω E. 490
ἵστημι, ἱστάμενος E. 569. 780. 798. ἵστασο S. 449. v. εἱστήκει, ἑσταώς, ἕστηκεν, ἔστησεν, σταθείς, στήσειν
Ἱστίη Th. 454
ἱστοβοεύς E. 431. 435
ἱστός E. 64. 779
Ἴστρος Th. 339
ἵστωρ E. 792
ἰσχάνω E. 495
ἰσχύς Th. 146. 153. 823
ἴσχω E. 217. 515. 625. S. 440. Th. 687
ἰσώσαντο S. 263
ἴτον E. 199. ἴτην E. 199*
ἴτυς S. 314
ἴφθιμος E. 704. S. 136. Th. 455. 698. 768. 774. 987
ἶφι S. 11. E. 541
Ἰφικλείδης S. 111
Ἰφικλῆς, Ἰφικλῆ S. 54
ἰχθυάω, ἰχθυάοντες S. 210
ἰχθύς S. 212, 213. 215. 217. E. 277.
ἴχνος E. 680
ἰωή Th. 682
Ἰωλκός Th. 997
ἰων E. 720. S. 257. Th. 202. 748. 770. 773
ἰωχμός Th. 683

K.

Κάββαλε S. 462. Th. 189. καββάλιτο S. 130
κὰδ δέ S. 384
κὰδ δύναμιν E. 336
Καδμεῖος Th. 226. 240. S. 13
Καδμηΐς E. 162
Κάδμος Th. 937. 975
καθαπτόμενος E. 332
καθαρῶς E. 337
καθεζόμενος S. 34. E. 259
καθίζω Th. 434. E. 750
καθίστημι, v. κατέσταθεν
Κάϊκος Th. 343
Καινεύς S. 179
καίνυμαι, ἐκαίνυτο S. 4. v. κεκασμενος
καίπερ Th. 533
καιρός E. 694
καίω E. 337. Th. 557. 694. 828. 861, 862
κὰκ Th. 446*
κἀκεῖνος E. 295
κάκιστος E. 266. 472
κακκρύπτων E. 471*
κακοθημοσύνη E. 472
κακός E. 14. 57, 58. 88, 89. 91. 101. 103. 115. 191. 193. 201. 214. 223. 239, 240. 265 bis, 266. 271. 327. 331. 346. 348. 352. 356. 496. 499. 638. 640. 645. 669. 684. 703. 708. 716. 721. 761. Th. 55. 158. 160. 165. 219. 222. 512. 527. 551. 570. 585. 600. 602. 609. 612. 770. 798. 874. 876. 900. 906. κάκιστος E. 266. 472
κακότης E. 93. 287. 740. S. 42
κακόχαρτος E. 28. 196
κακτάμεναι S. 453
καλέεσκεν Th. 207
καλέω E. 122. 141. 159. 342, 343. Th. 187. 234. 271. καλεεσκεν Th. 207. ἐκαλεσσε Th. 391. ἐκέκλετο S. 341. κεκλῆσθαι Th. 410. κεκλομένων Th. 686
καλιή E. 301. 307. 374. 411. 503
καλλιγυναικα E. 653
καλλίθριξ S. 372

καλλίκομος E. 75. Th. 915
Καλλιόπη Th. 79
καλλιπάρῃος Th. 238. 270. 298. 907. 960. 976
καλλιρέθρος Th. 339
Καλλιρόη Th. 288. 351. 981
καλλίρροος E. 737
κάλλιστος, v. καλός
καλλίσφυρος Th. 384. 507. 526. 950
καλλίτριχας S. 372
κάλλυν E. 427
καλός E. 63. 198. 708*. 738. S. 125. 168. Th. 8. 17. 22. 63. 68. 194. 201. 216. 417. 468. κάλλιστος Th. 120. 981*
καλύπτρη Th. 574
καλύπτω Th. 127. 798. καλυπτόμενοι S. 134. v. καλύψαι, κεκαλυμμένος
καλύψαι, καλύψας Th. 539. 541. κάλυψε E. 121. 140. 156. καλυψάμενος E. 198
Καλυψώ Th. 359. 1016
κάμαξ S. 298
κάματος E. 177
καματώδης E. 584. 664
κἀμ μέν E. 439
καμπύλος S. 324. E. 427
κἄν E. 357
καναχή S. 160. 161
καναχηδά Th. 367
καναχίζω S. 373
καπνος E. 45. 629
κάπρος S. 172. 387. E. 790
κάρη E. 534. S. 138. 223. Th. 42. 118. 794. καρήατι Th. 577
κάρηνα S. 234. 236
καρπαλίμως S. 452. Th. 492
καρπός E. 117. 172. 237. 563. 576. 775. Th. 216
καρτερόθυμος Th. 225. 378. 476. 979
κάρτιστος Th. 981
κάρτος Th. 49. 73. 437. 710
καρτύνομαι, ἐκαρτύναντο Th. 676
κάρφω, καρφει E. 7. 575
καρχαρόδους Th. 175. 180. S. 303. E. 604. 796
κασίγνητος E. 184. 328. 371. 707. S. 17. 50. Th. 756
κασσίτερος Th. 862. S. 208
καταβαίνω Th. 761. v. καταβήσεται
καταβάλλω, v. κάββαλε
καταβεβρίθασι E. 234
καταβήσεται Th. 750
καταβιβῶ E. 234
καταγηράσκω E. 99
καταδεύω E. 546
καταδύω, καταδύμεναι S. 196. καταδύντα Th. 596
καταθεῖο E. 45. 361
κατάθηαι E. 601
καταθνητός Th. 903. E. 484
καταιωρέομαι, v. κατηωρεῦντο
κατάκειμαι E. 31. 364
κατακρύπτω E. 471
κατακτείνω, v. κακτάμεναι
καταλέγω, v. καταλέξεται, κατέλεξε
καταλειβόμαι Th. 786
καταλείπω E. 746
καταλέξεται E. 523. v. κατέλεξε
καταμάρπτω, καταμάρψῃ E. 496
καταναίω, v. κατένασσε
καταπαύω, v. κατέπαυσε
καταπέμπω, v. κατέπεμψε
καταπεπτηυῖα S. 265
καταπίνω Th. 459. 467. 473. 497
καταπτήσσω, v. καταπεπτηυῖα
καταπύθομαι, v. κατεπύθετο
κατάσκιος E. 513
καταστύφελος Th. 806
κατασχέθω, v. κατέσχεθε
κατατίθημι, v. καταθεῖο, κατέθηκε
καταφθιμένοις Th. 850
καταφλέγω, καταφλέξαι S. 18
καταφραζομαι, καταφράζεσθε E. 218
κατευχέω, κατεύχετο E. 583
κατέθηκε Th. 539. 541
κάτειμι, κατεῖεν S. 254. v. κατιών
κατελέγχω E. 714
κατέλεξε Th. 627
κατεναντίον S. 73
κατένασσε E. 168. Th. 329. 620
κατενήνοθεν S. 269
κατέπαυσε Th. 87
κατέπεμψε Th. 515
κατέσταθεν Th. 674
κατέσχεθε Th. 575
κάτεχεν Th. 700. 844
κατέχω Th. 700. 844
κατηρεφής Th. 594. 778
κατηωρεῦντο S. 225
κατιών Th. 723. 725
κατοπάζω E. 324
κάτω Th. 301
καυλαις E. 666. 693
καῦμα Th. 700. 844. E. 415. 588
κεῖατο S. 241
κέγχρος S. 398
κεδνος E. 130. 699. Th. 66. 169. 608
κεῖατο S. 175

κεῖμαι S. 172. 221. 227. 795. 797. κείμενον S. 253. κείατο S. 175. κέατο S. 241
κεῖνος Th. 387. 628. 639. 667. 836. 877. S. 75
κείρω, v. κέρσε
κεκαλυμμένος Th. 9. 745. 757
κεκασμένος Th. 929
κεκεύθει Th. 505
κεκλήγοντες S. 379. 412. κεκληγώς S. 99. 442. E. 449
κεκλῆσθαι Th. 410. κεκλομένων Th. 686
κέκλυτε Th. 644
κεκονιμένος E. 481
κεκορημένος E. 593
κεκριμένος S. 55
κεκρύφαται E. 386. Th. 730
κεκτῆσθαι E. 437
κέλαδος Th. 852. 926
κελαινεφής S. 53
κελαινός S. 153. 173. 429
κέλευθος E. 580. S. 352
κελεύω E. 60. 316. 536. 623. 687*. Th. 645. κελεύων S. 193
κέλομαι E. 603. Th. 33
κεν E. 187
κενεός E. 498
Κένταυροι S. 184
κεραμεύς E. 25 bis
κεραός E. 529
κέρας Th. 789
κεραυνός Th. 72. 141. 504. 515. 690. 699. 707. 846. 854. S. 422
κεραυνωθέντος Th. 859
Κέρβερος Th. 311
κερδαίνω E. 352
κέρδος E. 323. 352. 632. 644 bis. 788
Κερκηΐς Th. 355
κέρσε S. 419
κερτομίων Th. 545
κέρτομος E. 788
κευθμών Th. 158. E. 532
κεῦθος Th. 300. 334. 483
κεύθω, v. κεκεύθει
κεφαλή E. 65. 418. 587. S. 104. 161. Th. 151. 280. 321. 519. 672. 747. 825. 828, 829. 856. 924. κεφαλῆφι E. 545. κεφαλῆφω Th. 578
Κέφαλος Th. 986
κεχάρητο S. 65
κεχαρισμένος E. 683
κεχρημένος E. 317. 478. 500. 634
κέχυται Th. 727
κῆδος E. 49. 95. 362. Th. 102
κήλεος Th. 865
κῆλον Th. 708
Κήρ S. 156. Th. 211. Κῆρες S. 213. Th. 217
κῆρ E. 360*. S. 435. κῆρες E. 92
κηρίον Th. 597
κηρόθι S. 85
κημοτρεφής E. 418
κήρυξ E. 80. Th. 939
Κητώ Th. 238. 270. 333. 336
Κήϋξ S. 354. 472. 476
κηφήν E. 304. Th. 595
κίβισις S. 224
κιθαρίζω S. 202
κιθαριστής Th. 95
κικλήσκω Th. 197. 418. E. 818
Κίρκη Th. 957. 1011
κίω, v. ἔκιον
κίων Th. 522. 779
κλάζω, κλάζοντε S. 406. v. κεκληγοντες
κλαίω, κλαίουσα E. 222
κλεῖος, κλεία Th. 100
κλειτός Th. 815. S. 380. 473, 474. 479
κλείω Th. 32. 44. 67. 105. E. 1
Κλειώ Th. 77
κλέος S. 107. Th. 530
κλέπτω E. 51. κλέψαι Th. 613. κλέψας E. 55. Th. 566
κλῆρος E. 37. 341
κλίνω, ἐκλίνθη Th. 711
κλονέω E. 553. S. 317. Th. 935
κλόνος S. 148
κλύζω, κλυζομένῳ S. 209
κλῦθι E. 9
Κλυμένη Th. 351. 508
Κλυτίη Th. 352
κλυτός E. 70. 84. S. 67. 123. 219. 244. 297. 313. 329. 337. 447. Th. 215. 274. 288. 294. 303. 777. 927. 956
κλύω E. 726. Th. 32*. 474. S. 68. v. κέκλυτε, κλῦθι
Κλωθώ S. 258. Th. 218. 905
κνήμη S. 123
κνημῖδες S. 122
κνώδαλον Th. 582
κόθουρος E. 304
κοῖλος E. 52. 689. S. 129. Th. 301. 567
κοιμάομαι, κοιμηθεῖσα Th. 213
κοκύς E. 723
Κοῖος Th. 134. 404
κοιρανέων Th. 331

κοῖτος E. 574
κοκκύζω E. 486
κόκκυξ E. 486
κολλῆεις S. 309
κολοσυρτός Th. 880
κομέω, κομεῖν E. 604
κόμη E. 636
κομίζω E. 317. 393. κομίσασθαι E. 600
κοναβέω, κονάβησε Th. 840
κόναβος Th. 709*
κονίη S. 365
κονίοντες S. 342. v. κεκονιμένος
κόνις Th. 706. 880
κόπτω E. 423*. κοπτομένη S. 63
κορέομαι, κορέσασθαι E. 368. κορεσσάμενος E. 33. v. κεκορημένος
κόρθυνεν Th. 853
κορυνήεις S. 289
κορύσσουσα S. 148
κορυφή S. 374. Th. 62. 1010
κορώνη E. 679. 747
κορωνιόωντα S. 289*
κοσμέω, κοσμεῖν E. 306. κόσμησε E. 72. Th. 573
κόσμος E. 76. Th. 587
κοτέω E. 25. S. 169. 176. 403. 454. Th. 315
Κόττος Th. 149. 618. 654. 714. 734. 817
κούρη E. 781. 783. 794. S. 126. 443. Th. 13. 25. 29. 52. 60. 81. 191. 242. 264. 288. 307. 363. 507. 895. 908. 948. 959. 966. 979. 992. 988. 1003. 1021
κουρίζω Th. 347
κουρότερος E. 447
κουροτρόφος E. 228. Th. 450. 452
κουφίζω, κουφίζουσαν E. 463
κοῦφος S. 323. E. 761
κράδη E. 681
κραδίη E. 340. 451. S. 41. Th. 99. 612. 623. 764
κράζοντε S. 406*
Κρανταὼ Th. 248
κρατερός S. 43. 52. 77. 101. 106. 323. 427. 446. Th. 50. 153. 185. 312. 320. 322. 465. 517. 618. 631. 647. 663. 670. 683. 712. 824. 1013
κρατερώτατος Th. 864
κρατερόφρων Th. 297. 308. 509. S. 458. E. 147
κρατέω Th. 403
κρατί S. 136
κρατύς S. 328. Th. 385. 662
κρέας E. 591
Κρεῖος Th. 134*. 375. v. Κρῖος
Κρειῶν S. 83
κρείσσων E. 210. 217
κρεμάω, κρεμάσασθαι E. 620
κρήδεμνον S. 105
κρῆθεν S. 7. Th. 574
κρήνη Th. 3. 6. E. 595. 754
Κρηνηΐς Th. 359
Κρήτη Th. 477. 480. 971
κρητήρ E. 744
κρίνω E. 221. 768. 828. Th. 535. κρίνας E. 801. κρίναντο Th. 882. v. κεκριμένος
Κρῖος Th. 134. 375
Κρισίη (Κρηνηΐς) Th. 359*
κρόκα E. 538
κροκόπεπλος Th. 273. 358
Κρονίδης E. 18. 138. 158. 168. 240. 247. Th. 53. 412. 423. 450. 572. 624
Κρονίων E. 69. 242. 259. 276. S. 53. 56. Th. 4. 534. 949
Κρόνος E. 111. 169. Th. 19. 73. 137. 168. 395. 453. 459. 473. 476. 495. 625. 630. 634. 648. 660. 668. 851
κρόταφος S. 137. 226
κρυερός Th. 657. E. 153
κρυόεις S. 225. Th. 936
κρύος E. 494. 543
κρυπτάδιος E. 329
κρύπτω, v. κεκρύφαται, κρύψας
κρύφιος E. 789
κρύψας E. 42. 47. 50. 138. Th. 174. 482
κρώζω E. 747
κτάμενος S. 402. E. 541
κτέανον E. 315
κτείνω, κτείνε Th. 982. κτείνας S. 82. 448. Th. 293. κτεινόμενοι S. 414. v. ἔκταν
κτῆμα E. 34
κτῆσις Th. 606
κτητός E. 406
κτυπέω, v. ἔκτυπον
κτύπος S. 98
κυάνεος S. 7. 167. 249. Th. 745. E. 527
κυανόπεπλος Th. 406
κυανόπτερος S. 393
κύανος S. 149
κυανοχαίτης Th. 278. S. 130
κυανῶπις S. 356
κυδαίνω E. 38
κυδάλιμος S. 74. 467

κύδιμος Th. 938
κυδιόων S. 27
κύδιστος Th. 548
κυδνός E. 257*. Th. 328. 442
Κυδωιμός S. 156
κῦδος E. 313. S. 339. Th. 433. 438
κυδρός E. 257
Κυθέρεια Th. 196. 198. 934. 1008
Κίθηρα Th. 192. 198
κύκλος S. 141
κυκλοτερής S. 288. Th. 145
Κίκλωπες Th. 139. 144
κίκυς S. 316
Κύκνος S. 57. 65. 329. 331. 346. 350. 368. 413. 468. 472
κῦμα E. 687. 691. Th. 252. 848
κυμαίνω, κυμαίνοντος E. 390
Κυματολήγη Th. 253
Κύμη E. 436
Κυμοδόκη Th. 252
Κυμοθοη Th. 245
Κυμοπόλεια Th. 819
Κυμώ Th. 255
κύνεος E. 67
Κυπρογένεια Th. 199*
Κυπρογενής Th. 199
Κύπρος Th. 193. 199
κυρέω, κυρήσας E. 755
κῖρσαι E. 691
κυσσάμενος (κυσ.) Th. 125*. 405*
κίω, κιχαμένη Th. 125. 405
κύων Th. 309. 311. 769. E. 604. 796
κῶμα Th. 798
κώμη E. 739
κωτίλλουσα E. 374

Λ.

λαβεῖν, λάβησι Th. 773. λάβησιν Th. 765. λαβών E. 468. Th. 182. v. ἔλλαβεν
λαγός S. 302
λαγχάνω, ἔλαχε Th. 422. 424. v. λέλογχε
Λάδων Th. 334
λαθεῖν, λαθών E. 52. λάθεσθε E. 264
λαθίφθογγος S. 131
λαῖνος Th. 811*
λαίτμα E. 164
λαιψηροκέλευθος Th. 379
λάκε Th. 694. v. λέληκας
λακέρυζα E. 747
λαμβάνω, ἔλλαβεν Th. 179. v. λαβεῖν, λαβέσκεν
λαμπετοων Th. 110. 382. S. 390
λαμπρός E. 155. Th. 18. 371
λαμπω S. 71. λαμπόμενος S. 60. 113. 145. Th. 186
λανθάνω, v. λαθεῖν, λελάθοντο
Λαομέδεια Th. 257
λαός E. 222. 227. 243. 652. 764. 768. S. 27. 41. 330. 472. 475. Th. 84. 88. 430. 974*. 1000
λαοσσόος S. 3. 37. 54
Λαπίθαι S. 178
Λατῖνος Th. 1013
Λάχεσις S. 258. Th. 218. 905
λάχνη E. 513
λέγω Th. 27
Λειμγόρη Th. 257
λείβω S. 398. E. 724
λειμών Th. 279
λείος E. 288
λείπω E. 200. 690. Th. 490. ἔλιπε E. 155. λέλειπται E. 284. v. λιπέειν
λειριοεις Th. 41
λείχω, v. λελειχμότες
λελάθοντο Th. 171
λελακας E. 207*
λελειχμοτες Th. 826. λελειχμοτε Th. 826*
λέληκας E. 207
λελογχε Th. 203
λεπτός E. 497
Λερναίος Th. 314
λέσχη E. 493. 501
λευγαλέος E. 525. 754. Th. 602*
λευκός E. 198. 535. 730. S. 141. 146. 219. 294. 388. Th. 190. 540. 553. 555. 557. 597
λευκωλενος Th. 314. 913
λεύσσω E. 250*
λέχος S. 16. Th. 57. 508. 798. 912. 939
λέων S. 168. 175. 177. 402. 426. Th. 227. 321. 323. 843
λήγω Th. 48. 221. E. 368. 414. 421. λήγουσαι Th. 48*
λήθη Th. 227
λήθω E. 268. 491. Th. 236. 547
ληίζομαι E. 702
λήϊον S. 288
ληΐς Th. 444
ληίσσομαι E. 322
Ληναιών E. 504
λησμοσύνη Th. 55

Λητοΐδης S. 479
Λητώ S. 202. E. 771. Th. 19. 406. 918
λιγέως S. 233
λιγύ S. 206
λιγυρός E. 583. 609. S. 278
λιγυφωνος Th. 275. 518
λίθος Th. 485. 189. 497. E. 624
λιλαίομαι S. 113. Th. 665
λιμήν S. 207
λίμνη Th. 365
λιμός E. 230. 243. 299. 302. 363. 404. 647. S. 265
Λιμός E. 299. 303
λίπ' ἐλαίῳ E. 522
λιπαρός Th. 63. 901
λιπέειν S. 332. λίποιεν E. 440. λιπων S. 12. 81. 367
λῖς S. 172
λιτανεύω Th. 469
λιχμάζω S. 235. v. λελειχμότες
λόγος E. 78. 106. 789. Th. 229. 890
λόεσθαι E. 749. λοεσσάμενος Th. 5. E. 522
λοιγός S. 240
λοιμός E. 243. Th. 227
λοισθότατος Th. 921
Λοκροί S. 25
λούομαι, v. λόεσθαι
λουτρόν E. 753
λοφιή S. 391
λοχεός* Th. 178
λόχος Th. 174. 178
Λυγκεύς S. 327
λυγρός E. 49. 95. 100. 200. 261. 530. Th. 276. 304. 313. 650. 674
Λύκτος Th. 477. 482
λυπέω, λυπῆς E. 401
λῦσαι E. 608. λῦσε Th. 501. ἐλύσατο Th. 528
Λυσιάνασσα Th. 258*
λυσιμελής Th. 121. 911
λύσις Th. 637. E. 404
λύω, v. λῦσαι
λώβη Th. 165
λωβητός S. 366
λώιον E. 350. 433. 759. 810

M.

μᾶζα E. 590
Μαίανδρος Th. 339
Μαίη Th. 938*
μαίομαι, μαιόμενοι E. 532
μάκαρες E. 136. 139. 141. 171. 549. 706. 718. 730. S. 79. 247. 328. 476. Th. 33. 101. 128. 881
μακέλη E. 470
μακρός E. 290. 560. S. 266. 417. 438. 466. Th. 129. 180. 391. 680. 778. 835. 848
μάλα E. 204. 424. 461. 481. 696, 697. 701. 758. 762. 782. 793. 799. 806. S. 92*. 103. 116. 355. 427. Th. 419. 474. 623. 646. 1014. v. μᾶλλον, μάλιστα
μαλακός Th. 90. 279. E. 537
μαλαχη E. 41
μαλερός S. 18
μαλιστα E. 343. 640. 700. Th. 414. S. 428*
μαλκιόωντες E. 530*
μαλλός E. 234
μᾶλλον E. 191. S. 85. 176. Th. 428. 666
μαπέειν S. 231. 304. v. μεμάποιεν
μαρμαίρω Th. 699
μαρμάρεος Th. 811
μάρναμαι Th. 647. 663. S. 110. E. 164. μάρναντο S. 242. 401. Th. 629
μάρποιεν S. 252*
μάρπτω, v. μέμαρπον
μαρτυρίη E. 280
μάρτυς E. 371
μαστιέτην S. 466
μαστιόω S. 431
μαστιχόων S. 431*. μαστιχόωντι S. 389*
μαυρόω E. 325
μάχη S. 198. 248. 261. 361. 411. 419. Th. 228. 635. 666. 711. 713. 926
μάχλος, μαχλόταται E. 586
μάχομαι S. 164. 176. 301. 406. 432. Th. 392. 636. 712. μαχέσασθαι S. 387
μάψ Th. 872
μαψαῦραι Th. 872*
με E. 656. 659. 662. Th. 24. 33. 645
μεγαθαρσής S. 385
μεγαθυμος Th. 734. S. 17. 25. 57
μεγαλήτωρ S. 450. E. 656
μεγαλως Th. 429
μεγαρον E. 377. Th. 384
μεγας E. 4. 122. 148. 321. 643. 792, and passim
μεγεθος Th. 620. S. 5
μεγηρατος Th. 240

μεγήρατα Th. 240°
μέγιστος Th. 49. 548. 703
μεδέουσα Th. 54
Μέδουσα Th. 276
μέζεα E. 512
μεθίημι, μεθήσω E. 209
μειδαω, v. μείδησεν
μείδημα Th. 205
μείδησεν S. 115
μείζων E. 272. 380. 644. 721
μειλιχίη Th. 92. 206
μείλιχος Th. 84. 406. 408. 763
μείναντες E. 652
μείς E. 557
μείων Th. 447. E. 690
μελαγχαίτης S. 186
μελαίνω, v. μελάνθησαν
μελάνδετος S. 221
μελάνθησαν S. 167. 300
μέλας E. 151. 155. 636. S. 153°. 252. 294. Th. 20. 69. 211. 481. 788
μελεδῶνες E. 66
μελέεσσιν E. 149
μέλεος Th. 563
μέλεσσιν S. 76. Th. 152. 073
μελετάω E. 316. 443
μελέτη E. 380. 412. 457
Μελίαι Th. 187
μελίη S. 420. μελιᾶν E. 145
μελιηδής E. 172
μέλισσα Th. 594. E. 233. 305
Μελίτη Th. 246
μελίφρων S. 425
μέλλω S. 126. Th. 468. 490. 552. v. ἤμελλον
μέλος, v. μέλεσσι, μελέεσσιν
Μελπομένη Th. 77
μέλπομαι Th. 66. S. 206
μέλω Th. 216. ἔμελε E. 146. v. μέμβλεται, μέμηλεν
μεμάποιεν S. 252
μέμαρπον S. 245. μεμαρπώς E. 204
μεμαώς S. 240. 414. 453
μέμβλεται Th. 61
μέμηλε E. 238. 531. μεμηλότα E. 231
μεμίξεται E. 179
μέμνημαι Th. 103. μεμνημένος E. 298. 422. 616. 623. 641. 711. 728. Th. 562
Μέμνων Th. 984
μέμυκε E. 508
μέμφομαι, μέμψονται E. 186
μενεαίνω S. 361
Μενεστώ Th. 357
Μενίππη Th. 260
μενοινάω S. 368
Μενοίτιος Th. 510. 514
μένος E. 414. 625. S. 343. 446. Th. 324. 492. 563. 687, 688. 832. 853. 869. 896
μέντοι E. 287
μένω E. 674. S. 235. 364. Th. 598. 814°. ἔμεινε E. 97°. μείναντες E. 652
μέριμνα E. 178
μέρμερος Th. 603
μερμηράων Th. 55
μέροπες E. 109. 143. 179
μέσαβον E. 469
μέσος Th. 522. 709. E. 609. S. 209
μεσσηγύς S. 417
μεσσόθι E. 369
μέσσος S. 133. 144. 201. 462. E. 233. 503. 782. 795. 805. 810. 820. Th. 143. 223
μετάδουπος E. 823
μεταναίτης Th. 401
μεταξύ E. 394
μεταπρέπω Th. 120°. 377. 430
μεταστοιχίζομαι S. 92
μετάτροπος Th. 89
μετάφρενον S. 223
μεταχθόνιαι Th. 269°
μεταχρόνιος Th. 269
μετέειπε Th. 643
μετείναι E. 174
μετειπεῖν, v. μετέειπε
μετόπισθε E. 284. μετόπισθεν E. 127. 285. Th. 210
μετοπωρινόν E. 415
μετρέομαι E. 349
μέτρια E. 306
μέτρον E. 132. 350. 438. 600. 648. 694. 720
μέτωπον S. 147. Th. 143. 145
μεν Th. 644
μήδεα E. 54. Th. 180. 188. 200. 398. 545. 550. 559. 561
Μήδεια Th. 961
Μηδεῖος Th. 1001
μηδέν S. 98. E. 395
μήδομαι S. 34
μῆδος, v. μήδεα
μηκέτι E. 174. 444. 622
Μηκώνη Th. 536
Μηλόβοσις Th. 354
μῆλον E. 120. 163. 786. 795. Th. 215. 284. 335.
μήν S. 11. 101
μήν, -όs, E. 504. 766. 772. 780. 790. 800. 814. 820. Th. 59

μῆνις S. 21
μήποτε E. 86. 399
μήπου E. 88. 591
μηρίον E. 337
μηρός S. 363. 460
μηρύσασθαι E. 538
μήσατο Th. 166. 172. ἐμήσατο E. 49. 95
μήτε E. 270, 271. 296. 489 bis, 492 bis, 698, 699. 729
μήτηρ E. 131. 520. 563. 825. Th. 169. 284. 448. 460. 914. 932
μητίετα E. 104. S. 33. 383. Th. 56. 520. 904. 914
μετιόεις Th. 286. 457. E. 153. 273. 769
μήτις Th. 393
μῆτις S. 28. Th. 471
Μῆτις Th. 358. 886
μήτοι E. 747
μητρυιή E. 825
μηχανάομαι E. 241
μηχανή Th. 146
μία Th. 278. 321. 792
μιγείς S. 55. Th. 53. 125. 333. 375. 383. 920. 927. 970. 1009. 1017
μίγη S. 36. μιγήμεναι Th. 306
μίγνυμι, v. μεμίξεται, μιγείς, μίγη, μιχθείς
Μίμας S. 186
μιμνήσκω, v. μέμνημαι, μνησάμενος
μίμνω E. 97. 498. 520. 630. Th. 754
μιν E. 18. 48. 224. 258. 325. 515, and *passim*
μινύθω E. 6. 244. 325. 409
Μίνως Th. 948
μίσγομαι Th. 56. 238
μισθός E. 370
μιχθείς Th. 288. 923. 941. 944. 980
Μνημοσύνη Th. 54. 135. 915
μνησάμενος Th. 651
μογέω, μογήσας Th. 997
μοθος S. 158
μοι Th. 30, 31. 35. 114
μοῖρα E. 121*. 745. 765. Th. 204. 348. 413. 520. 544. 607. 789
Μοῖραι Th. 217. 904
μολπή Th. 69
μορος Th. 211
μόρφνος S. 134
μουνογενής E. 376. Th. 426. 448
μοῦνος E. 11. 96. Th. 143
Μοῦσαι E. 1. 658. 662. S. 206. Th. 1. 25. 36. 52. 75. 93, 94. 96. 100. 114. 916. 966. 1021
μόχθος S. 306
Μόψος S. 181
μυδαλέος E. 556. S. 270
μυθέομαι, μυθησαίμην E. 10. μυθήσασθαι Th. 28
μῦθος E. 194. 206. 263. S. 116*. Th. 24. 169. 665
μυλιόωντες E. 530
μύξαι S. 267
μυρίοι E. 100. 252
Μυρμιδόνες S. 380. 474
μύρω S. 132. E. 206
μύχιος Th. 991*. E. 523
μυχός Th. 119. 1014
μῶλος S. 257
μωμεύω E. 756
Μῶμος Th. 214

N.

ναιετάω E. 389. Th. 564. 592. 621. 775. 816
ναίω E. 8. 18. 170. 288. 343. 391. 700. S. 14. 473. Th. 271. 285. 330. 455. 735. 777. 814. 933. 955
νάρθηξ E. 52. Th. 567
νάσσατο E. 639
ναῦς, v. νέας, νῆα, νηυσί, νηῶν
Ναυσίθοος Th. 1016
Ναυσίνοος Th. 1017
ναύτης Th. 876
ναυτιλίη E. 618. 642. 649
νέας E. 247
νεικείη E. 332. νεικείων Th. 208
νεικεστήρ E. 716
νεικέω, v. νεικείη
νεικητήρ E. 716*
νεῖκος E. 29, 30. 33. 35. Th. 87. 229. 782
Νείλος Th. 338
νείμῃς E. 701
νειόθι Th. 567
νειός E. 463, 464. Th. 971
νείσσομαι E. 237*
νέκταρ Th. 640. 642. 796
Νεμειαῖος Th. 327
Νεμείη Th. 329. 331
Νέμεσις E. 200. Th. 223
νεμεσσάω E. 685. 741. 756
νέμω, νέμονται E. 231. νέμοντο E. 120. ἔνειμαν E. 224. v. νείμῃς
νεοθηλής Th. 576
νεοκηδής Th. 98
νέομαι, νέεσθαι E. 554. 573

νέος E. 569. 674. S. 281. Th. 988. νεωτερος E. 445
νεούτατος S. 157. 253
νεύω, v. νεωμένη
Νεσσος Th. 341
νεφρή S. 409
νεύρον E. 544
νείω E 473
νεφέλη Th. 745. 757
νεφεληγερέτα E. 54. Th. 558
νεφεληγερέτης E. 90. Th. 730. 944
νέφος E. 204. 449. 553
νεω E. 777
νεωμένη E. 462
νεώτερος E. 445
νῆα E. 624. 631. 665. 671. 817. νηός E. 628. Th. 899. νηί E. 636. 650. νήεσσιν E. 164. νῆας E. 622. 809
νηδύς Th. 460. 487. 890. 899
νηΐον E. 808
νήκερως E. 529
νηκεστος E. 283
νηλέες Th. 456. 765. νηλεῖ Th. 316
νηλειής Th. 770
νηλεόποινοι Th. 217
νηλής, v. νηλεές
νῆμα E. 777
νημερτής Th. 235
Νημερτής Th. 262
νηπόλος Th. 991
νηός Th. 990
νήπιος E. 40. 131. 218. 286. 397. 456. 633
νήποινον E. 305*
νηποτμος Th. 795*
Νηρεύς Th. 233 240. 263. 1003
Νηρηΐδες Th. 1003
νήριτος E. 511
Νησαίη Th. 249
νῆσος Th. 964. 1014
Νησώ Th. 261
νηυσί E. 634. 808. νῆυσίν E. 689
νηῦτμος Th. 795
νήχω, νηχομενοις S. 211. νῆχον S. 317
νηῶν E. 236. 269. 280
νικαω, νικήσας Th. 73. 437. 719. E. 657. νικηθείς Th. 496
νίκη S. 311. 339. Th. 433. 628. 647. E. 211
Νίκη Th. 384
νίσσομαι E. 237. S. 469. νισσομένων Th. 71. v. νείσσομαι
νίφα E. 535
νιφόεις Th. 42. 62. 118. 791. 857
νοεω E. 89. 202. 286. 296. S. 419. Th. 488. νοεῦντες E. 641. νοῆσαι
νόημα E. 129. S. 88. 122. Th. 628
νοήσαι E. 484. νοήσας E. 12. 267. νόησε Th. 838. νοήσῃ E. 293
νομός E. 103. 526
νόμος E. 276. 388. Th. 66. 417
νόος E. 67. 105. 260. 373. 483. 601. 685. 714. 793. S. 5. 149. Th. 47. 51. 122. 262. 537. 613. 661. 1002
νόσφι Th. 870. νόσφιν E. 91. 118. S. 15. Th. 57. 777
νότος Th. 380. 870. E. 675
νοῦσος E. 92. 102. S. 43. Th. 527. 799
νύ E. 207. 268. 275. 424. 513. 654. 764. S. 116. 170. 336. 350. 7[illegible] 22. 84. 687. 836
νύκτωρ E. 177
νύμφη Th. 298. 305
Νύμφη Th. 187. νυμφέων Th. 170
νῦν E. 176. 202. 270. 296. S. [illegible] 120. 328. Th. 416. 661. 942. [illegible] 965. 1020
νύξ E. 102. 385. 419. 502. 612. 7[illegible] S. 35. 227. Th. 56. 107. 275. 4[illegible] 525. 722. 724. 726. 744. 7[illegible]
Νύξ E. 17. Th. 20. 123, 124. 176. 211. 213. 224. 748. 757, 758
νύσσω, νύσσοντες S. 62
νύχιος Th. 991. E. 523
νῶι S. 358. νῶϊν S. 350
νωμάω, νωμήσας S. 462
νώνυμνοι E. 154
νωνυμοι E. 154*
νῶτον E. 468. 534. 544. S. 167. 280. 333*. Th. 762. 781. 790. 972

Ξ.

ξάνθη Th. 356
ξανθός Th. 917
ξεινοδόκος E. 183
ξείνος E. 183. 225. 327
ξεστός S. 133
ξίλον E. 808
ξύμπας E. 240
ξύν Th. 347
ξύνειμι, v. ξύνισαν
ξυνήων, ξυνήονας Th. 595. 601
ξύνισαν Th. 986. ξυνιών Th. 705
ξυνός, v. ξυναι

O.

Ὀαρισμός E. 789
δαρος Th. 205
Ὀβριάρεως Th. 617. 734
ὀβριμοεργός Th. 996*. v. ὀμβρ.
δβριμος E. 619. S. 135. Th. 148. 830
ὀγδόατος E. 772. 790
ὄγε, ὅδε γακιτη
ὁδός E. 216. 288. 579. 729. Th. 387. 754
ὁδούς S. 146. 164. 235. 249. 388. 404
ὀδύσσομαι, v. ὠδύσσατο
Ὀδυσεύς, Ὀδυσῆι Th. 1016
Ὀδυσσεύς Th. 1012
ὄζος S. 181. 394. Th. 30
ὅθι Th. 718
Ὀθρύς Th. 632
οἴγε E. 819
οἶδα E. 456. Th. 236. S. 355. v. ἴδμεν, ἴσασιν, οἶσθα, εἰδείη, εἰδώς
Οἰδίπους E. 163
οἶδμα Th. 109. 131
οἰζυρός E. 195 639
οἰζύς E. 113. 177. S. 351. Th. 214
οἰη S. 1
οἶκαδε E. 576. 611. 632
οἰκεῖος Th. 330
οἴκεται Th. 733*
οἰκῆιον E. 457
οἰκίον Th. 64. 744. 758
οἶκοι E. 365
οἶκος E. 23. 132. 150. 244. 325. 364. 376. 395. 405. 407. 428. 432. 495. 512. 523. 525. 601. 627. 695. 733. 744. 800. οἰκόνδε E. 554. 673
οἶμος E. 290
οἶνη S. 292. E. 570. οἰνέων E. 572
οἶνος E. 585. 589. 592. 596. 674. 724
οἰνοχόη E. 744
οἰνοψ E. 622. 817
οἷος S. 8. 106. 111. Th. 26. 446
οἷος E. 269. 314. 322. S. 386. 400. Th. 93. v. οἴη
ὅϊς E. 234. 775
οἵσεις E. 482
οἶσθα S. 355
ὄϊστός S. 130
οἴχομαι, v. ὤχετο
οἰωνιστής S. 185
οἰωνός E. 277. 801. Th. 268
ὀκτάβλωμος E. 442
ὁκταπόδης E. 425
ὅλβιος E. 172. 826. Th. 96. 954
ὄλβος E. 281. 319. 321. 326. 379. 637. S. 204. Th. 420. 974
ὄλεθρος Th. 226
ὄλεσει E. 180. ὄλεσσαι E. 668
ὀλίγος E. 30. 288*. 480. 643. 723. Th. 447. ὀλιγίστη E. 723
ὄλλυμι, v. ὀλέσει, ὤλεσαν
Ὀλμειός Th. 6
ὅλμος E. 423
ὁλοός E. 745. S. 156. Th. 224. 226. 501. 601. 757
Ὀλυμπιάδες Th. 25. 52. 966. 1021
Ὀλυμπιος E. 24. 81. 110. 128. 389. 474. Th. 75. 114. 390. 529. 783. 804. 884. 963
Ὄλυμπος E. 139. 197. 257. S. 79. 203. 466. Th. 37. 42. 51. 62. 68. 101. 113. 118. 391. 408. 680. 689. 794. 842
ὁλώϊος Th. 591
ὁμά S. 50
ὅμαδος S. 257
Ὅμαδος S. 155
ὁμαρτέω, ὁμαρτήσας E. 676. ὁμαρτήσει E. 196. v. ὠμάρτησεν
ὁμβρηνοῦ E. 451*
ὁμβρηρός E. 451
ὁμβρέω, ὁμβρήσαντος E. 415
ὁμβριμοεργός Th. 996
ὁμβριμοθυμος Th. 140
ὁμβριμοπάτρη Th. 587. 839. E. 114. 619. S. 135
ὄμβρος E. 492. 626. 674. 676. S. 478
ὁμείται E. 194
ὁμῆλιξ E. 444. 447
ὁμηρεῦσαι Th. 39
ὁμιλαδόν S. 170
ὁμιχεῖν E. 727
ὅμμα S. 262
ὄμνυμι, v. ὀμεῖται, ὀμοσσας
ὁμοθεν E. 108
ὁμοίιος E. 182
ὁμοίος E. 144. Th. 27
ὁμοκλή S. 341
ὁμον Th. 508. v. ὁμά
ὁμόσσας E. 282. ὁμοσση Th. 232
ὁμοῦ E. 243
ὁμόφρων Th. 60
ὄμφαξ S. 399
ὁμως E. 3. 20. 372. 459. 669. Th. 74. 366. 672. 771
ὄνδε S. 38

ὄνειαρ E. 41. 346. 822. Th. 871
ὀνειδίζω E. 718
ὄνειδος E. 411 bis
ὄνειρος Th. 212
ὀνίνημι E. 318. Th. 429. 436
ὄνομα Th. 144. 369
ὀνομαίνω, ὀνομηνα E. 80
ὀνομαστός Th. 148
ὀνοταζω E. 258
ὄνυχες S. 254. 263. 266. 427. E. 204, 205
ὀξύς S. 233. 243. 289. 335. 348. 457. E. 414. Th. 838
ὄπα Th. 830. ὀπί Th. 41. 68
ὀπάζω Th. 420. 438. E. 474. ὀπάσαι Th. 433. ὀπάσσας E. 167. v. ὤπασεν
ὀπηδέω E. 142. 230. 313. 326. Th. 80
ὀπίζομαι S. 21
ὀπιπεύω E. 29. 806
ὄπις E. 187. 251. 706. Th. 222
ὄπισθεν E. 469. 474. S. 133. Th. 223
ὀπίσσω E. 741. S. 92. 256. Th. 488
Ὀπλεύς S. 180
ὁπλή E. 489
ὅπλον E. 627. Th. 853
ὁπλυτατος Th. 137. 333. 478. 821. 946
ὁπόταν E. 543*. 571
ὁπότε E. 258. 494. 543. S. 397. Th. 431. 435. 594
ὅππη Th. 387
ὁππιπε S. 126. Th. 478. 782
ὁππότερος Th. 549
ὀπτάω, v. ὤπτησαν
ὀπυίω Th. 819. S. 356. v. ὤπυιεν
ὁπωρινός E. 674. 677
ὅπως Th. 156. 471
ὁράω E. 534. Th. 85
ὀργή E. 304
ὀρέγω, v. ὀρέξαι
ορείχαλκος S. 122
ὀρέξαι Th. 433. ὀρεξάμενος S. 456, 457. v. ὠρέξατο
ὀρεσσίνομος S. 407
ὄρηται Th. 782
ὄρθιος E. 290
ὀρθογόη E. 568*
Ὄρθος Th. 293. 309. 327
ὀρθός E. 540. 727. S. 391
ὀρθρογόη E. 568
Ὄρθρος v. Ὄρθος
ὄρθρος E. 577
ὀρίνω, v. ὤρινε
ὅρκος E. 194. 804. Th. 231. 40 784. 805
Ὅρκος E. 219
ὁρμή S. 365. 456. E. 304
ὁρμήσωσι S. 403. ὁρμηθῆναι E. 52 S. 73
ὅρμος E. 74
ὄρνις E. 212. 470. 828. Th. 525
ὄρνυμι, ὀρνυμένοιο Th. 843. v. ὄρτο, ὀρούσα, ὁμωρει, ὦρσε ὦρτο
ὄρος Th. 484. S. 374. 386
ὄρος E. 428. Th. 2
ὀρούσα S. 112. 136. 437
ὄρπηξ E. 468
ὀρνιμαγδός S. 232. 401
ὀρφανος E. 330
ὀρχέομαι, ὀρχεῦνται Th. 4
ὀρχηθμος S. 282
ὄρχος S. 294. 296
ὁρώρει S. 274. 401. Th. 70. 703. 709. 849
ὅς (relat.) E. 37. 138. 145. 238. 367 534. S. 6. 85. 87. 318. 450. Π 187. 215. 344. 394. 396. 409. 419 429. 432. 439. 823. 894. 904. 913 916. 957. 977. ταί S. 162. 229. 276. Th. 36. τάς 54. 271
ὅς (suus) E. 131. S. 408. Th. 928. v. ἦν, ὀνδε
ὅσγε Th. 1000
ὅσος E. 40 41. 250. 679. Th. 475. 525. 630. 648. 668. 720
ὅσπερ Th. 864
ὅσσα Th. 10. 43. 65. 67. 701. 832
ὅσσε S. 390 Th. 698
ὅσσοις S. 430. ὅσσοισι S. 426. ὅσσουσιν S. 145. ὅσσων Th. 826
ὅσσομαι, ὄσσετο Th. 551
ὅσσος E. 308. 310. Th 49. 154. 183. 421. 424. 582. 651. 967
ὅσσοστε E. 346
ὅστε E. 318. 450. 520. 580. 704. S. 134 360. 395. Th. 2. 382. τοτε E. 398. Th. 382
ὀστέον S. 152. Th. 540. 555. 557
ὅστις E. 31. 241. 344. 406. 500. 701 763. S. 150. 163 480. Th. 81. 96. 222. 395. 459. 783
ὅταν E. 132. 339*. 467
ὅτε E. 89. 111. 132. 339. 427. 524. 575. 741. 778. S. 42. 80. 374. 399. 421 bis. 437. Th. 58. 232. 280. 282. 291. 390. 416. 468. 535. 639. 702. 888

ὅτι E. 81. S. 479. Th. 115. 198. 199. 200. 426. 656
ὅτοβος Th. 709
ὀτραλέως S. 410
ὀτρύνω Th. 883. v. ὄτρυνον
ὅττι E. 48. S. 21. ὅττι τάχιστα E. 60. 673. S. 21. 128
οὐ E. 534. S. 318. 450. Th. 823. 973. v. ἑ, ἕθεν, εἷο
οὖατα E. 546. Th. 701. 771
οὐδαμῆ S. 218
οὐδας E. 534. Th. 741
οὐδέ E. 40. 41. 85. 97. 113, 134, and passim
οὐδείς E. 144. 311. Th. 295
οὐδέποτε Th. 221. E. 610
οὐδετέρωι S. 171. Th. 638
οὖδος Th. 749. 811. E. 331
οὐκέτι E. 34. 572. S. 50. 118
οὖλιος S. 192. 441
οὐλόμενος Th. 225. 593. E. 717
Οὔλυμπος S. 30 471. Th. 633. 855. 953. Οὐλυμπονδε Th. 397
οὖν Th. 853. S. 299*
οὕνεκα E. 138. 517. Th. 88. 144. 197. 235. 464. 534
οὔποτε E. 813
οὔπω E. 273. 521. S. 10
Οὐρανίδης Th. 486. 502
Οὐρανίη Th. 78. 350
Οὐρανίωνες Th. 161. 919. 929
οὐρανόθεν E. 242. 555. S. 384. Th. 723. 761
οὐρανος E. 111. 548. 610. Th. 71. 106. 110. 373. 382. 414. 427. 517. 679. 685. 689. 720. 737. 746. 761. 779. 808. 820. 840. 847
Οὐρανος Th. 45. 127. 133. 147. 154. 159. 176. 208. 421. 463. 470. 644. 702 891
οὔριος S. 186
Οὔριος S. 186*
οὐρίω E. 729. 758
οὐρή S. 431. Th. 771. E. 512
οὐρῆες E. 791. 796
οὖρος (mons) E. 232. 510. Th. 129. 130. 835. 860. 865. 1001
οὐτάω, οὐταμεν S. 345. οὐταμένου S. 363. οὔτασε S. 461
οὔτε E. 129 bis. 190. 191. 269 bis. 285. 666. 781. S. 88. 140. 217. 259. 317. 347 bis
οὔτι E. 105. 445. 516. 823. S. 110*. 144. 161. Th. 182. 310
οὔτις E. 15. 355. 763. S. 5
οὗτοι E. 759. S. 110
οὗτος E. 27. 121. 126. 130. 140. 150. 156. 179. 263. 274. 293. 362. 443. 505. 559. 561. 682. 697. 752. Th. 35. 75. 111. 170. 203. 263. 348. 362. 422. 520. 542. 562. 1018
οὕτω E. 424. 490. Th. 448
οὕτως E. 105. 133. Th. 452
ὀφελλω E. 14. 33. 213. 412. 495. v. ὤφελον
ὀφθαλμός E. 267. Th. 143. 145. 451. 701. S. 72. 345
ὄφις Th. 229. 322. 334. 825. S. 161. ὄφιων S. 161
ὄφρα E. 260. 299. 341. 544. 606. 625. S. 28. 108. Th. 128. 530. 645
ὀφρύς Th. 827. 911
ὀχθέω, ὀχθησας Th. 558
ὀχεροτατος E. 429
ὄψαρύτης E. 490
ὄψε E. 485

Π.

Παγασαῖος S. 70
παγκακος E. 813
πάγος S. 439
παγχρύσεος Th. 335
παγχυ E. 264
παθεῖν, παθόντες Th. 651. 660. παθουσα Th. 276. παθών E. 218
παίζω S. 277. 282. 299
παιπαλόεις Th. 860
παῖς E. 130. 182 bis. 378. 399. 464. 656. 751. S. 26. 49. 112. 356. 371. 385. 454. Th. 138. 148. 155. 162. 164. 208. 234. 398. 401. 461. 467. 472. 473. 478. 496. 509. 565. 758. 821. 897. 952. 981. 989. 1001
παῖς E. 50. 376. S. 26*. Th. 178. 716
παλαίω E. 413
παλαμη S. 219. 320. Th. 580. 866
παλασσω, v. πεπαλαγμένος
πάλιν E. 673. Th. 181. 772
παλιναγρετος S. 93
Παλίωξις S. 154
Παλλας, Παλλαντος Th. 376. 383
Παλλάς E. 76. S. 126. Th. 577
παλλω S. 321. 451
πάμπαν E. 275 302. 335. 763
παμφαίνω E. 567
παναιολος S. 139

παναπήμων E. 811
παναριστος E. 293
Πανδιονίς E. 568
Πανδωρη E. 81
Πανελληνες E. 528
πανεφθος S. 288
πανημεριος S. 396
παννύχιος S. 46
Πανοπη Th. 250
παντη E. 125. 255. S. 121. Th. 178. 366. 778
πάντοθεν E. 625
παντοῖος E. 621. Th. 830
παπταίνω E. 444
παραγίνομαι Th. 429. 432. 436
παραιβασίη Th. 220
παραιφάμενος Th. 90
παρακαίριος E. 329
παρακοίτης Th. 928
παρακοιτις Th. 228. S. 14. 46
παραλεγομαι, v. παρελεξατο
παραμείβομαι E. 409
παρασχεῖν E. 712
παρατιθημι, παρέθηκε Th. 577
παρατρέπω, v. παρέτραπε
παραφαινέμεν E. 734
παραφημι, v. παραιφάμενος
παρειή S. 243. 267
παρειμι Th. 420. v. παρεόντος
παρεκβαινω E. 226
παρελαύνω S. 353
παρελεξατο Th. 278
παρελθεῖν E. 216. Th. 613
παρεξ S. 352, 353
παρεόντος E. 366
παρερχομαι, v. παρελθεῖν
παρεσταμεν Th. 439
παρέσχεθεν Th. 639
παρετραπε Th. 103
παρέχω S. 84. v. παρασχεῖν, παρέσχεθεν
παρεων, v παρεόντος
παρθενική E. 63 519. 699
παρθένιος Th. 205. 344
παρθενος E. 71. 256. Th. 514. 572
παρίστημι, v. παρεστάμεν
παρκλίνω E. 262
Παρνησός Th. 499
παρος E 184. S. 119. Th. 394
πάς E. 40. 54. 76. 81. 116. 267 bis. 293. 392. 407. 491. 504. 511. 531. 563. 601. 611. 627. 642. 672. 688. 694. 701. 826. S. 70. 84. 141. 223. 251. 261. 284. 315. 364. 380. Th. 66. 85. 117. 121 bis. 127. 157. 167. 175. 184. 305. 369. 372. 377. 390. 401. 402 411. 449. 543. 559. 639 641. 647 667 672. 688 695. 738 740. 803. 809. 828. 829. 847. 855. 919 929. 955. 973. 1015
Πασιθεη Th. 247
Πασιθοη Th. 352
πάσχω E. 211. v. παθεῖν
πατήρ E. 2. 59. 84. 143. 168. 182 259. 633. S. 11. 27. 59. 89 103 322. 471. Th. 36. 40 47. 53. 71 73. 164, 165. 171. 180. 207. 262 398. 457. 468. 472. 502. 542. 580 617. 643. 838. 896. 932
πατρίς S. 1. 12
πατροκασίγνητος Th. 501
πατρωιος E. 376
παυρίδιον E. 133
παυρος E. 326. 482. 538. 814. 818 820. 824. Th. 780
παύω S. 449. παύσονται E. 177 παύθη Th. 533
παχνόω E. 360
παχύς E. 497. 509
πέδιλον S. 220. E. 541. Th. 12
πεδίον S. 342. E. 388. πεδίονδ' S 378
πεδόθεν Th. 680
πείθω S. 450. πείθεσθαι Th. 165. v πέποιθα. ἐπίθοντο, πιθήσας
Πειθω E. 73. Th. 349
πείκω E. 775
πειράομαι, v. πειρηθῆναι, πεπείραμαι
πείρατα Th. 335. 518. 622. 738. 809 E. 168
πειρηθῆναι S. 359
Πειριθοος S. 179
πελαγος Th. 131. 190
πελαζω, πελάσας E. 431. 732. v. ἔπλητο
πελεμιζομαι Th. 458. 842
Πελίης Th. 996
πέλω E. 292 825. S. 164 259 πέλομαι E. 30. 388. 420. 547. 665. 678. 682. 686. 761. 808. v. ἔπλετο
πελώρη Th. 159. 173. 479. 505. 731. 821. 858. 861
πελώριος Th. 179
πέλωρον Th. 295. 299. 845. 856. S. 223
πέμπτος E. 174. 698. 802, 803
πέμπω E 84. Th. 716. 784. πέμψαν Th. 477 718
πένθος Th. 98. 467. 623

πενία E. 497. 638. 717. Th. 593
πένομαι E. 773
πέντε E 613
πεντήκοντα E. 663. Th. 151. 264. 672
πεντηκοντακάρηνος Th. 312
πεντηκοντακίφαλος Th. 312*
πέντοζος E. 742
πεπαλαγμένος E. 783
πεπαρμένος E. 205
πεπείραμαι E. 660*
πεπείρημαι E. 660
πεπνυμένος E. 731. 793*
πέποιθα E. 375
πεπότητο S. 148
πέπρωτο Th. 461. 475
πεπυκασμένος E. 793. Th. 484
πέπων S. 350. 357. Th. 544. 560
περάω E. 738
πέρην Th. 215. 274. 294. 814
περιαχε Th. 678
περιέννυμι, περιεσσασθαι E. 539
περικαλλής Th. 10
περίκειμαι Th. 733*
περικλυτος E. 60. Th. 571. 579
περιμαίομαι S. 99
Περιμήδης S. 187
περιμηκης S. 133
περιναιετάω Th. 370
περιπλομενος E. 386. Th. 184
περιρρίτος Th. 193. 290
περισσός Th. 399
περιστεναχητε S. 344*
περιστοναχίζω S. 341
περιταμνεμεν E. 570
περιτεμνέμεν E. 570*
περιφρων Th. 894. S. 297. 313
Περμησσός Th. 5*
περποχομαι Th. 733
Περσείς S. 216. 229. Th. 280
Περσεφόνεια Th. 768. 774
Περσεφόνη Th. 913
Περσηίς Th. 356. 957
Πέρσης E. 10. 27. 213. 274. 286. 299. 309. 611. 633. 641
Πέρσης Th. 377. 409
πεσεῖν, πέσεν S. 365. πέσον S. 379. πέσωσι S. 375. πεσών E. 547
πέταλον E. 486. 680
πετεινός E. 277*
πετηνός E. 277
πέτηλον S. 289
πέτομαι S. 308. ἔπτατο S. 222*
Πετραίη Th. 357
πετραίος S. 185. E. 589
πέτρη S. 375. 421. 437. Th. 301. 778. 786. 792
πετρήεις E. 533
πεύθομαι Th. 463
Πευκείδης S. 187
πεύκη S. 376
πεφραδέμεν E. 766. πεφραδέτην Th. 475
Πεφρηδώ Th. 273
πεφύασι Th. 728
πεφυκα Th. 728*
πεφύλαξο E. 797. πεφυλαγμένος E. 706. 795
πή E. 105
πηγάι E. 505
Πηγασος Th. 281. 325
πηγή Th. 282. 738. 809
πήγνυμι E. 809. v. πήξας
πηδάλιον E. 45. 629
πηκτός E. 433
Πηλεύς Th. 1006
πῆμα E. 56. 82. 242. 346. 366. 691. 804. Th. 223. 329. 592. 792. 874
πημαίνω Th. 232
Πηνειός Th. 343
πήξας E. 430. πήξασθαι E. 455
πηος E. 345
πιειν S. 252
πιεζω, πιέζοις E. 497
πιεμεν E. 592*
Πιερίδες S. 206
Πιερη Th. 53. Πιερίηθεν E. 1
πιθησας E. 359. 571. πιθηται E. 295. πιθοιο E. 98
πίθος E. 94. 97. 368. 815. 819
πιλνάω E. 510. πίλνατο Th. 703
πίλος E. 542. 546
πιμπλεῦσαι Th. 880
πίμπλημι E. 301. 411. πίμπλαται S. 129
πίνω E. 592. v. πιέειν, πιέμεν
πίπτω Th. 791. S. 251. 253. 873. E. 620. v. πεσεῖν
πίστις E. 372
πιστός Th. 735
πίσυνος Th. 506
πιτνεῖν S. 291
πιφάσκομαι Th. 655
πιων E. 390. S. 408. Th. 477, 538. 971. πιότατος E. 585
πλάσσω E. 70
πλαστός Th. 513
πλατύς Th. 445
πλείον Th 531. E. 419
πλείος E. 101 bis. 778

πλεῖστος Th. 231. 887. 904. E. 720. 723
πλείων E. 379. 380. Th. 636. v. πλεῖον
πλείων E. 617
πλεκτός S. 63
πλέος, πλέῳ ἥματι E. 792
πλευρά S. 430
πλέων E. 380. 690. S. 241. πλέον E. 10. 559
πληγείς S. 122. Th. 861
πληγη Th. 857
πλήθω E. 307. 461. πλήθων S. 314. 478
Πληϊάδες E. 383. 572. 615. 619
πλημνη S. 309
πλην S. 74
Πληξιππη Th. 353
πλήξεν Th. 855
πληξιππος S. 24
πλήσσω, v. πληγείς, πλήξεν
πλήτο S. 146. πλῆντο Th. 688
πλόος E. 630. 665. 678. 682
πλούσιος E. 22
πλουτέω, πλουτεῦντα E. 313
πλουτοδότης E. 126
πλοῦτος E. 313. 377. 381. 637
Πλοῦτος Th. 960
Πλουτώ Th. 355
πλωίζεσκεν E. 633
πνέω Th. 319. πνείοντες S. 24. πνεύσαντος E. 506
πνοιή Th. 253. 268
ποδοῖιν S. 158
ποδώκης S. 191. Th. 320
πόθος E. 66. S. 41
ποιέω E. 110. 128. 144. 158. 708. 746. 751. S. 319. 477. Th. 161. 579. 818. ποιέομαι E. 209. 407. 503. 602. 707. 714. Th. 921. 946. 948. 991. 999
ποίη Th. 194. 576
ποιηεις S. 381
ποικιλόβουλος Th. 521
ποικιλόγηρυς E. 203*
ποικιλόδειρος E. 203
ποικιλος Th. 300. 511. S. 423
ποιμαίνω Th. 23
ποιμήν S. 39. 41. Th. 26. 1000
ποίμνη Th. 146
ποιμνήϊον E. 787
ποινή E. 749. 755
πολεῖν E. 462
πολεμήϊος S. 238
πόλεμος E. 161. 396. 609. S. 23. 59. 101. 113. 150. 163. 196. 385. Th. 431. 665. 714. 926. 936
πολέω E. 462
πόληα S. 105. πώλεος S. 285
πολιοκρόταφος E. 181
πολιός E. 477. 492. Th. 161. 271
πόλιος S. 239. 477
πόλις E. 120. 189. 222. 227. 240. 269. 527. S. 105. 239. 270. 284. 285. 380. 469. 473. 474. v. πολῆα, πόλιος
πολλακι E. 240
πολλος S. 475. πολλόν E. 19. 119. 207. 279. 320. 417. S. 48. Th. 787
πολυγηθής Th. 941. E. 614
πολύγομφος E. 560
πολυδαίδαλος E. 64. S. 125. 315. 465
πολιδερκής Th. 451. 755
Πολιδώρη Th. 354
Πολυδωρος Th. 978
πολιήρατος Th. 404. 908. E. 739
πολίηρις Th. 616
πολυκλῆϊς E. 817
πολίκλυστος Th. 189. 199
πολίμηλος E. 308
Πολιμνια Th. 78
πολίξεινος E. 715. 722
πολιομβριμος Th. 785*
πολιπτυχος Th. 114. 1010
πολύς E. 37. 127. 272. 309. 328. 402. 427. 434. 498. 509. 548. 581. 645. 652. 655. 677. 696. 697. 703. 808. S. 78. 92. 114. 130. 209. 241. 260. 274. 316. 376 bis. 401. Th. 9. 27. 59. 363. 418. 428. 442. 447. 581. 583 bis. 597. 861. 974. 995. πολεας E. 580. v. πολλός
πολυσπερής Th. 365
πολύφλοισβος E. 648
πολύφορβος Th. 912
πολυφραδής Th. 494
πολυχρύσεος Th. 335
πολύχρυσος E. 521. S. 8. 47. Th. 980
πολυώνυμος Th. 785
πονησάμενος E. 432
πόνος E. 91. 113. 470. S. 44. 306. 310. 351. Th. 226. 629. 881
Ποντοπόρεια Th. 256
ποντοπόρος E. 628
πόντος E. 247. 390. 507. 622. 635. 650. 670. 672. 677. 691. 817. Th. 107. 109. 132. 189. 232. 241. 253

678. 696. 737. 808. 841. 844. 873. 877. 964
Πόντος Th. 132. 233
πορεῖν E. 379 Th. 412. 602. 904
πόρος Th. 292
Ποσειδάων E. 617. Th. 15
Ποσειδών Th. 732
πόσις S. 395
ποσσί E. 541. 738. S. 431. Th. 842. ποσσίν S. 220. Th. 8. 195
ποταμός E. 550. 737, 738. 757. Th. 109. 242. 367
Ποταμοί Th. 337. 348
ποτάομαι, ποτᾶτο S. 222. v. πεπότητο
ποτέ E. 176. 228. 230. 399. 555. 605. 635. 651. 717. 724. 737. 744. 757. Th. 22. 409. 751. 759. 796. 802
ποτίυντο Th. 691
ποτί E. 552. 695. S. 80
πότνια E. 73. Th. 11. 368. 926
πού E. 105*. Th. 416
πουλυβότειρα Th. 531. E. 157. 252. 510
Πουλυνόμη Th. 258
πουλύς Th. 190
πούς E. 114. 497. 514. S. 63. 158. 217. 373. Th. 3. 70. 682. 780. 824. v. ποσσί
πραθέειν S. 240
πραπίδες Th. 608. 656
πρέπω Th. 92
πρεσβεύς, πρεσβῆς S. 245
πρεσβύτατος Th. 234. 363. 777. S. 260
πρέω, v. ἔπρεσε
πρηνής S. 365
πρῆξις E. 402
πρηστήρ Th. 846
πρηΰνω Th. 254. E. 797
πρηών S. 437
πρίν E. 90. 778. S. 16. 17. 40. Th. 222. 533. 711
πρίνινος E. 429
πρῖνος E. 436
πρό S. 304. Th. 32. 38
προβάδην E. 729
προβαίνω, προβέβηκε S. 355
προβάλοιτο E. 779
πρόβατον E. 558
προγιγνομαι, προγένοντο S. 345
προθέειν S. 240*
προϊδέσθαι S. 386
Προίοξις S. 154
πρόκειμαι S. 312
προλιπών E. 199. 566. 636. S. 1. 90
Πρόλοχος S. 180
Προμηθεύς E. 48. 86. Th. 510. 546. 614
Προνόη Th. 261
πρόπαρ Th. 518
προπάροιθε S. 285. Th. 769
προπάροιθεν E. 289
πρόπας Th. 525. 596
προπεφασμένα E. 655*
προπεφραδμένα E. 655
προρέω Th. 792. προρεόντων E. 757
προσαρήρεται E. 431
προσαϊδάω, v. προσηύδα
προσβαίνω, προσεβήσατο S. 33
προσέειπον E. 203. S. 102. 349. Th. 542. 546. 749
προσεῖναι E. 353
προσέκυρσε Th. 198
προσελέξατο E. 199
προσέφη E. 53. S. 77. Th. 558
προσηύδα S. 117. 326. 445. Th. 169
πρόσθε E. 175. S. 277. 284. 746. Th. 323
πρόσθεν S. 132. Th. 767. 813. 899. E. 98. 457
προσιδέσθαι S. 386*
προσιοντα S. 425*. προσιόντι E. 353
προσκύρσαι, v. προσέκυρσε
προσλέγομαι, v. προσελέξατο
προσφημι, v. προσέφη
πρόσωπον E. 594. S. 147*
πρότερον S. 349
πρωτερος E. 17. 160. 708. S. 349. Th. 100. 424. 486
προτίθημι, προὔθηκε Th. 537
προὔκειτο S. 312
προφερής S. 200. προφερέστατος Th. 79. 361
προφέρω E. 579 bis
προφρονέως Th. 443. 677
πρόφρων E. 667. Th. 419. 536
προφυγεῖν E. 647
προχέω E. 598. προχέοισιν Th. 25*
προχοή E. 757
πρόχοος Th. 785
πρυλεέσσι S. 123
Πρυτανις Th. 339
πρωί E. 401
πρωτηρετ[illegible] E. [illegible]
πρωτερος E. [illegible] Th. 24. 139
πρωτοπαγ[illegible] E. [illegible]
Πρωτοφ[illegible]

πρῶτος E. 291. 567. 598. 659. 770. 784. 785. S. 252. Th. 34. 44. 125. 126. 156. 192. 309. 397. 482. 513. 617. 713. 741. 765. 886. 895. v. ταπρῶτα, τοπρῶτον
Πρωτώ Th. 243. 248
πτελέη E. 435
πτερόεις S. 117. 220. 326. 445
πτερόν E. 628
πτερυξ E. 584. S. 134. Th. 269
πτοιεω, v. ἐπτοίηται
πτολεμίζω S. 358
πτόλεμος Th. 638
πτολίεθρον S. 81
πτολίπορθος Th. 936
πτύρβος E. 421
πτύξ, πτύχες S. 143
πτωσσω E. 395
πτωχός E. 127 bis
πυγοστόλος E. 373
πυθμήν Th. 932. E. 369
πύθομαι S. 153. E. 626
Πυθώ Th. 499. Πυθῶδε S. 480
πυκασαι E. 624. πυκασσας E. 542
πυκίνος Th. 935. E. 532
πυκνός E. 553. 584
πύλη S. 246. 272. Th. 732. 741. 773. 811
Πύλος S. 360
πύματος Th. 497
πύξ S. 302
πῦρ E. 50. 55. 57. S. 18. 60. 72. 145. 345. 390. Th. 224. 319. 563. 566. 569. 570. 694. 827. 828. 845. 865. 867
πύργος S. 242
πυροφόρος E. 549
πῶ Th. 560
πώεα E. 516. 786
πωλεομαι, πωλεῖται Th. 781
πῶμα E. 94. 98
πώποτε E. 650
πως E. 394

P.

ῥαδινός Th. 195
ῥαθάμιγξ Th. 183
ῥέα E. 5 bis
ῥέεθρον E. 738. Th. 695
ῥέζω E. 329. 685. Th. 417*. v. ῥέξαι, ἔρεξε
Ῥέη Th. 467
ῥεῖα E. 6. 7. 325. 379. 762. Th. 254. 419. 438. 443
Ῥεῖα Th. 135. 453. 625. 634
ῥεκτήρ E. 191
ῥέξαι Th. 209
ῥεω S. 267. 314. Th. 39. 84. 97. 788. ῥέοντες Th. 367
ῥήγνυμι, ῥήγνυνται S. 377. v. ἔρρηξα
ῥηΐδιος E. 292. 453. 454
ῥηϊδίως E. 43. 215. 288. Th. 90. 442
ῥηξηνωρ Th. 1007
Ῥήιτος Th. 340
ῥητός E. 4
ῥιγηλός S. 131
ῥίγιον E. 703
ῥίζα Th. 728. 812. E. 19
ῥίμφα S. 342. 378
ῥινός S. 152. 267. Th. 539. E. 515
ῥιπητόρος Th. 934
ῥιπη Th. 681. 849
ῥίπτασκον S. 256
ῥιπτω, ῥίψε Th. 868. v. ἔρριψε
Ῥοδεια Th. 351
Ῥόδιος Th. 341
ῥοδοδάκτυλος E. 610
ῥοδόπηχυς Th. 247. 251
ῥοή Th. 841
ῥόθος E. 220
ῥοιζασκε Th. 835*
ῥοιζεσκε Th. 835
ῥόος E. 566
ῥύομαι S. 105. ῥυσόμεθα Th. 662
ῥυτή S. 308
ῥωννυμι, v. ἐρρώοντο

Σ.

Σαγγάριος Th. 344
σαινω Th. 771
σαίρω, v. σεσαρυία
σάκος S. 24. 139. 217. 232. 315. 319. 334. 363. 364. 414. 455. 460, 461*
σαπείσης S. 152
σάρξ, σαρκας Th. 538. σαρκός S 461
Σαώ Th. 243
σβεννυμενάων E. 580
σειόμενος S. 298. Th. 680
Σειριος S. 153. 397. E. 417. 587. 609
σέλας S. 60. 275. Th. 867
Σελήνη Th. 18. 371
Σεμέλη Th. 940. 976
σεσαρυία S. 268
σεσοφιμενος E. 649*
σεσοφισμένος E. 649

σεύω, ἔσσυτο S. 458
σηκός E. 787
σῆμα S. 385. 477. Th. 500. E. 450
σημάντωρ S. 56
σθένος E. 62. 437. 598. 615. 619. S. 97. 420
σιγή E. 104
σιδήρεος E. 176. Th. 764
σίδηρος E. 151. 387. 420. 743. S. 128. Th. 864
σίμβλος Th. 594*. 598
Σιμόεις, Σιμοῦντα Th. 342
σίνομαι E. 318
σῖτος E. 147. 604
σκαιός Th. 179
Σκάμανδρος Th. 345
σκαφος E. 572
σκεδάννυμι, ἐσκέδασε E. 95
σκέπας E. 532
σκῆπτρον Th. 30
σκιάζω, ἐσκίασαν Th. 716
σκίδναμαι, σκιδναμένη Th. 42
σκιερός E. 572
σκιή E. 589. 593
σκληρός Th. 839
σκολιός E. 7. 192. 219. 221. 250. 264
σκολιῶς E. 258. 262
σκύλιμος E. 582
σκυτάλεις E. 555
σκύλαξ Th. 834
σκιλεύσαντες S. 468
σμαραγέω, ἐσμαράγησεν Th. 679
σμαραγίζω Th. 693
σμερδαλέος S. 341. Th. 710. 840
σμῆνος Th. 594
σμικρός E. 360, 361 bis
σός E. 107. 272. S. 104. 107. Th. 658
σπαργανίσασα Th. 485
σπειρω E. 391. 463. S. 399
Σπειώ Th. 245
σπέος Th. 301. σπῆϊ Th. 297
σπέρμα E. 446. 471. 781
σπερμαίνω E. 736
σπερχνός S. 454
σπεύδω E. 22. 24. 461. 576. 673. S. 228. Th. 597
σπονδή E. 338
σταθμός Th. 294. 444
σταφυλή S. 300
στάχυς E. 473. S. 290
στεινομένη Th. 160
στείχω Th. 10. 690
στέλλω, ἐστάλατο S. 288
στενάχιζε Th. 858. στεναχίζετο Th. 159*
στέρομαι E. 211
Στεροπή Th. 140
στεροπή Th. 286. 505. 609. 707. 845. 854
στεφάνη Th. 578
στέφανος Th. 576
στέφω E. 75
στῆθος E. 77. S. 124. 129. Th. 61. 122. 611. 641. 645. 765. στήθεσφι E. 77*
στήμων E. 538
στηρίζω, στήριξε Th. 498. ἐστήρικται Th. 779. ἐστήρικτο S. 218
στῆσεν S. 114. στήσαιτο E. 779
στιβαρός S. 76. 319. E. 149. Th. 152. 673. 675. 692. 715
στεγμαί S. 166*
στίγματα S. 166
στίξ, στίχες S. 170
στολίσας E. 628
στόμα S. 146. 279. 389. Th. 40. 65. 84. 97
στονάχιζε, Th. 858*. στοναχίζετο Th. 159
στονόεις E. 146. S. 127. Th. 684. 951. 994
στρατός E. 246
Στρυμών Th. 339
στρωτός Th. 798
στρωφάομαι E. 528
στυγερός Th. 211. 226. 775
στυγερώπης E. 196
στυγερῶπις E. 196*
στυγέω E. 310. Th. 739. 810
Στύξ Th. 361. 383. 389. 397. 776. 805
σύ E. 27, 28. 34. 44. 56. 107. 207, and passim. σέθεν E. 343. 700
σύες S. 177
συλήσαντες S. 468*
σύμμικτος E. 563
συμπλάσσω Th. 571
συμφέρω, v. συνοισόμενα
σύμφορος E. 302. 783
συμφράσσαιτο Th. 900
συμφράσσασθαι Th. 471
συναίγδην S. 189
συναίκτην S. 189*
συναντάω Th. 877
συνάντομαι Th. 877*
σύνειμι, v. σύνισαν
συνενίκεται S. 440
συνεχέως Th. 636

συνέχω S. 315
συνήθης Th. 230
συνιημι, συνιέμεν Th. 831
σύνισαν S. 383
συνοισόμεθα S. 358
συνωχαδόν Th. 600
σῖριχξ S. 278
συρραπτω E. 544
συρφετος E. 606
σῦς S. 68. v. *σύες*
συσκιάζω E. 613
σφαραγίζω Th. 706
σφᾶς Th. 34. *σφέ* S. 62. 225. 404. *σφέας* S. 169. 326. 403. Th. 624. v. *σφέων, σφί, σφίν*
σφέτερος E. 2. 152. S. 90. 239. 247. Th. 155. 599
σφέων Th. 144. 361
σφί S. 113. 152. 173
σφίγγ' Th. 326*
σφίν S. 114. 172. 258. 310. 343. Th. 63. 627. E. 56*. *σφίσιν* S. 279. 296. 348
σφοίσιν Th. 398
σφραγίζω Th. 706*
σφῖρα E. 425
σχεδόν S. 113. 432. 435
σχέτλιος E. 15. 124. 185. 238. 254. S. 92. 149. Th. 488
σχίσσας S. 428
σωζω E. 376
σῶμα E. 510. S. 426
σωρός E. 778

T.

Ταλαεργός E. 46. 791. 796
ταλακαρδιος S. 424
ταλαος S. 293. 296
ταλασίφρων Th. 1012
ταμεῖν E. 807. *ταμοιο* E. 425
τάμνω E. 423. 426. 743. 786. *ταμνέμεν* E. 791
τανύθριξ E. 516
τανύπεπλος S. 83
τανύπτερος Th. 523
τανύρριζος S. 377
τανυσιπτερος E. 592. Th. 525
τανίσφυρος Th. 364. S. 35
τανύω, ἐτανύσθη Th. 177
ταπρῶτα E. 387. 467. Th. 108. 113. 202
Τάρταρα Th. 119. 725. 841
Τάρταρος S. 255. Th. 682. 721. 725. 736. 807. 822. 868
ταρφέες Th. 693
ταΰμεος S. 104
ταῦρος Th. 832
Ταφιοι S. 19
τάφος S. 477. E. 735
ταχα E. 312. 362. 401. 721. S. 32. 87. Th. 490
ταχέως Th. 103
τάχιστα E. 60. 673. S. 21. 108
ταχύς E. 85. v. *θάσσων*
ταθαλιία S. 276. Th. 902
τέθηλε E. 227
τεθνειώς S. 158. 454. *τεθνηώς* S. 175
τείνω, v. *τέτατα*
τεῖχος E. 246. Th. 724*. 733
τεκεῖν E. 804. Th. 53. 125. 131. 133. 208. 212, 213. 224, 225, 226 bis. 266. 270. 337 bis. 375. 378. 383. 411. 453. 625. 634. 821. 901. 907. 913. 938. 940. 956. 981. 984. 1001. 1004. S. 6. *τεκών* Th. 471. *τεκεσθαι* Th. 308. 478
τεκμαίρομαι E. 229. 239
τέκνον E. 235. 330. Th. 104. 149. 240. 308. 366. 385. 453. 644. 894. 968. 1019
τέκος S. 216. 247
τέκτων E. 25 bis
τελαμων S. 222
τελέθω E. 122*. 181. 506. S. 398
τελεσαι Th. 170. 799. S. 36. *τελέσας* E. 554. Th. 951. 994. 997
Τελεστω Th. 358. vulg. **Τελεσθω**
τελεσφόρος Th. 740
τελεῖσι Th. 89
τελευτή E. 333. S. 357. Th. 637
τελέω Th. 552. *τελεῖσι* Th. 89. v. *ἐτελέσθη, τελέσαι, τετελεσμενος*
τελήεις Th. 242. 959
τέλος E. 65. 218. 294. 474. 661. 669. Th. 638
τέμενος S. 58
τέμνω E. 524*. *τέμνῃ* Th. 610*. v. *ταμεῖν, τμηθεῖσα*
τένδω E. 524
τένων, τένοντε S. 419
τέξεσθαι Th. 889. *τέξεσθαι* Th. 469. 898
τεός E. 27. 331. 341. 374. 627. 695
τέρας Th. 744
τέρην E. 522. Th. 5. 988
τερμιόεις E. 537
τέρπω E. 58. 115. 358. 487. S. 47. Th. 37. 51
τερπικέραυνος E. 52. 273

τέρψις S. 273. Th. 206. 917
Τερψιχόρη Th. 78
τεσσαράκοντα E. 385
τεσσαρακονταετής E. 441
τέταρτος E. 157. 800
τέταται E. 549. τέτατο Th. 608
τετελεσμένος E. 561. 799. Th. 795
τετεύχατο Th. 581
τετιημένη Th. 163
τετιμένος Th. 419
τετίμηται Th. 449
τέτλαθι E. 718
τέτμω Th. 610
τετυκυίης E. 591
τέτορε E 698
τετραμμένος E. 727
τετράς E. 770. 794. 798. 809. 819
τέτρατος S. 363. E. 596
τετράτρυφος E. 442
τέττιξ S. 393. E. 582
τέτυκται E. 745. 752. τέτυκτο S. 154
τευ E. 330
τεύξαι E. 79. S. 219. Th. 141. 162. 570. 585
τεύξεαι E. 401
τεῖχος E. 150. S. 60. 67. 71. 108. 183. 238. 329. 332. 337. 423. 447. 451. 460. Th. 186
τεύχω E. 265. v. ἔτευξε, ἐτέτυκτο, ἐτύχθη, τετεύχατο, τέτυκται, τεύξαι
τέχνη Th. 160. 496. 540. 547. 555*. 560. 770. 863. 929
τῆδε E. 635. 795
Τηθύς Th. 136. 337. 362. 368
τήκομαι Th. 866. τήκετο Th. 867
τῆλε S. 275. Th. 1014
Τηλεβόαι S. 19
Τηλέγονος Th. 1014
τηλεκλειτός S. 327
τηλέσκοπος Th. 566. 569
τηλόθεν Th. 785
τηλοῦ S. 118. Th. 302. E. 169
τῆμος E. 422. 488. 559. 585. 670. S. 398
τημοῦτος E. 576
τητάω E. 408
τίεσκεν S. 9
τίη Th. 35
τίθημι E. 470. 518. 581. 672. 689. 744. 797. S. 385. Th. 597. v. ἔθεντο, ἔθεσαν, θεῖναι, θέμεν, ἔθηκα, θέσθαι, θεσσάμενος, θέσσαν, θέτο, θῆκα
Τιθωνός Th. 984
τίκτω E. 235. 244. Th. 223. 346. 381. 510. v. ἔτυτον, τεκεῖν, τέξασθαι, τετοκυίης
τιμάω E. 16. 192. S. 91. 104. 476. Th. 81. 399. 415. 533. v. τετίμηται
τιμή E. 138. 142. 347. Th. 74. 112. 203. 393. 396. 414. 418. 422. 426. 452. 462. 491. 882. 885. 892. 904
τινάσσω Th. 680
τίννυμαι E. 711*. 804*
τίνυμαι E. 711. 804
τίνω, v. τισαίμεθα
Τίρυνθα Th. 292
Τίρυνθον S. 81
τισπίμεθα Th. 165. τίσαιτο S. 17. Th. 472
τίσις Th. 210
τιταίνω S. 229. Th. 209
τίτανος S. 141
Τιταρήσιος S. 181
Τιτῆνες Th. 207. 392. 424. 630. 632. 648. 650. 656. 668. 674. 676. 697. 717. 729. 814. 820. 851. 882
τίω Th. 428. S. 25. 85. ἔτισα S. 10. τίσσεν S. 9. v. τετιμένος, τισαίμεθα, ἔτισας
τλάω, ἔτλη S. 73. 432
τμηθεῖσα E. 38. 420
τόθεν S. 32
τοῖος S. 8. 41. 433. Th. 93*. 703. 805
τοῖχος E. 732. Th. 724
τοκεύς E. 185. 188. 235*. Th. 138. 155. 438. 469. S. 90. 239
τοπάροιθε Th. 666. τοπάροιθεν Th. 531
τοπάρος Th. 394
τοπρίν Th. 505
τοπρῶτον E. 487. 659. 679. S. 127. Th. 188. 425
τόσος E. 711
τόσσος S. 441. Th. 367. 705. E. 660. 680
τότε E. 197. 360. 417. 452. 456. 459. 511. 529. 533. 536. 565. 572. 588. 611. 616. 621. 622. 631. 671. 681. S. 44. 77. 340. 370. Th. 68. 469. 487. 536. 542. 635. 643. 674. 883. 889
τοὔνεκα E. 49. Th. 88
τραφέμεν Th. 480
τρεῖς Th. 148. 321. 907
τρέον S. 213. τρείτην S. 171. τρίσσε Th. 850

τρέπω E. 416. ἔτραπον S. 456. Th. 58. v. τρέψας, τετραμμένος
τρέσσε Th. 850
τρέφω Th. 107. 192. 582. 1001. E. 131. v. νραφέμεν, θρέψαι, θρέφθη
τρέχω E. 219
τρέψας E 316. 594. 646
τρέω, v. τρέον
Τρητός Th. 331
Τρηχίν S. 353. 355. 469
τρηχύς E. 291. S. 119
τριβω E. 251
τριηκάς E. 766
τριηκοντα E. 696. τριηκόντων E. 696*
τριηκόσιοι Th. 715
τρικάρηνος Th. 287
τρικέφαλον Th. 287*
τρίπηχυς E. 423
τριπάδης E. 423
τριπολος Th. 971
τρίπους S. 312
τρίπους E. 533. 657
τρίς E. 173. 252. 401. 596. S. 362. Th. 364
τρισειναί E. 714
τρισκαιδεκάτη E. 780
τρισπίθαμος E. 426
τριστοιχεί Th. 727
Τριτογένεια S. 197. Th. 895. 924
τρίτος E. 144. 488. 578. Th. 313
Τρίτων Th. 931
τρίχες E. 517. 539. S. 391
Τροίη E. 168. 653
τροπή E. 479. 564. 663
τροχαλός E. 518
τρυγάω S. 292
τρυγητήρ S. 293
τρεφάλεια S. 199
τρύχω E. 305
τυγχάνω, v. τυχόντι
τύνη E. 10. 541. Th. 36
τύπτω, τυπείς S. 362
Τυρσηνοί Th. 1015
τυτθός E. 469. Th. 62
Τυφαόνιος S. 32
Τυφάων Th. 306
Τυφωεύς Th. 821. 869
τύχη Th. 360
τυχόντι Th. 973
τῶμισυ E. 559
τώς S. 219. 478

Y.

ὑάδες E. 615
ὕβρις E. 134. 146. 191. 213, 214. 217 239. ὕβριος E 217
ὑβριστής Th. 307. 514. 996
ὑγρός Th. 869. E. 625
Ὕδμη Th. 313
ὕδωρ E. 596. 737. 739. S. 317. Th 785. 805. ὕδει E. 61
ὑετός E. 545
υἱέ Th. 660. υἱῆ Th. 476. υἱέες Th. 368. υἷι S. 150. 163
υἱός E. 271. S. 66. 110. 202. 320. 392. 413. 424. 448. 467. Th. 532 940. 986. v. υἱέ
ὕλη E. 421. 498. 501. Th. 694
ὑλήεις Th. 484. 1010
ὑληκοίτης E. 529
ὑλοτομεῖν E. 422
ὑλοτόμος E. 807
ὑλοφαγος E. 591
ὑμεῖς E. 248. Th. 649. 963
ὑμέναιος S. 274
ὑμέτερος Th. 166
ὕμμι S. 328
ὑμνέω Th. 33. 101. ὑμνεῦσι Th 48. ὑμνείουσαι E. 2. ὑμνεῦσαι Th. 11. 37 51. 70
ὕμνος E. 657. 662
ἵμος Th. 662
ὑπαί S. 71. 278
ὑπαλεύομαι E. 760. ὑπαλευασθαι E. 557
ὑπαλίξαι S. 304
ὑπέδεκτο S. 442. Th. 513
ὑπεθήκατο Th. 171
ὕπειμι, v. ὑπῆσαν
ὑπεκπροφύγη S. 42
ὑπεναντίος S. 347
ὑπένερθε S. 418
ὑπεξήλιξε Th. 615
ὑπερβάλλω E. 489
ὑπερβασιη E. 828
ὑπέρβιος E. 692. Th. 139. 898
ὑπερήνωρ Th. 995
ὑπερηφανος Th. 149
ὕπερθεν E. 9. 545. 744. Th. 110. 702. 727. 840
ὑπέρθυμος Th. 719. 937
ὑπερθύριον S. 271
Ὑπεριονίδης Th. 1011
Ὑπερίων Th. 134. 374
ὑπερκύδαντα Th. 510
ὑπερμενής S. 413. Th. 534

ὑπίροπλος Th. 516. 619. 670
ὕπερος E. 423
ὑπερπροφύγῃ S. 42*
ὑπέρτατος E. 8
ὑπέστη Th. 402
ὑπεστονάχιζε Th. 843
ὑπεννηθεῖσα Th. 374*
ὑπῆσαν S. 266
ὑπισχνέομαι, v. ὑποσχόμενος
ὕπνος Th. 212. 756. 759. E. 116
ὑποδδείσας S. 98
ὑποιδέχομαι Th. 419. v. ὑπέδεκτο
ὑποδμηθεῖσα S. 53. Th. 327. 374. 453
ὑπόδρα S. 445
ὑποκνυσαμένη Th. 308. 411
ὑπολαμπής S. 142
ὑπόπορτις E. 603
ὑποσευομένων S. 373*
ὑποστεναχίζω Th. 843
ὑποσχόμενος Th. 170
ὑποταμτάριος Th. 851
ὑποτίθημι, v. ὑπεθήκατο
ὑποφραδμοσύνη Th. 658
ὑποχθόνιος E. 141
ὑσμίνη S. 119. 178. Th. 228. 631. 663. 714
ὕστερον E. 351. Th. 34
ὑφαίνω E. 64. S. 28
ὑφησσων S. 258
ὑφιστημι, v. ὑπέστη
ὑψηλός S. 374. 406. 440. Th. 632. 785
ὕψι E. 204
ὑψιτρεμέτης E. 8. Th. 568. 601
ὑψίζυγος E. 18
ὑψικομος S. 376. E. 509
ὑψιμέδων Th. 529
ὑψόθεν Th. 704. E. 549
ὑψοῦ E. 551
ὗω E. 488. 552

Φ.

φαεινός S. 122. 142. 225
φαείνω E. 528. Th. 372
Φαέθων Th. 987
φαεθων Th. 760
φαεσιμβροτος Th. 958
φαιδιμος Th. 453. 492. 940. 986
φαιδρύνομαι E. 553
φαίνω E. 387. Th. 443. 650. 677. 689. v. ἐπεφαντο, φανῆναι
φάλαγξ Th. 676. 935
Φάληρος S. 180
φανῆναι E. 458. 580. 598. 680
φάος E. 156. 189. 339. Th. 157. 451. 626. 652. 755
φαρέτρη S. 129
φάρμακον E. 485
φᾶρος E. 198
Φᾶσις Th. 340
φάσκε Th. 209
φατειάς S. 144. 161. Th. 310
φάτο S. 115. Th. 167. 173. 545. 561. 654. 664
φατός E. 3. S. 230
φείδομαι E. 369. 604
φειδώ E. 369
φειδωλή E. 720
φερβεμεν E. 377
φερίμεν E. 215
φερίοικος E. 571
φερέσβιος Th. 693
φερεσσακής S. 13
φέρτατος S. 330. Th. 49
φέρτερος S. 114*. Th. 49*
φέρω E. 32. 103. 117. 173. 204. 223. 232, 233. 237. 292. 363. 427. 450. 657. 762. 823. S. 150. 163. 342. Th. 181. 190. 216. 248. 286. 481. 708. v. οἴσεις, φερέμεν
φεύγω E. 531. 572. 574. 620. 637. Th. 603. φεύξεσθαι S. 112. v. φύγοις
φηλήτῃσι E. 375
φήμη E. 760, 761. 763
φημὶ E. 455. 656. 803. S. 115. 359. Th. 167. 173. 306. 545. 550. 561. 654. 664. v. ἔφασαν, ἔφατο, φάτο
φημίξουσι E. 761
φθάμενος E. 554. 570
φθέγγομαι Th. 831. φθέγξατο Th. 168
φθείρω E. 178. Th. 876. 879
φθινω Th. 59. E. 798
φθιστῆνωρ Th. 431
φθονέω E. 26
Φίκα Th. 326
Φίκιον S. 43
φιλέω E. 15. 300. 342. 353 bis. 788. φιλεῦνται Th. 97*. φίλωνται Th. 97
φιλήτης, φιλήτῃσι E. 375*
φιλομμειδής Th. 259. 989
φιλομμηδής Th. 200
φίλος E. 184. 306. 360. 370. 520. 608. 713. S. 95. 476. Th. 102, 163. 180. 283. 398. 410. 469. 472. 474.

568. 932. **φλτερος** E. 309. S. 114. **φίλτατος** S. 78
φιλότης E. 712. S. 15. 31. 36. Th. 125. 142. 177. 206. 224. 306. 333. 374. 375. 380. 405. 625. 651. 822. 920. 923. 927. 941. 944. 961. 970. 980. 1005. 1009. 1012. 1017
φίλτατος S. 78
φίλτερος E. 309. S. 114
Φιλυρίδης Th. 1002
φίλως S. 45
φιτύσατο Th. 986
φλεγεθω Th. 846
φλεγύας S. 134
φλόξ Th. 692. 697. 859. S. 451
φοβέεσκον S. 162
φόβος S. 144. 195. 237. 463. Th. 934
Φόβος S. 155
Φόβοι Th. 228*
Φοιβη Th. 136. 404
Φοίβος S. 68. 100. Th. 14
φοινικόεις S. 95. 194
φοιτάω E. 103. 125. 255. 535
φόνος S. 17
Φόνος S. 155*
Φόνοι Th. 228
φορέω E. 38. **ἐφόρευν** S. 293. 296
Φόρκυς Th. 237. 270. 333. 336
φόρμιγξ S. 203. 280
φορμός E. 182
φορτίζομαι E. 690
φορτίον E. 643
φόρτος E. 631. 643. 672
φραδμοσύνησι E. 245. Th. 626. 884. 891
φράζομαι E. 250. 367. 404. 448. 688. v. **ἐφρασάμην, ἐπίφραδε, πεφραδέμεν**
φράσσασθαι S. 218. E. 86. **φρασάτην**, Th. 892. 900*. **φρασσάμενος** E. 294
φρένες E. 47. 55. 107. 274. 381. 455. 531. 688. S. 28. 30. 34. 89. 96. 149. 255. 434. Th. 173. 239. 488. 549. 554. 688. 889
φρίσσω S. 171. 391. E. 512. 540
φρονέω S. 50. 387. E. 582. Th. 461. 989
φύγοις E. 684
φυή E. 129. S. 88. Th. 259. 355
φύλαξ E. 123. 253. Th. 737
φυλάσσω Th. 335. 769. E. 124. 254. **φυλάσσομαι** E. 263. 491. 561. 694
φύλλον E. 421. S. 295. 298
φιλον E. 90. 199. S. 4. 162. Th. 202. 212. 330. 556. 591. 965. 1021
φύλοπις E. 161. S. 23. 114. 200
φύρω E. 61
φυτεύω E. 22. S. 29. **φυτενέμεν** E. 812
φυτόν E. 571. 781. 782
φύω, v. **πεφύασι, ἐπέφυκον**
Φωκῆες S. 25
Φῶκος Th. 1004
φωνή Th. 39. 685. 829. S. 382. E. 79. 104. 448
φωνήεις Th. 584
φωνήσασα S. 326
φως E. 193. 792. S. 51. 149. 159. 261. 420

X.

χαίρω E. 55. 358. 481. S. 327. Th. 104. 438. 963 v. **κεχάρητο**
χαλαίνω S. 308
χαλεπός E. 91. 178. 186. 292. 332. 334. 558 bis. 603. 677. 762 S. 44. 94. 386. Th. 637. **χαλεπώτατοι** E. 557. Th. 800
χαλέπτω E. 5
χαλεπῶς E. 684
χάλκειος E. 144. 493. S. 213. Th. 733
χάλκεος E. 151 bis. S. 222. 243. 414. 453. Th. 722. 724. 726. 750. 764. 811
Χαλκίς E. 655
χαλκεόφωνος Th. 311
χαλκοκορυστής Th. 984
χαλκός E. 151. S. 67. 135. 335. 415. 423. Th. 316
χαμαί S. 365. Th. 272
χαμαιγενής Th. 879
Χάος Th. 116. 123. 700. 814
χαράσσω S. 235. **χαρασσέμεναι** E. 573. **χαρασσόμενος** E. 387
χαρίεις Th. 129. 246. 260
χαρίζομαι, χαριζόμενος Th. 580. v. **κεχαρισμένος**
χάριν E. 709
χαρις E. 65. 190. 723. Th. 503. 583
Χάριτες E. 73. Th. 64. 907. 946
χάρμα E. 701. S. 400
χαροπός S. 177. Th. 321

χάσμα Th. 740
χατίζω E. 21. 394
χαυλιόδων S. 387
χείλος E. 97
χεῖμα E. 451. 641
χείμαρος E. 626
χειμέριος E. 494. 524. 565. S. 478
χειμών E. 498. 652. 675
χείουσιν Th. 83
χείρ E. 94. 114. 148. 152. 192. 321. 468. 479. 480. 497. 725. 739. 740. S. 61. 75. 107. 139. 151. 188. 193. 199. 214. 247. 263. 266. 276. 287. 292. 349. 367. 446. Th. 95. 150. 174. 178. 182. 186. 203. 244. 301. 482. 487. 490. 531. 553. 610. 671. 675. 677. 692. 715. 719. 756. 823. 973. v. χέρεσσι
χειροδίκαι E. 189
χειρότερον E. 127. S. 51
Χείρων Th. 1001
χελιδών E. 568
χερείων E. 821
χέρεσσι Th. 519. χέρεσσιν Th. 747
χέω E. 421. S. 396. v. κέχυται, χείουσιν
χθόνιος E. 141*. 465. Th. 697. 767
χθών E. 90. 157. 252. 510. 571. 577. 617. S. 162. 373. 462. 464. Th. 119. 455. 458. 498. 556. 564. 620. 669. 695. 717. 787. 847. 866
χίλιοι Th. 364
Χίμαιρα Th. 319. 322, 323
χιτών E. 537. S. 287
χλαῖνα E. 537
χλοερός S. 393
χλούνης S. 168. 177
χλωρός E. 743. S. 231. 265
χόανος Th. 863
χόλος Th. 221. 533. 554. 615
χολόω, χολούμενος E. 148. χολωσάμενος E. 47. 53. ἐχόλωσε Th. 568
χορτάζω E. 452
χόρτος E. 606
χυρός S. 201. 272. 277. 280. 284. Th. 7. 63
χράομαι, v. κεχρημένος
χρέα E. 647
χρεῖος E. 404
χρεμίζω, χρέμισαν S. 348
χρέος E. 647
χρηίζω E. 351. 367. 499
χρῆμα E. 320. 344. 407. 605. 684
χρισαμένη E. 523
χρόα E. 198. 522. 575. 753. S. 397. Th. 5. χροΐ E. 74. 76. S. 183. χροός E. 536. Th. 191
χρόνος E. 133. 326. 754. Th. 190
χρυσάμπυξ Th. 916
χρυσάωρ E. 771. Th. 979
Χρυσάωρ Th. 281. 287
χρύσειος E. 74. S. 125. 183. 199*. 226. 271. 313. Th. 283. 822
χρύσεος E. 65. 109. 129. S. 183. 192. 226. 297. Th. 12. 216. 578. 785. 822. 933. 962, 975. 1005. 1014
Χρυσηΐς Th. 359*
χρυσοκόμης Th. 947
χρυσοπέδιλος Th. 454. 952
χρυσός S. 142
χρυσοστέφανος Th. 17. 136
χρώς E. 416. 586. χρῶτα E. 555. v. χρόα
χυτρόπους E. 748
χωόμενος Th. 533. 561. v. χωσάμενος
χῶρος E. 390. 599. S. 410. Th. 731. 806
χωσάμενος S. 12. χώσατο Th. 554

Ψ.

ψαμάθη Th. 260. 1004
Ψεύδεα Th. 229
ψεύδομαι E. 709. Th. 783. ψεύσεται E. 283
ψεῦδος E. 78. 789. Th. 27
ψιάς S. 384
ψολόεις S. 422. Th. 415
ψυχή S. 151. 173. 254. E. 686
ψυχρός E. 514. 547. Th. 786.

Ω.

ὦ E. 57. Th. 419. 429. 607. 928
ὠγύγιος Th. 806
ὧδε E. 35. 203. 382. 473. 760
ὠδύσσατο Th. 617
Ὠκεανίδες Th. 364*
Ὠκεανίνη Th. 364. 389. 507. 956
Ὠκεανός E. 171. 506. S. 314. Th. 20. 133. 215. 242. 265. 274. 282. 288. 292. 337. 362. 368. 695. 776. 789. 816. 841. 908. 959. 979
Ὠκυπέτη Th. 267
ὠκυπέτης E. 212

ὠκύπους S. 96, 97. 470. E. 816
Ὠκυρόη Th. 360
ὠκύς S. 61. 307. 350. Th. 266. 269. 758
ὤλεσαν E. 372. ὤλεσε E. 163.
ὠμάρτησε Th. 201
ὠμηστής Th. 300. 311
ὦμος E. 150. 705. S. 76. 128. 159. 221. 269. 430. 468. Th. 150. 152. 671. 673. 824
ὠνέομαι E. 341
ὄπασε Th. 442. ὄπασεν Th. 974
Ὧραι E. 75. Th. 901
ὡραῖος E. 32. 307. 617. 631. 642. 665. 695
ὡραίουσι Th. 903*
ὠρέξατο Th. 178
ὠρεύουσι Th. 903
ὄρη E. 30
ὄρη E. 75. 409. 450. 460. 494. 57[illegible] 584. 664. S. 401. Th. 58. 754. [illegible]
Ὧραι
ὠργνώντο S. 190
ὄρνυε E. 508. 676
ὄριος E. 392. 394. 422. 492. 543. 69[illegible]
Ὠρίων E. 598. 609. 615. 619
ὄρνυτο Th. 191
ὄρσε Th. 523
ὄρτο S. 30. 40. E. 568. Th. 990
ὡστέ S. 189. 194. 198. 296
ὅσπερ E. 638. Th. 402
ὅστε S. 222. 405. Th. 32. 881
ὄτρυνον Th. 883
ὠτώειε E. 657
ὄφελον E. 174
ὄχετο S. 91. 200
ὤψ, ὄπα E. 62

INDEX II.

N.B.—Proper Names omitted in Index II. will be found in Index I.

A.

α, ἀνὰ, privative, T. 660. 797
ᾰ, ᾱ, in contract verbs in αω, E. 241. 392
ᾱ in ἀμᾶν, ἄμητος, E. 384
Accusative plural in ὀς, ἄς, S. 302. E. 564. 675
Acorns, esculent, E. 233
Acronych rising of stars, E. 567
Adamant, S. 137. E. 146. T. 161
Adrastus, his horse Arion, S. 120
Aethiopians, visited by sun, E. 527
———— placed in the far east, T. 965
Aganippe, T. 3
ἀγαπᾶν, 'to hug,' E. 57
Age, golden, E. 109
—— silver, E. 128
—— brazen, E. 144
—— precedence of, T. 361
Agora, loitering in, E. 28
Agrius, T. 1013
Αἰδὼς and Νέμεσις leave earth, E. 199
Amphidamas, King of Euboea, E. 654
Amphitryon, birth-place of, S. 81
Anaurus, general term for rivers, S. 477
Angels (see *Daemons*)
Aorists, reduplicated, S. 245
———— infinitive with verbs of promising, &c., T. 218
Aphrodite, foam-born, T. 188
———— assessors of (Πάθος &c.), T. 201
———— allied to deceit, T. 224
Apollo, birth-day of, E. 771
Arcturus, rising of, E. 566
———— vintage regulated by, E. 610
ἀρείων, ἀρείω, E. 158
Argestes, name of wind, T. 379
Argos, ancient limits of, T. 12
Arimi, Aramaei, T. 304
Article, same as demonstrative, E. 22
——— rarely used in epic, E. 193
Ascra, E. 640
Ash-trees, men fashioned out of, E. 145
———— nymphs of, T. 187
Asphodel used for food, E. 41
Asteria, T. 409
Astraea, Astraeus, T. 375
Atlas, T. 509
———— supporter of sky, T. 517. 746
Axle, length of for wain, E. 424

B.

Bards, appointed by Muses and Apollo, T. 94
Bath, distinct for sexes, E. 753
—— libation taken from, E. 745

Bay-tree, wood of used for plough, E. 435
——— staff of, T. 30
Bees, simile from, T. 595
—— in oak-trees, E. 233
Beggars, profession of in heroic times, E. 25
Birds, omens from, E. 828
Birth, prerogative of elder, E. 17
Bones, why offered in sacrifice, T. 556
Bread, fermented, E. 590
Breakwater for ships, E. 624
Briareus, Obriareus, T. 617
——— same as Poseidon, T. 817
Bybline wine, E. 589

C.

Calypso, sons of by Ulysses, T. 1017
Caps, felted for winter use, E. 546
Cerberus, T. 770
——— origin of name, T. 311
Ceres, crowned with wheat-ears, E. 300
—— a power to be propitiated, E. 465
Ceyx, father-in-law of Cycnus, S. 472
Chalcis, Hesiod's visit to, E. 655
Chaos, T. 116
χερείων, χερεία, E. 158
Chestnuts, perhaps known to Greeks, E. 243
Chimæra, T. 319
Chiron, Χείρωνος ὑποθῆκαι, T. 1002
Cicada, fed on dew, S. 394
——— sound made by, E. 583
Circe, related to Hecate, T. 957
Club-feasts, E. 722
Cold, effects of on animals, E. 506 seqq.
Contention, two kinds of, E. 11
Copper (bronze) used before iron, E. 151
Corn, gathered in baskets, E. 482
—— thrashing of, E. 597
—— winnowing, E. 597
—— storing in vessels, E. 600
Cosmogony, Hesiodic and Mosaic, T. 116
Crane, note of, a sign of spring, E. 448
Crocodiles, teeth of, 387
Crow, croak of ill-omened, E. 746
Cuckoo, note of, E. 486
Cuttle-fish, habits of, E. 524
Cycles, of golden age, &c., E. 157
Cyclopes, perhaps Pelasgic settlers, T. 139
——— makers of thunderbolts, T. 505
Cycnus, his stronghold at Pagasse, S. 58
Cyme, birth-place of Hesiod's father, E. 636
Cythera, isle of Cypris, T. 193

D.

Daemon (δαίμων) meaning *Fate*, E. 314
Daemons, guardians of men, E. 123—5
——— same as *Manes*, E. 141
Death, resembling sleep in golden age, E. 116
——— brother of Sleep, T. 759
Deceit, regarded as a merit, E. 788
Digamma, E. 666
Dog, a house-guardian, E. 604
Dragon, device on shield, S. 141
Drones, simile from, E. 304. T. 595

E.

Eagle, plume of for feathering arrows, S. 133
Earth, produced from Chaos, T 116
—— etymology of word, T. 120
—— the πρωτόμαντις, T. 463. 475
Echidna, T. 295
——— cave of, T. 300
Electra, Ἠλέκτρα, T. 265
Electrum, alloy of gold, S. 142
Electryon, slain by Amphitryon, S. 2. 12. 78
Eloquence, the gift of the Muses, T. 94
Ἔοιαι or Γυναικῶν Κατάλογος, S. 1. T. 986. 1019
Epimetheus, E. 85. T 511
Erinyes, blood-sucking, S. 255
——— birth-day of, E. 802
Eruption, description of volcanic, T. 846

Erythea, T. 290
—σκε, —σκε, verbal endings, S. 480
Eurystheus, premature birth of, S. 90
Exarch of dithyrambs, S. 205

F.

Farm, stock needful for, E. 405
—— first visited on return, S. 39
Farming, creditableness of as an employment, E. 309
———— delay in dangerous, E. 413
Fates, Κῆρες, S. 249. 258
—— painting of, S. 258
—— Μοῖραι, T. 217
Fermented bread, E. 590
Fig-leaf, unfolding of, E. 679
Fire, used by man only, E. 47
—— stolen by Prometheus, E. 47. 50
—— withheld by Zeus, T. 563. E. 50
Flute used in marriage procession, S. 281
Fodder, winter store of, E. 606
Fragrance, attribute of deities, S. 6
Friendship, precepts on, E. 707
Furnaces, for melting metals, T. 863

G.

Geryon, three-headed, T. 287
Giants, hundred-handed, T. 148
———— concealed within the earth, T. 157
———— liberated by Zeus, T. 624
———— appointed jailors of Titans, T. 735
———— refreshed with nectar, T. 942
Gifts, pleasure of voluntary, E. 357
Goat's milk, E. 590
Gods, preternatural weight of, S. 441
—— triple numbers of, T. 273
—— soon adult, T. 493
Good and evil, equal balance of, E. 177
Gorgons, described as winged, S. 231
———— their birth, T. 273
———— snaky locks of, S. 237
———— triple number of, T. 273
———— abode of, T. 274
Graces, born at Pieria, T. 64
———— worshipped at Orchomenus, T. 907
Grapes, treading of, S. 301
———— drying of, E. 612
———— changing colour of, S. 398
Guests, injury to punished, E. 327
Gypsum, ground of shield, S. 141

H.

Half greater than whole (proverb), E. 40
Hands, washing of for libations, E. 725
Hare-hunting, S. 302.
Harpies, T. 267
Hearth, religious respect to, E. 734
Hecate, her prerogatives, T. 412 seqq.
———— called Perseid, T. 411
———— called μουνογενής, T. 426
Hephaestus, marries one of the Graces, T. 945
Hera, born from the head of Zeus, T. 924
Hercules, why called *Alcides*, S. 26
———— liberates Prometheus, T. 527
Hermes, god of flocks, T. 444
Heroes, age of, E. 157
Hesiod, contemporary with Homer, E. 656
———— his migration from Aeolis, E. 636
Hesperides, T. 215. 518
Holidays, work allowed on, E. 772
———— half, E. 810
Holm-oak, used for plough, E. 436
Holmus, T. 6
Homer, his contest with Hesiod, E. 656
Honey-dew, E. 233
Hope, left to man by Pandora, E. 96
Horcus, birth-day of, E. 802
———— avenging deity, T. 231. 400
Hydra, Lernaean, T. 313
Hyperion, T. 371

I.

ι before ν — νν, E. 247. T. 207—9. 428
—— in περὶ elided, T. 687. 733
Iapetus, sons of, T. 508
Iasius and Demeter, T. 970

Insolence hard to stand against, E. 214
Ionic rhapsodists, E. 504
Iris, T. 266
—— messenger to Tartarus, T. 780
Isles of the Blest, E. 171

J.

Jars, wine (πίθοι), E. 613
Justice, eventually superior to insolence, E. 217
——— dragged as a virgin, E. 220
——— regarded as a maiden, E. 256

K.

κ in perfect active, T. 728
κ pronounced κχ, T. 178
κᾶλὸς, κἄλὸς, E. 63. T. 585
Kid's flesh, when best, E. 585
Kings, accused of bribery, E. 37
——— appointed by Zeus, T. 96
——— made eloquent by the Muses, T. 94
——— judges in heroic times, T. 85 seqq.
Kite, fable of the, E. 203
Kronidae, their conflict with Titans, T. 629
Kronos, golden age of, E. 111
——— youngest of the Titans, T. 137
——— connected with Χρόνος, T. 463
——— imprisoned with Titans, T. 851
——— devours his children, T. 459
——— swallows a stone, T. 487
κῦω, κύεω, T. 308

L.

Ladle, setting of across a wine-bowl, E. 744
Lapithae, battle of, S. 178. 180
Latinus, T. 1013
Lava, description of, T. 692. 846
Lead, melting of, T. 859
Lenaeon, month of, E. 504
Lethum, Virgil's rendering of λήθη, T. 227
Libations, propitiatory, E. 338
Libations, washing hands before, E. 725
——— of bath-water, E. 749
Light, creation of, T. 129
Lion, the Nemean, T. 327
Lions anciently found in Europe, S. 426
Love (Ἔρως), the birth of, T. 120
Lyctus, Zeus born at, 482

M.

Magna Graecia, T. 1013
Mallet, E. 445
Mallows used for food, E. 41
Marriage, omens of, E. 801
——— lucky days of, E. 800
——— precepts relating to, E. 695
——— fittest age for, E. 698
——— evils of, T. 605
Mean (μέτρον) best in all things, E. 694
Mecone (Sicyon), T. 535
Medea, a name of Hera, T. 994
Meliae, nymphs of trees, T. 187
Memnon, son of Morning, T. 984
Menoetius, T. 510. 514
Mensis same as μείς, μήν, E. 557
Meteoric stones, T. 500 721
Metis, wife of Zeus, T. 886
—— swallowed by him, T. 899
Millet, beards of, 398
Mists, good for corn crops, E. 548
Mnemosyne, mother of Muses, T. 54
Money, called ψυχή, 686
Months, triple division of, E. 765
Moral of fables (ἐπιμύθιον), E. 210
Morning, the fittest time for work, E. 579—80
Mortar (ὄλμος), instructions to make, E. 423
Mules, procreation of, E. 791
Muses, hymn to, T. 1
——— givers of eloquence, T. 94
——— appear to Hesiod on Helicon, T. 8
——— their office in singing to Zeus, T. 37 seqq.
——— born of Mnemosyne, T. 54
——— companions of kings, T. 79 seqq.
Music, a solace in grief, T. 98
Myrmidons, S. 380
Mysteries, not to be curiously inquired into, E. 756

N.

Nails, cutting of at a sacrifice, E. 742
Narthex (fennel), E. 52. T. 567
Navigation, precepts on, E. 618
Neighbours, more prompt than relations, E. 345
Nereus, daughters of, T. 240
Night, children of, T. 211
——— and day compared to watches, T. 748
Nightingale, fable of, E. 203
Nymphs, mountain abodes of, T. 130

O.

'Oak and rock,' a proverb, T. 35
Oaks, produce honey and acorns, E. 233
Oceanus, circling stream of, S. 314. E. 171
——— different from Pontus, T. 132
——— subterraneau channels of, T. 790
Olympus, seat of gods, T. 62. 118
Orchomenus, Hesiod buried at, E. 635
Orchalcum, S. 122
Orion, E. 615
—— the hunter, E. 619
Orphans, wrong to punished, E. 327
Orpheus, his precepts on lucky days, E. 824
Oxen, slouching step of, E. 795

P.

Pagasse, temple of Apollo at, S. 58. 68
——— abode of Cycnus, S. 58
Pandora, E. 81
——— decked by goddesses, E. 64. T. 575
Panhellenes, E. 526
Peace, called *κουροτρόφος*, E. 228
Pegasus, bearer of thunderbolts, T. 282
Perjury, punishment of, E. 219; among the gods, T. 793
Persephone, origin of name, T. 913
Perses robs his brother of his inheritance, E. 37
Perses, called *δῖον γένος*, E. 299
——— the sun, T. 409
Perseus, represented in paintings, S. 221—3
Pestle, instructions to make, E. 423
φι terminating dative and genitive, 669
Phoebe, mother of Latona, T. 404
Phorcides, called *γραῖαι*, T. 270
Φόρκυς, Φόρκος, T. 336
Planting and sowing, E. 781
Pleiads, rising of at reaping-time, E. 834
——— obscuration of, E. 386
——— heliacal setting of, E. 386
Plough, directions for making, E. 427 seqq.
——— pole of, E. 430
Ploughing (*πολεῖν, νειᾶν*), E. 460
Plug in ships' bouts, E. 626
Pontus, children of, T. 233
Poseidon called *taurine*, S. 104
——— ——— *Ἵππιος*, S. 120
——— ——— same as *Βριαρεύς*, T. 817
Poverty, not to be taunted, E. 717
Present tense, reduplicated form of (*πεφύκω*, &c.), S. 228
Prometheus, author of evil to man, E. 47
——— ——— defrauds Zeus, E. 47. T. 537
——— steals fire, E. 47. 50
——— his punishment, T. 521

Q.

Quadra, scored cake, E. 442

R.

Rain, red, S. 384
Raven, perching of on roofs, E. 746
Reapers, attitude of, E. 480
Reduplication of roots, S. 207
Rhapsodists, holding bay-branch, T. 30
Rivalry in trades, E. 23
Rivers, ceremony in crossing, E. 737
——— not to be defiled, E. 757
——— names of, T. 338
——— Hesiod familiar with Asiatic, T. 338

Rivers, called κουροτρόφοι, T. 346. 450
Rudder (paddle), hung up over fire-place, E. 45. 629
Rumour, a goddess, E. 764

S.

Sacrifice, bones burnt at, T. 537
Sailing, seasons of, E. 663
Sails, furling and stowing of, E. 627
Serfs, θῆτες, E. 602
Serpents, licking of, S. 235
Sexes, duality of in gods, T. 120. 134
Shame, two kinds of, E. 317
Sheep-shearing, lucky time for, E. 775
Shepherds, upbraided as idle, T. 26
Shield, face exposed above, S. 24
Ships, lucky days for building, E. 809
——— protected by breakwater, E. 624
Shoes, lined with felt, E 542
——— made of sound hide, E. 541
Sicyon (Mecone), ancient council at, T. 535
Sirius, glowing heat of, E. 417. 587
——— a star in *Canis*, E. 610
Sky, creation of, T. 126
—— revolving (πόλος), T. 126
Slaves, allotted food of, E. 559
Sleep, mid-day, E. 574
Smithy, lounging at, E. 493
Snails, a sign of summer, E. 571
Son, advantage of an only, E. 376
Sons, likeness of to parents, E. 182. 235
Sowing twice (ἐπισπορίη), E. 446
——— covering the seed after, E. 469
——— late to be avoided, E. 483
Sphinx, S. 32. T. 326
——— riddle of, E. 533
Spiders, spinning suggested by, E. 777
——— to be kept from store-jars, E. 475
Spondees, hexameters terminating with three, T. 48
Spring, why called *grey*, E. 477
Step-mother, days called after, E. 825
Styx, children of, T. 383
—— a spring, T. 775. 784
Subjunctive in -ησθα, E. 314
Sunx, δς, σφὸς, S. 30
Swallows, called early songsters, E. 568
Synizesis, E. 5. 462

T.

Taphii, slain by Amphitryon, S. 2
——— called *heroes*, S. 19
—— pirates, S. 17
Tartarus, different from Hades, S. 254
——— depth of from heaven and earth, T. 718. 721
——— poetical conception of, T. 726
τε in *καὶ τε*, &c., T. 3
Telegonus, T. 1014
Teneriffe, peak of, T. 517
Termessus, Pernessus, T. 5
Thaumas, T. 265
Theia, T. 371
Theogony, proœmium of, T. 1
——— spurious ending of, T. 963
Thieves, called day-sleepers, E. 605
Thrashing of corn, E. 597
Thriftiness commended, E. 368
Titanomachia, T. 686
Titans, born from Uranus, T. 134
——— origin of name, T. 207
Tombs, return from, an ill-omened time, E. 745
——— setting children upon, E. 750
Triplicity of gods, T. 903
Triptolemus, origin of name, E. 460
Trireme, metaphor from, E. 17
Triton, Tritones, T. 931
Tu and τύνη, E. 9
Typhaon, god of eruptions, T. 306
Typhaonium, volcanic hill, S. 32. T. 846
Typhoeus, birth of, T. 821
——— god of earthquakes, T. 306
——— his various forms and voices, T. 830
——— blasted by Zeus, T. 858
Tyrrhen, T. 1015

U.

Uranus, mutilation of by Cronus, T. 174 seqq.

V.

Vetus and ἔτος, E. 31
Victory, title of Athena, S. 338
Vindemitor, the star, E. 610
Vines, silky leaves of, E. 477
——— trenching of, E. 571
Virgil, erroneous renderings by, E. 802. T. 227
Virgo, the constellation, E. 610
Virtue and vice, up-hill and level roads to, E. 287

W.

Wafn, dimensions, &c. of, E. 423
Water-nymphs, distinct from Nereids, T. 346
West, abode of gloom, T. 622
Wheels, composed of segments (ἁψῖδες), E 426
Winds, born of Typhoeus, T. 870
Wine, various mixtures with water, E. 595
——— storing in jars, E. 613
Winnowing, E. 597
Witness, in dealings with a brother, E. 371
Women, separate creation of, E. 61
——— invectives against, T. 590
——— called πυγοστόλοι, E. 373
Wood, best time for cutting, E. 420
"Works and Days," meaning of title, E. 1
Wrestlers, metaphor from, S. 362

Y.

Year of ten months, T. 59
—— called 'full,' T. 636
——— 'perfect,' T. 740; 'great,' T. 799

Z.

Zeus, youngest son of Cronus, T. 457
—— born in Crete, T. 477—80
—— destined to be expelled by a stronger son, T. 886. 894

THE END.

LONDON: W. CLOWES AND SONS, LIMITED, STAMFORD STREET AND CHARING CROSS.

CONTENTS.

PAGE

GREEK AND LATIN CLASSICS:

- Annotated and Critical Editions 3
- Texts 9
- Translations 10
- Grammar and Composition 15
- History, Geography, and Reference Books, etc. . 18

MATHEMATICS:

- Arithmetic and Algebra 19
- Book-keeping 20
- Geometry and Euclid 21
- Analytical Geometry, etc. 21
- Trigonometry 22
- Mechanics and Natural Philosophy . . . 22

MODERN LANGUAGES:

- English 24
- French Class Books 29
- French Annotated Editions 31
- German Class Books 31
- German Annotated Editions 32
- Italian 34
- Bell's Modern Translations 34

SCIENCE, TECHNOLOGY, AND ART:

- Chemistry 34
- Botany 35
- Geology 35
- Medicine 36
- Bell's Agricultural Series 36
- Technological Handbooks 37
- Music 37
- Art 38

MENTAL, MORAL, AND SOCIAL SCIENCES:

- Psychology and Ethics 39
- History of Philosophy 40
- Law and Political Economy 40
- History 41
- Divinity, etc. 42

Summary of Series 45

GREEK AND LATIN CLASSICS.

ANNOTATED AND CRITICAL EDITIONS.

AESCHYLUS. Edited by F. A. PALEY, M.A., LL.D., late Classical Examiner to the University of London. *4th edition, revised.* 8vo, 8s.
[*Bib. Class.*

— Edited by F. A. PALEY, M.A., LL.D. 6 vols. Fcap. 8vo, 1s. 6d.
[*Camb. Texts with Notes.*

Agamemnon.	**Persae.**
Choephoroe.	**Prometheus Vinctus.**
Eumenides.	**Septem contra Thebas.**

ARISTOPHANIS Comoediae quae supersunt cum perditarum fragmentis tertiis curis, recognovit additis adnotatione critica, summariis, descriptione metrica, onomastico lexico HUBERTUS A. HOLDEN, LL.D. [late Fellow of Trinity College, Cambridge]. Demy 8vo.

Vol. I., containing the Text expurgated, with Summaries and Critical Notes, 18s.

The Plays sold separately:

Acharnenses, 2s.	**Aves**, 2s.
Equites, 1s. 6d.	**Lysistrata, et Thesmophoriazusae**, 4s.
Nubes, 2s.	**Ranae**, 2s.
Vespae, 2s.	**Plutus**, 2s.
Pax, 2s.	

Vol. II. Onomasticon Aristophaneum continens indicem geographicum et historicum. 5s. 6d.

— **The Plutus.** Edited, with Notes, by M. T. QUINN, M.A., Lond. 3s. 6d.
[*Pub. Sch. Ser.*

— **The Peace.** A revised Text with English Notes and a Preface. By F. A. PALEY, M.A., LL.D. Post 8vo, 2s. 6d. [*Pub. Sch. Ser.*

— **The Acharnians.** A revised Text with English Notes and a Preface. By F. A. PALEY, M.A., LL.D. Post 8vo, 2s. 6d [*Pub. Sch. Ser.*

— **The Frogs.** A revised Text with English Notes and a Preface. By F. A. PALEY, M.A., LL.D. Post 8vo, 2s. 6d. [*Pub. Sch. Ser.*

CAESAR De Bello Gallico. Edited by GEORGE LONG, M.A. *New edition.* Books I.-III., 1s. 6d.; Books IV. and V., 1s. 6d.; Books VI. and VII., 1s. 6d. [*Gram. Sch. Class.*

— **De Bello Gallico.** Book I. Edited by GEORGE LONG, M.A. With Vocabulary by W. F. R. SHILLETO, M.A. 1s. 6d. [*Lower Form Ser.*

— **De Bello Gallico.** Book II. Edited by GEORGE LONG, M.A. With Vocabulary by W. F. R. SHILLETO, M.A. Fcap. 8vo, 1s. 6d.
[*Lower Form Ser.*

— **De Bello Gallico.** Book III. Edited by GEORGE LONG, M.A. With Vocabulary by W. F. R. SHILLETO, M.A. Fcap. 8vo, 1s. 6d.
[*Lower Form Ser.*

— **Seventh Campaign in Gaul.** B.C. 52. De Bello Gallico, Lib. VII. Edited with Notes, Excursus, and Table of Idioms, by REV. W. COOKWORTHY COMPTON, M.A., Head Master of Dover College. With Illustrations from Sketches by E. T. COMPTON, Maps and Plans. *3rd edition.* Crown 8vo, 2s. 6d. net.

"A really admirable class book."—*Spectator.*

"One of the most original and interesting books which have been published in late years as aids to the study of classical literature. I think

CAESAR—*continued.*

it gives the student a new idea of the way in which a classical book may be made a living reality."—*Rev. J. E. C. Welldon*, Harrow

— **Easy Selections from the Helvetian War.** Edited by A. M. M. STEDMAN, M.A. With Introduction, Notes and Vocabulary. 18mo, 1*s.*
[*Primary Classics.*

CALPURNIUS SICULUS and M. AURELIUS OLYMPIUS NEMESIANUS. The Eclogues, with Introduction, Commentary, and Appendix. By C. H. KEENE, M.A. Crown 8vo, 6*s.*

CATULLUS, TIBULLUS, and PROPERTIUS. Selected Poems. Edited by the REV. A. H. WRATISLAW, late Head Master of Bury St. Edmunds School, and F. N. SUTTON, B.A. With Biographical Notices of the Poets. Fcap. 8vo, 2*s.* 6*d.* [*Gram. Sch. Class.*

CICERO'S Orations. Edited by G. LONG, M.A. 8vo. [*Bib. Class.*

Vol. I.—In Verrem. 8*s.*

Vol. II.—Pro P. Quintio—Pro Sex. Roscio—Pro Q. Roscio—Pro M. Tullio—Pro M. Fonteio—Pro A. Caecina—De Imperio Cn. Pompeii—Pro A. Cluentio—De Lege Agraria—Pro C. Rabirio. 8*s.*

Vols. III. and IV. *Out of print.*

— **De Senectute, De Amicitia, and Select Epistles.** Edited by GEORGE LONG, M.A. *New edition.* Fcap. 8vo, 3*s.* [*Grammar Sch. Class.*

— **De Amicitia.** Edited by GEORGE LONG, M.A. Fcap. 8vo, 1*s.* 6*d.*
[*Camb. Texts with Notes.*

— **De Senectute.** Edited by GEORGE LONG, M.A. Fcap. 8vo, 1*s.* 6*d.*
[*Camb. Texts with Notes.*

— **Epistolae Selectae.** Edited by GEORGE LONG, M.A. Fcap. 8vo, 1*s.* 6*d.*
[*Camb. Texts with Notes.*

— **The Letters to Atticus.** Book I. With Notes, and an Essay on the Character of the Writer. By A. PRETOR, M.A., late of Trinity College, Fellow of St. Catherine's College, Cambridge. *3rd edition.* Post 8vo, 4*s.* 6*d.* [*Pub. Sch. Ser.*

CORNELIUS NEPOS. Edited by the late REV. J. F. MACMICHAEL, Head Master of the Grammar School, Ripon. Fcap. 8vo, 2*s.*
[*Gram. Sch. Class.*

DEMOSTHENES. Edited by R. WHISTON, M.A., late Head Master of Rochester Grammar School. 2 vols. 8vo, 8*s.* each [*Bib. Class.*

Vol. I. Olynthiacs—Philippics—De Pace—Halonnesus—Chersonese—Letter of Philip—Duties of the State—Symmoriae—Rhodians—Megalopolitans—Treaty with Alexander—Crown.

Vol. II. Embassy—Leptines—Meidias—Androtion—Aristocrates—Timocrates—Aristogeiton.

— **De Falsa Legatione.** By the late R. SHILLETO, M.A., Fellow of St. Peter's College, Cambridge. *5th edition.* Post 8vo, 6*s.* [*Pub. Sch. Ser.*

— **The Oration against the Law of Leptines.** With English Notes. By the late E. W. BEATSON, M.A., Fellow of Pembroke College. *3rd edition.* Post 8vo, 3*s.* 6*d.* [*Pub. Sch. Ser.*

EURIPIDES. By F. A. PALEY, M.A., LL.D. 3 vols. *2nd edition, revised.* 8vo, 8*s.* each. Vol. I. *Out of print.* [*Bib. Class.*

Vol. II.—Preface—Ion—Helena—Andromache—Electra—Bacchae—Heraclidae. 2 Indexes.

Vol. III.—Preface—Hercules Furens—Phoenissae—Orestes—Iphigenia in Tauris—Iphigenia in Aulide—Cyclops. 2 Indexes.

EURIPIDES. Electra. Edited, with Introduction and Notes, by C. H. KEENE, M.A., Dublin, Ex-Scholar and Gold Medallist in Classics. Demy 8vo, 10*s.* 6*d.*

— Edited by F. A. PALEY, M.A., LL.D. 13 vols. Fcap. 8vo, 1*s.* 6*d.* each. [*Camb. Texts with Notes.*

Alcestis.
Medea.
Hippolytus.
Hecuba.
Bacchae.
Ion (2*s.*).
Orestes.
Phoenissae.
Troades.
Hercules Furens.
Andromache.
Iphigenia in Tauris.
Supplices.

HERODOTUS. Edited by REV. J. W. BLAKESLEY, B.D. 2 vols. 8vo, 12*s.* [*Bib. Class.*

— **Easy Selections from the Persian Wars.** Edited by A. G. LIDDELL, M.A. With Introduction, Notes, and Vocabulary. 18mo, 1*s.* 6*d.* [*Primary Classics.*

HESIOD. Edited by F. A. PALEY, M.A., LL.D. *2nd edition, revised.* 8vo, 5*s.* [*Bib. Class.*

HOMER. Edited by F. A. PALEY, M.A., LL.D. 2 vols. *2nd edition, revised.* 14*s.* Vol. II. (Books XIII.-XXIV.) may be had separately. 6*s.* [*Bib. Class.*

— **Iliad.** Books I.-XII. Edited by F. A. PALEY, M.A., LL.D. Fcap. 8vo, 4*s.* 6*d.*
Also in 2 Parts. Books I.-VI. 2*s.* 6*d.* Books VII.-XII. 2*s.* 6*d* [*Gram. Sch. Class.*

— **Iliad.** Book I. Edited by F. A. PALEY, M.A., LL.D. Fcap. 8vo, 1*s.* [*Camb. Text with Notes.*

HORACE. Edited by REV. A. J. MACLEANE, M.A. *4th edition*, revised by GEORGE LONG. 8vo, 8*s.* [*Bib. Class.*

— Edited by A. J. MACLEANE, M.A. With a short Life. Fcap. 8vo, 3*s.* 6*d.*
Or, Part I., Odes, Carmen Seculare, and Epodes, 2*s.*; Part II., Satires, Epistles, and Art of Poetry, 2*s.* [*Gram. Sch. Class.*

— **Odes.** Book I. Edited by A. J. MACLEANE, M.A. With a Vocabulary by A. H. DENNIS, M.A. Fcap. 8vo, 1*s.* 6*d.* [*Lower Form Ser.*

JUVENAL: Sixteen Satires (expurgated). By HERMAN PRIOR, M.A., late Scholar of Trinity College, Oxford. Fcap. 8vo, 3*s.* 6*d.* [*Gram. Sch. Class.*

LIVY. The first five Books, with English Notes. By J. PRENDEVILLE. A new edition revised throughout, and the notes in great part re-written, by J. H. FREESE, M.A., late Fellow of St. John's College, Cambridge. Books I. II. III. IV. V. With Maps and Introductions. Fcap. 8vo, 1*s.* 6*d.* each.

— Book VI. Edited by E. S. WEYMOUTH, M.A., Lond., and G. F. HAMILTON, B.A. With Historical Introduction, Life of Livy, Notes, Examination Questions, Dictionary of Proper Names, and Map. Crown 8vo, 2*s.* 6*d.*

— Book XXI. By the REV. L. D. DOWDALL, M.A., late Scholar and University Student of Trinity College, Dublin, B.D., Ch. Ch. Oxon. Post 8vo, 2*s.* [*Pub. Sch. Ser.*

— Book XXII. Edited by the REV. L. D. DOWDALL, M.A., B.D. Post 8vo, 2*s.* [*Pub. Sch. Ser.*

LIVY. Easy Selections from the Kings of Rome. Edited by A. M. M. STEDMAN, M.A. With Introduction, Notes, and Vocabulary. 18mo, 1s. 6d. [*Primary Classics.*

LUCAN. The Pharsalia. By C. E. HASKINS, M.A., Fellow of St. John's College, Cambridge, with an Introduction by W. E. HEITLAND, M.A., Fellow and Tutor of St. John's College, Cambridge. 8vo, 14s.

LUCRETIUS. Titi Lucreti Cari De Rerum Natura Libri Sex. By the late H. A. J. MUNRO, M.A., Fellow of Trinity College, Cambridge. *4th edition, finally revised.* 3 vols. Demy 8vo. Vols. I., II., Introduction, Text, and Notes, 18s. Vol. III., Translation, 6s.

MARTIAL: Select Epigrams. Edited by F. A. PALEY, M.A., LL.D., and the late W. H. STONE, Scholar of Trinity College, Cambridge. With a Life of the Poet. Fcap. 8vo, 4s. 6d. [*Gram. Sch. Class.*

OVID: Fasti. Edited by F. A. PALEY, M.A., LL.D. *Second edition.* Fcap. 8vo, 3s. 6d. [*Gram. Sch. Class.*

Or in 3 vols, 1s. 6d. each [*Grammar School Classics*], or 2s. each [*Camb. Texts with Notes*], Books I. and II., Books III. and IV., Books V. and VI.

— **Selections from the Amores, Tristia, Heroides, and Metamorphoses.** By A. J. MACLEANE, M.A. Fcap. 8vo, 1s. 6d. [*Camb. Texts with Notes.*

— **Ars Amatoria et Amores.** A School Edition. Carefully Revised and Edited, with some Literary Notes, by J. HERBERT WILLIAMS, M.A., late Demy of Magdalen College, Oxford. Fcap. 8vo, 3s. 6d.

— **Heroides XIV.** Edited, with Introductory Preface and English Notes, by ARTHUR PALMER, M.A., Professor of Latin at Trinity College, Dublin. Demy 8vo, 6s.

— **Metamorphoses,** Book XIII. A School Edition. With Introduction and Notes, by CHARLES HAINES KEENE, M.A., Dublin, Ex Scholar and Gold Medallist in Classics. *4th edition.* Fcap. 8vo, 2s. 6d.

— **Metamorphoses.** Book XIV. Edited by C. H. KEENE, M.A. Fcap. 8vo. [*In the press.*

— **Epistolarum ex Ponto Liber Primus.** With Introduction and Notes, by CHARLES HAINES KEENE, M.A. Crown 8vo, 3s.

PLATO. The Apology of Socrates and Crito. With Notes, critical and exegetical, by WILHELM WAGNER, PH.D. *12th edition.* Post 8vo, 2s. 6d. [*Pub. Sch. Ser.*

— **Phaedo.** With Notes, critical and exegetical, and an Analysis, by WILHELM WAGNER, PH.D. *11th edition.* Post 8vo, 5s. 6d. [*Pub. Sch. Ser.*

— **Protagoras.** The Greek Text revised, with an Analysis and English Notes, by W. WAYTE, M.A., Classical Examiner at University College, London. *7th edition.* Post 8vo, 4s. 6d. [*Pub. Sch. Ser.*

— **Euthyphro.** With Notes and Introduction by G. H. WELLS, M.A., Scholar of St. John's College, Oxford; Assistant Master at Merchant Taylors' School. *3rd edition.* Post 8vo, 3s. [*Pub. Sch. Ser.*

— **The Republic.** Books I. and II. With Notes and Introduction by G. H. WELLS, M.A. *4th edition,* with the Introduction re-written. Post 8vo, 5s. [*Pub. Sch. Ser.*

— **Euthydemus.** With Notes and Introduction by G. H. WELLS, M.A. Post 8vo, 4s. [*Pub. Sch. Ser.*

— **Phaedrus.** By the late W. H. THOMPSON, D.D., Master of Trinity College, Cambridge. 8vo, 5s. [*Bib. Class.*

PLATO. Gorgias. By the late W. H. THOMPSON, D.D., Master of Trinity College, Cambridge. *New edition.* 6*s.* [*Pub. Sch. Ser.*

PLAUTUS. Aulularia. With Notes, critical and exegetical, by W. WAGNER, PH.D. *5th edition.* Post 8vo, 4*s.* 6*d.* [*Pub. Sch. Ser.*

— **Trinummus.** With Notes, critical and exegetical, by WILHELM WAGNER, PH.D. *5th edition.* Post 8vo, 4*s.* 6*d.* [*Pub. Sch. Ser.*

— **Menaechmei.** With Notes, critical and exegetical, by WILHELM WAGNER, PH.D. *2nd edition.* Post 8vo, 4*s.* 6*d.* [*Pub. Sch. Ser.*

— **Mostellaria.** By E. A. SONNENSCHEIN, M.A., Professor of Classics at Mason College, Birmingham. Post 8vo, 5*s.* [*Pub. Sch. Ser.*

— **Captivi.** Abridged and Edited for the Use of Schools. With Introduction and Notes by J. H. FREESE, M.A., formerly Fellow of St. John's College, Cambridge. Fcap. 8vo, 1*s.* 6*d.*

PROPERTIUS. Sex. Aurelii Propertii Carmina. The Elegies of Propertius, with English Notes. By F. A. PALEY, M.A., LL.D. *2nd edition.* 8vo, 5*s.*

SALLUST: Catilina and Jugurtha. Edited, with Notes, by the late GEORGE LONG. *New edition, revised*, with the addition of the Chief Fragments of the Histories, by J. G. FRAZER, M.A., Fellow of Trin. Coll., Camb. Fcap. 8vo, 3*s.* 6*d.*, or separately, 2*s.* each. [*Gram. Sch. Class.*

SOPHOCLES. Edited by REV. F. H. BLAYDES, M.A. Vol. I. Oedipus Tyrannus—Oedipus Coloneus—Antigone. 8vo, 8*s.* [*Bib. Class.*

Vol. II. Philoctetes—Electra—Trachiniae—Ajax. By F. A. PALEY, M.A., LL.D. 8vo, 6*s.*, or the four Plays separately in limp cloth, 2*s.* 6*d.* each

— **Trachiniae.** With Notes and Prolegomena. By ALFRED PRETOR, M.A., Fellow of St. Catherine's College, Cambridge. Post 8vo, 4*s.* 6*d.* [*Pub. Sch. Ser.*

— **The Oedipus Tyrannus of Sophocles.** By B. H. KENNEDY, D.D., Regius Professor of Greek and Hon. Fellow of St. John's College, Cambridge. With a Commentary containing a large number of Notes selected from the MS. of the late J. H. SWEET, M.A. Crown 8vo, 8*s.*

— — A SCHOOL EDITION. Post 8vo, 2*s.* 6*d.* [*Pub. Sch. Ser.*

— Edited by F. A. PALEY, M.A., LL.D. 5 vols. Fcap. 8vo, 1*s.* 6*d.* each. [*Camb. Texts with Notes.*

Oedipus Tyrannus.	**Electra.**
Oedipus Coloneus.	**Ajax.**
Antigone.	

TACITUS: Germania and Agricola. Edited by the late REV. P. FROST, late Fellow of St. John's College, Cambridge. Fcap. 8vo, 2*s.* 6*d.* [*Gram. Sch. Class.*

— **The Germania.** Edited, with Introduction and Notes, by R. F. DAVIS, M.A. Fcap. 8vo, 1*s.* 6*d.*

TERENCE. With Notes, critical and explanatory, by WILHELM WAGNER, PH.D. *3rd edition.* Post 8vo, 7*s.* 6*d.* [*Pub. Sch. Ser.*

— Edited by WILHELM WAGNER, PH.D. 4 vols. Fcap. 8vo, 1*s.* 6*d.* each. [*Camb. Texts with Notes.*

Andria.	**Hautontimorumenos.**
Adelphi.	**Phormio.**

THUCYDIDES, Book VI. By T. W. DOUGAN, M.A., Fellow of St. John's College, Cambridge: Professor of Latin in Queen's College, Belfast. Edited with English notes. Post 8vo, 2*s*. *Pub. Sch. Ser.*

— **The History of the Peloponnesian War.** With Notes and a careful Collation of the two Cambridge Manuscripts, and of the Aldine and Juntine Editions. By the late RICHARD SHILLETO, M.A., Fellow of St. Peter's College, Cambridge. 8vo Book I. 6*s*. 6*d*. Book II. 5*s*. 6*d*.

VIRGIL. By JOHN CONINGTON, M.A., and HENRY NETTLESHIP, late Corpus Professor of Latin, at Oxford. 8vo. [*Bib. Class.*

Vol. I. The Bucolics and Georgics with new Memoir and three Essays on Virgil's Commentators, Text, and Critics. *5th edition, revised by* F. HAVERFIELD, M.A. 10*s*. 6*d*. [*In the press.*

Vol. II. The Aeneid, Books I.-VI. *4th edition.* 10*s*. 6*d*.

Vol. III. The Aeneid, Books VII.-XII. *3rd edition.* 10*s*. 6*d*.

— Abridged from PROFESSOR CONINGTON'S Edition, by the REV. J. G. SHEPPARD, D.C.L., H. NETTLESHIP, late Corpus Professor of Latin at the University of Oxford, and W. WAGNER, PH.D. 2 vols. Fcap. 8vo, 4*s*. 6*d*. each. [*Gram. Sch. Class.*

Vol. I. Bucolics, Georgics, and Aeneid, Books I.-IV.

Vol. II. Aeneid Books V.-XII.

Also the Bucolics and Georgics, in one vol. 3*s*.

Or in 9 *separate volumes* (*Grammar School Classics, with Notes at foot of page*), *price* 1*s*. 6*d*. *each*

Bucolics.	**Aeneid,** V. and VI.
Georgics, I. and II.	**Aeneid,** VII. and VIII.
Georgics, III. and IV.	**Aeneid,** IX. and X.
Aeneid, I. and II.	**Aeneid,** XI. and XII.
Aeneid, III. and IV.	

Or in 12 *separate volumes* (*Cambridge Texts with Notes at end*), *price* 1*s*. 6*d*. *each.*

Bucolics.	**Aeneid,** VII.
Georgics, I. and II.	**Aeneid,** VIII.
Georgics, III. and IV.	**Aeneid,** IX.
Aeneid, I. and II.	**Aeneid,** X.
Aeneid, III. and IV.	**Aeneid,** XI.
Aeneid, V. and VI. (price 2*s*.)	**Aeneid,** XII.

Aeneid, Book I. CONINGTON'S Edition abridged. With Vocabulary by W. F. R. SHILLETO, M.A. Fcap. 8vo, 1*s*. 6*d*. [*Lower Form Ser.*

XENOPHON: Anabasis. With Life, Itinerary, Index, and three Maps. Edited by the late J. F. MACMICHAEL. *Revised edition.* Fcap. 8vo, 3*s*. 6*d*. [*Gram. Sch. Class.*

Or in 4 *separate volumes, price* 1*s*. 6*d*. *each.*

Book I. (with Life, Introduction, Itinerary, and three Maps)—Books II. and III.—Books IV. and V.—Books VI. and VII.

— **Anabasis.** MACMICHAEL'S Edition, revised by J. E. MELHUISH, M.A., Assistant Master of St. Paul's School. In 6 volumes, fcap. 8vo. With Life, Itinerary, and Map to each volume, 1*s*. 6*d*. each. [*Camb. Texts with Notes.*

Book I.—Books II. and III.—Book IV.—Book V.—Book VI.—Book VII.

XENOPHON. Cyropaedia. Edited by G. M. GORHAM, M.A., late Fellow of Trinity College, Cambridge. *New edition.* Fcap. 8vo, 3*s.* 6*d.* [*Gram. Sch. Class.*

Also Books I. and II., 1*s.* 6*d.*; Books V. and VI., 1*s.* 6*d.*

— **Memorabilia.** Edited by PERCIVAL FROST, M.A., late Fellow of St. John's College, Cambridge. Fcap. 8vo, 3*s.* [*Gram. Sch. Class.*

— **Hellenica.** Book I. Edited by L. D. DOWDALL, M.A., B.D. Fcap. 8vo, 2*s.* [*Camb. Texts with Notes.*

— **Hellenica.** Book II. By L. D. DOWDALL, M.A., B.D. Fcap. 8vo, 2*s.* [*Camb. Texts with Notes.*

TEXTS.

AESCHYLUS. Ex novissima recensione F. A. PALEY, A.M., LL.D. Fcap. 8vo, 2*s.* [*Camb. Texts.*

CAESAR De Bello Gallico. Recognovit G. LONG, A.M. Fcap. 8vo, 1*s.* 6*d.* [*Camb. Texts.*

CATULLUS. A New Text, with Critical Notes and an Introduction, by J. P. POSTGATE, M.A., LITT.D., Fellow of Trinity College, Cambridge, Professor of Comparative Philology at the University of London. Wide fcap. 8vo, 3*s.*

CICERO De Senectute et de Amicitia, et Epistolae Selectae. Recensuit G. LONG, A.M. Fcap. 8vo, 1*s.* 6*d.* [*Camb. Texts.*

CICERONIS Orationes in Verrem. Ex recensione G. LONG, A.M. Fcap. 8vo, 2*s.* 6*d.* [*Camb. Texts.*

CORPUS POETARUM LATINORUM, a se aliisque denuo recognitorum et brevi lectionum varietate instructorum, edidit JOHANNES PERCIVAL POSTGATE. Tom. I.—Ennius, Lucretius, Catullus, Horatius, Vergilius, Tibullus, Propertius, Ovidius. Large post 4to, 21*s.* net. Also in 2 Parts, sewed, 9*s.* each, net.

*** To be completed in 4 parts, making 2 volumes.

CORPUS POETARUM LATINORUM. Edited by WALKER. Containing:—Catullus, Lucretius, Virgilius, Tibullus, Propertius, Ovidius, Horatius, Phaedrus, Lucanus, Persius, Juvenalis, Martialis, Sulpicia, Statius, Silius Italicus, Valerius Flaccus, Calpurnius Siculus, Ausonius, and Claudianus. 1 vol. 8vo, cloth, 18*s.*

EURIPIDES. Ex recensione F. A. PALEY, A.M., LL.D. 3 vols. Fcap. 8vo, 2*s.* each. [*Camb. Texts.*

Vol. I.—Rhesus—Medea—Hippolytus—Alcestis—Heraclidae—Supplices—Troades.

Vol. II.—Ion—Helena—Andromache—Electra—Bacchae—Hecuba.

Vol. III.—Hercules Furens—Phoenissae—Orestes—Iphigenia in Tauris—Iphigenia in Aulide—Cyclops.

HERODOTUS. Recensuit J. G. BLAKESLEY, S.T.P. 2 vols. Fcap. 8vo, 2*s.* 6*d.* each. [*Camb. Texts.*

HOMERI ILIAS I.-XII. Ex novissima recensione F. A. PALEY, A.M., LL.D. Fcap. 8vo, 1*s.* 6*d.* [*Camb. Texts.*

HORATIUS. Ex recensione A. J. MACLEANE, A.M. Fcap. 8vo, 1*s.* 6*d.* [*Camb. Texts.*

JUVENAL ET PERSIUS. Ex recensione A. J. MACLEANE, A.M. Fcap. 8vo, 1*s.* 6*d.* [*Camb. Texts.*

LUCRETIUS. Recognovit H. A. J. MUNRO, A.M. Fcap. 8vo, 2*s.* [*Camb. Texts.*

PROPERTIUS. Sex. Propertii Elegiarum Libri IV. recensuit A. PALMER, collegii sacrosanctae et individuae Trinitatis [illegible] Dublinium Socius. Fcap 8vo, 3s. 6d.

— **Sexti Properti Carmina.** Recognovit JOH. PERCIVAL POSTGATE, Large post 4to, boards, 3s 6d. net.

SALLUSTI CRISPI CATILINA ET JUGURTHA. Recognovit G. LONG, A.M. Fcap. 8vo, 1s. 6d. [*Camb. Texts.*

SOPHOCLES. Ex recensione F. A. PALEY, A.M., LL.D. Fcap 8vo, 2s. 6d. [*Camb. Texts.*

TERENTI COMOEDIAE. GUL. WAGNER relegit et emendavit. Fcap. 8vo, 2s. [*Camb. Texts.*

THUCYDIDES. Recensuit J. G. DONALDSON, S.T.P. 2 vols. Fcap. 8vo, 2s. each. [*Camb. Texts.*

VERGILIUS Ex recensione J. CONINGTON, A.M. Fcap. 8vo, 2s. [*Camb. Texts.*

XENOPHONTIS EXPEDITIO CYRI. Recensuit J. F. MACMICHAEL, A.B. Fcap. 8vo, 1s. 6d. [*Camb. Texts.*

TRANSLATIONS.

AESCHYLUS, The Tragedies of. Translated into English verse by ANNA SWANWICK. *4th edition revised.* Small post 8vo, 5s.

— **The Tragedies of.** Literally translated into Prose, by F. A. PALEY, M.A. Small post 8vo, 3s. 6d.

— **The Tragedies of.** Translated by WALTER HEADLAM, M.A., Fellow of King's College, Cambridge. [*Preparing.*

ANTONINUS (M. Aurelius), The Thoughts of. Translated by GEORGE LONG, M.A. *Revised edition.* Small post 8vo, 3s. 6d.

Fine paper edition on handmade paper. Post 8vo, 6s.

APOLLONIUS RHODIUS. The Argonautica. Translated by E. P. COLERIDGE, M.A. Small post 8vo, 5s.

AMMIANUS MARCELLINUS. History of Rome during the Reigns of Constantius, Julian, Jovianus, Valentinian, and Valens. Translated by PROF. C. D. YONGE, M.A. With a complete Index. Small post 8vo, 7s. 6d.

ARISTOPHANES, The Comedies of. Literally translated by W. J. HICKIE. *With Portrait.* 2 vols. Small post 8vo, 5s. each.

Vol. I.—Acharnians, Knights, Clouds, Wasps, Peace, and Birds.

Vol. II.—Lysistrata, Thesmophoriazusae, Frogs, Ecclesiazusae, and Plutus.

— **The Acharnians.** Translated by W. H. COVINGTON, M.A. With Memoir and Introduction. Crown 8vo, sewed, 1s.

— **The Plutus.** Translated by M. T. QUINN, M.A., Lond. Cr. 8vo, sewed, 1s.

ARISTOTLE on the Athenian Constitution. Translated, with Notes and Introduction, by F. G. KENYON, M.A., Fellow of Magdalen College, Oxford. Post 8vo, printed on handmade paper. *2nd edition* 4s. 6d.

— **History of Animals.** Translated by RICHARD CRESSWELL, M.A. Small post 8vo, 5s.

— **Organon**: or, Logical Treatises, and the Introduction of Porphyry. With Notes, Analysis, Introduction, and Index, by the REV. O. F. OWEN, M.A. 2 vols. Small post 8vo, 3s. 6d. each.

ARISTOTLE. Rhetoric and Poetics. Literally Translated, with Hobbes' Analysis, &c., by T. BUCKLEY, B.A. Small post 8vo, 5*s.*

— **Nicomachean Ethics.** Literally Translated, with Notes, an Analytical Introduction, &c., by the Venerable ARCHDEACON BROWNE, late Classical Professor of King's College. Small post 8vo, 5*s.*

— **Politics and Economics.** Translated, with Notes, Analyses, and Index, by E. WALFORD, M.A., and an Introductory Essay and a Life by DR. GILLIES. Small post 8vo, 5*s.*

— **Metaphysics.** Literally Translated, with Notes, Analysis, &c., by the REV. JOHN H. M'MAHON, M.A. Small post 8vo, 5*s.*

ARRIAN. Anabasis of Alexander, together with the **Indica.** Translated by E. J. CHINNOCK, M.A., LL.D. With Introduction, Notes, Maps, and Plans. Small post 8vo, 5*s.*

CAESAR. Commentaries on the Gallic and Civil Wars, with the Supplementary Books attributed to Hirtius, including the complete Alexandrian, African, and Spanish Wars. Translated by W. A. M'DEVITTE, B.A. Small post 8vo, 5*s.*

— **Gallic War.** Translated by W. A. M'DEVITTE, B.A. 2 vols., with Memoir and Map. Crown 8vo, sewed. Books I. to IV., Books V. to VII., 1*s.* each.

CALPURNIUS SICULUS, The Eclogues of. The Latin Text, with English Translation by E. J. L. SCOTT, M.A. Crown 8vo, 3*s. 6d.*

CATULLUS, TIBULLUS, and the Vigil of Venus. Prose Translation. Small post 8vo, 5*s.*

CICERO, The Orations of. Translated by PROF. C. D. YONGE, M.A. With Index. 4 vols. Small post 8vo, 5*s.* each.

— **On Oratory and Orators.** With Letters to Quintus and Brutus. Translated by the REV. J. S. WATSON, M.A. Small post 8vo, 5*s.*

— **On the Nature of the Gods.** Divination, Fate, Laws, a Republic, Consulship. Translated by PROF. C. D. YONGE, M.A., and FRANCIS BARHAM. Small post 8vo, 5*s.*

— **Academics,** De Finibus, and Tusculan Questions. By PROF. C. D. YONGE, M.A. Small post 8vo, 5*s.*

— **Offices,** or, Moral Duties. Cato Major, an Essay on Old Age; Laelius, an Essay on Friendship; Scipio's Dream; Paradoxes; Letter to Quintus on Magistrates. Translated by C. R. EDMONDS. *With Portrait,* 3*s. 6d.*

— **Old Age and Friendship.** Translated, with Memoir and Notes, by G. H. WELLS, M.A. Crown 8vo, sewed, 1*s.*

DEMOSTHENES, The Orations of. Translated, with Notes, Arguments, a Chronological Abstract, Appendices, and Index, by C. RANN KENNEDY. 5 vols. Small post 8vo.

Vol. I.—The Olynthiacs, Philippics. 3*s. 6d.*

Vol. II.—On the Crown and on the Embassy. 5*s.*

Vol. III.—Against Leptines, Meidias, Androtion, and Aristocrates. 5*s.*

Vols. IV. and V.—Private and Miscellaneous Orations. 5*s.* each.

— **On the Crown.** Translated by C. RANN KENNEDY. Crown 8vo, sewed, 1*s.*

DIOGENES LAERTIUS. Translated by PROF. C. D. YONGE, M.A. Small post 8vo, 5*s.*

EPICTETUS, The Discourses of. With the **Encheiridion** and Fragments. Translated by GEORGE LONG, M.A. Small post 8vo, 5*s.*

Fine Paper Edition, 2 vols. Pott 8vo, 10*s.* 6*d.*

EURIPIDES. A Prose Translation, from the Text of Paley. By E. P. COLERIDGE, M.A. 2 vols., 5*s.* each.

Vol. I.—Rhesus, Medea, Hippolytus, Alcestis, Heraclidæ, Suppliants, Troades, Ion, Helena.

Vol. II.—Andromache, Electra, Bacchæ, Hecuba, Hercules Furens, Phœnissæ, Orestes, Iphigenia in Tauris, Iphigenia in Aulis, Cyclops.

*** The plays separately (except Rhesus, Helena, Electra, Iphigenia in Aulis, and Cyclops). Crown 8vo, sewed, 1*s.* each.

— Translated from the Text of Dindorf. By L. A. BUCKLEY, B.A. 2 vols. small post 8vo, 5*s.* each.

GREEK ANTHOLOGY. Translated by GEORGE BURGES, M.A. Small post 8vo, 5*s.*

HERODOTUS. Translated by the REV. HENRY CARY, M.A. Small post 8vo, 3*s.* 6*d.*

— **Analysis and Summary of.** By J. T. WHEELER. Small post 8vo, 5*s.*

HESIOD, CALLIMACHUS, and THEOGNIS. Translated by the REV. J. BANKS, M.A. Small post 8vo, 5*s.*

HOMER. The Iliad. Translated by T. A. BUCKLEY, B.A. Small post 8vo, 5*s.*

— **The Odyssey, Hymns, Epigrams, and Battle of the Frogs and Mice.** Translated by T. A. BUCKLEY, B.A. Small post 8vo, 5*s.*

— **The Iliad.** Books I. IV. Translated into English Hexameter Verse, by HENRY SMITH WRIGHT, B.A., late Scholar of Trinity College, Cambridge. Medium 8vo, 5*s.*

HORACE. A New Prose Translation by A. HAMILTON BRYCE, LL.D. With Memoir and Introduction. Small post 8vo, 3*s.* 6*d.*

Also in 4 vols., crown 8vo, sewed, 1*s.* each.

Odes. I. and II.	**Satires.**
Odes. III. and IV., with the **Carmen Seculare** and **Epodes.**	**Epistles and Ars Poetica.**

— Translated by Smart. *Revised edition.* By T. A. BUCKLEY, B.A. Small post 8vo, 3*s.* 6*d.*

— **The Odes and Carmen Saeculare.** Translated into English Verse by the late JOHN CONINGTON, M.A., Corpus Professor of Latin in the University of Oxford. *11th edition.* Fcap. 8vo. 3*s.* 6*d.*

— **The Satires and Epistles.** Translated into English Verse by PROF. JOHN CONINGTON, M.A. *8th edition.* Fcap. 8vo, 3*s.* 6*d.*

— **Odes and Epodes.** Translated by SIR STEPHEN E. DE VERE, BART. *3rd edition, enlarged.* Imperial 16mo. 7*s.* 6*d.* net.

ISOCRATES, The Orations of. Translated by J. H. FREESE, M.A., late Fellow of St. John's College, Cambridge, with Introductions and Notes. Vol. I. Small post 8vo, 5*s.*

JUSTIN, CORNELIUS NEPOS, and EUTROPIUS. Translated by the REV. J. S. WATSON, M.A. Small post 8vo, 5*s.*

JUVENAL, PERSIUS, SULPICIA, and LUCILIUS. Translated by L. EVANS, M.A. Small post 8vo, 5*s.*

LIVY. The History of Rome. Translated by DR. SPILLAN, C. EDMONDS, and others. 4 vols. small post 8vo, 5*s.* each.

— Books I., II., III., IV. A Revised Translation by L. H. FREESE, M.A., late Fellow of St. John's College, Cambridge. With Memoir, and Maps. 4 vols., crown 8vo, sewed, 1*s.* each.

LIVY. Book V. and Book VI. A Revised Translation by F. S. WEYMOUTH, M.A., Lond. With Memoir, and Maps. Crown 8vo, sewed, 1*s.* each.
Book IX. Translated by FRANCIS STOKR, B.A. With Memoir. Crown 8vo, sewed, 1*s.*

LUCAN. The Pharsalia. Translated into Prose by H. T. RILEY, M.A. Small post 8vo, 5*s.*

— **The Pharsalia.** Book I. Translated by FREDERICK CONWAY, M.A. With Memoir and Introduction. Crown 8vo, sewed, 1*s.*

LUCIAN'S Dialogues of the Gods, of the Sea-Gods, and of the Dead. Translated by HOWARD WILLIAMS, M.A. Small post 8vo, 5*s.*

LUCRETIUS. Translated by the REV. J. S. WATSON, M.A. Small post 8vo, 5*s.*

— Literally trans. by the late H. A. J. MUNRO, M.A. *4th edition.* Demy 8vo, 6*s.*

MARTIAL'S Epigrams, complete. Literally translated into Prose, with the addition of Verse Translations selected from the Works of English Poets, and other sources. Small post 8vo, 7*s.* 6*d.*

OVID, The Works of. Translated. 3 vols. Small post 8vo, 5*s.* each.
Vol. I.—Fasti, Tristia, Pontic Epistles, Ibis, and Halieuticon.
Vol. II.—Metamorphoses. *With Frontispiece.*
Vol. III.—Heroides, Amours, Art of Love, Remedy of Love, and Minor Pieces. *With Frontispiece.*

— **Fasti.** Translated by H. T. RILEY, M.A. 3 vols. Crown 8vo, sewed, 1*s.* each.
Tristia. Translated by H. T. RILEY, M.A. Crown 8vo, sewed, 1*s.*

PINDAR. Translated by DAWSON W. TURNER. Small post 8vo, 5*s.*

PLATO. Gorgias. Translated by the late E. M. COPE, M.A., Fellow of Trinity College. *2nd edition.* 8vo, 7*s.*

— **Philebus.** Translated by F. A. PALEY, M.A., LL.D. Small 8vo, 4*s.*

— **Theaetetus.** Translated by F. A. PALEY, M.A., LL.D. Small 8vo, 4*s.*

— **The Works of.** Translated, with Introduction and Notes. 6 vols. Small post 8vo, 5*s.* each.
Vol. I.—The Apology of Socrates—Crito—Phaedo—Gorgias—Protagoras—Phaedrus—Theaetetus—Euthyphron—Lysis. Translated by the REV. H. CARY.
Vol. II. The Republic—Timaeus—Critias. Trans. by HENRY DAVIS.
Vol. III.—Meno—Euthydemus—The Sophist—Statesman—Cratylus—Parmenides—The Banquet. Translated by G. BURGES.
Vol. IV.—Philebus—Charmides—Laches—Menexenus—Hippias—Ion—The Two Alcibiades—Theages—Rivals—Hipparchus—Minos—Clitopho—Epistles. Translated by G. BURGES.
Vol. V.—The Laws. Translated by G. BURGES.
Vol. VI. The Doubtful Works. Edited by G. BURGES. With General Index to the six volumes.

Apology, Crito, Phaedo, and Protagoras. Translated by the REV. H. CARY. Small post 8vo, sewed, 1*s.*, cloth, 1*s.* 6*d.*

— **Dialogues.** A Summary and Analysis of. With Analytical Index, giving references to the Greek text of modern editions and to the above translations. By A. DAY, LL.D. Small post 8vo, 5*s.*

PLAUTUS, The Comedies of. Translated by H. T. RILEY, M.A. 2 vols. Small post 8vo, 5*s.* each.
Vol. I.—Trinummus—Miles Gloriosus—Bacchides—Stichus—Pseudolus—Menaechmei—Aulularia—Captivi—Asinaria—Curculio.
Vol. II.—Amphitryon—Rudens—Mercator—Cistellaria—Truculentus—Persa—Casina—Poenulus—Epidicus—Mostellaria—Fragments.

PLAUTUS. Trinummus, Menaechmei, Aulularia, and Captivi. Translated by H. T. RILEY, M.A. Small post 8vo, sewed, 1*s*., cloth, 1*s*. 6*d*.

PLINY. The Letters of Pliny the Younger. Melmoth's Translation, revised, by the REV. F. C. T. BOSANQUET, M.A. Small post 8vo, 5*s*.

PLUTARCH. Lives. Translated by A. STEWART, M.A., late Fellow of Trinity College, Cambridge, and GEORGE LONG, M.A. 4 vols. small post 8vo, 3*s*. 6*d*. each

— **Morals.** Theosophical Essays. Translated by C. W. KING, M.A., late Fellow of Trinity College, Cambridge. Small post 8vo, 5

— **Morals.** Ethical Essays. Translated by the REV. A. R. SHILLETO, M.A. Small post 8vo, 5*s*.

PROPERTIUS. Translated by REV. P. J. F. GANTILLON, M.A., and accompanied by Poetical Versions, from various sources. Sm. post 8vo, 3*s*. 6*d*.

PRUDENTIUS, Translations from. A Selection from his Works, with a Translation into English Verse, and an Introduction and Notes, by FRANCIS ST. JOHN THACKERAY, M.A., F.S.A., Vicar of Maplederham, formerly Fellow of Lincoln College, Oxford, and Assistant Master at Eton. Wide post 8vo, 7*s*. 6*d*.

QUINTILIAN. Institutes of Oratory, or, Education of an Orator. Trans. by the REV. J. S. WATSON, M.A. 2 vols. small post 8vo, 5*s*. each.

SALLUST, FLORUS, and VELLEIUS PATERCULUS. Translated by J. S. WATSON, M.A. Small post 8vo, 5*s*.

SENECA: On Benefits. Translated by A. STEWART, M.A., late Fellow of Trinity College, Cambridge. Small post 8vo, 3*s*. 6*d*.

— **Minor Essays and On Clemency.** Translated by A. STEWART, M.A. Small post 8vo, 5*s*.

SOPHOCLES. Translated, with Memoir, Notes, etc., by E. P. COLERIDGE, M.A. Small post 8vo, 5*s*.

Or the plays separately, crown 8vo, sewed, 1*s*. each.

— **The Tragedies of.** The Oxford Translation, with Notes, Arguments, and Introduction. Small post 8vo, 5*s*.

— **The Dramas of.** Rendered in English Verse, Dramatic and Lyric, by SIR GEORGE YOUNG, BART., M.A., formerly Fellow of Trinity College, Cambridge. 8vo, 12*s*. 6*d*.

— **The Œdipus Tyrannus.** Translated into English Prose. By PROF. R. H. KENNEDY. Crown 8vo, in paper wrapper, 1*s*.

SUETONIUS. Lives of the Twelve Caesars and Lives of the Grammarians. Thomson's revised Translation, by T. FORESTER. Small post 8vo, 5

TACITUS, The Works of. Translated, with Notes and Index. 2 vols. Small post 8vo, 5*s*. each.

Vol. I.—The Annals.

Vol. II.—The History, Germania, Agricola, Oratory, and Index.

TERENCE and PHAEDRUS. Translated by H. T. RILEY, M.A. Small post 8vo, 5*s*.

THEOCRITUS, BION, MOSCHUS, and TYRTAEUS. Translated by the REV. J. BANKS, M.A. Small post 8vo, 5*s*.

THEOCRITUS. Translated into English Verse by C. S. CALVERLEY, M.A., late Fellow of Christ's College, Cambridge. *New edition*. Crown 8vo, 5*s*.

THUCYDIDES. The Peloponnesian War. Translated by the REV. H. DALE. *With Portrait.* 2 vols., 3*s.* 6*d.* each.

— Analysis and Summary of. By J. T. WHEELER. Small post 8vo, 5*s.*

VIRGIL. Translated by A. HAMILTON BRYCE, LL.D. With Memoir and Introduction. Small post 8vo, 3*s.* 6*d.*

Also in 6 vols., crown 8vo, sewed, 1*s.* each.

Georgics.	Æneid IV. VI.
Bucolics.	Æneid VII. IX.
Æneid I.-III.	Æneid X.-XII.

XENOPHON. The Works of. In 3 vols. Small post 8vo, 5*s.* each.

Vol. I.—The Anabasis, and Memorabilia. Translated by the REV. J. S. WATSON, M.A. With a Geographical Commentary, by W. F. AINSWORTH, F.S.A., F.R.G.S., etc.

Vol. II.—Cyropædia and Hellenics. Translated by the REV. J. S. WATSON, M.A., and the REV. H. DALE.

Vol. III.—The Minor Works. Translated by the REV. J. S. WATSON, M.A.

— Anabasis. Translated by the REV. J. S. WATSON, M.A. With Memoir and Map. 3 vols.

— Hellenics. Books I. and II. Translated by the REV. H. DALE, M.A. With Memoir.

SABRINAE COROLLA In Hortulis Regiae Scholae Salopiensis contexuerant tres viri floribus legendis. *4th edition, revised and re-arranged.* By the late BENJAMIN HALL KENNEDY, D.D., Regius Professor of Greek at the University of Cambridge. Large post 8vo, 10*s.* 6*d.*

SERTUM CARTHUSIANUM Floribus trium Seculorum Contextum. Cura GULIELMI HAIG BROWN, Scholae Carthusianae Archididascali. Demy 8vo, 5*s.*

TRANSLATIONS into English and Latin. By C. S. CALVERLEY, M.A., late Fellow of Christ's College, Cambridge. *4th edition.* Crown 8vo, 5*s.*

TRANSLATIONS from and into the Latin, Greek and English. By R. C. JEBB, LITT.D., M.P., Regius Professor of Greek in the University of Cambridge, H. JACKSON, M.A., LITT.D., Fellows of Trinity College, Cambridge, and W. E. CURREY, M.A., formerly Fellow of Trinity College, Cambridge. Crown 8vo. *3rd edition.* 5*s.*

GRAMMAR AND COMPOSITION.

BADDELEY. Auxilia Latina. A Series of Progressive Latin Exercises. By M. J. B. BADDELEY, M.A. Fcap. 8vo. Part I., Accidence. *5th edition.* 2*s.* Part II. *5th edition.* 2*s.* Key to Part II. 2*s.* 6*d.*

BAIRD Greek Verbs. A Catalogue of Verbs, Irregular and Defective; their leading formations, tenses in use, and dialectic inflexions, with a copious Appendix, containing Paradigms for conjugation, Rules for formation of tenses, &c., &c. By J. S. BAIRD, T.C.D. *New edition, revised.* 2*s.* 6*d.*

— Homeric Dialect. Its Leading Forms and Peculiarities. By J. S. BAIRD, T.C.D. *New edition, revised.* By the REV. W. GUNION RUTHERFORD, M.A., LL.D., Head Master at Westminster School. 1*s.*

BAKER. Latin Prose for London Students. By ARTHUR BAKER, M.A., Classical Master, Independent College, Taunton. Fcap. 8vo, 2*s*

BARRY. Notes on Greek Accents. By the RIGHT REV. A. BARRY, D.D. *New edition, re-written.* 1*s*.

CHURCH. Latin Prose Lessons. By A. J. CHURCH, M.A., Professor of Latin at University College, London. *9th edition.* Fcap. 8vo, 2*s*. 6*d*.

CLAPIN. Latin Primer. By the REV. A. C. CLAPIN, M.A., Assistant Master at Sherborne School. *4th edition.* Fcap. 8vo, 1*s*

COLERIDGE. Res Romanae. Being aids to the History, Geology, Archæology, and Literature of Ancient Rome, for less advanced Scholars. By E. P. COLERIDGE, M.A. With 3 maps. *2nd edition.* Crown 8vo, 2*s*. 6*d*.

— **Res Graecae.** Being aids to the study of the History, Geography, Archæology, and Literature of Ancient Athens. By E. P. COLERIDGE, M.A. [*In the press.*

COLLINS. Latin Exercises and Grammar Papers. By T. COLLINS, M.A., Head Master of the Latin School, Newport, Salop. *8th edition.* Fcap. 8vo, 2*s*. 6*d*.

— **Unseen Papers** in Latin Prose and Verse. With Examination Questions. *7th edition.* Fcap. 8vo, 2*s*. 6*d*.

— **Unseen Papers** in Greek Prose and Verse. With Examination Questions. *5th edition.* Fcap. 8vo, 3*s*.

— **Easy Translations** from Nepos, Caesar, Cicero, Livy, &c., for Retranslation into Latin. With Notes. 2*s*.

COMPTON Rudiments of Attic Construction and Idiom. An Introduction to Greek Syntax for Beginners who have acquired some knowledge of Latin. By the REV. W. COOKWORTHY COMPTON, M.A., Head Master of Dover College. Crown 8vo, 3*s*.

FROST. Eclogae Latinae, or, First Latin Reading Book. With Notes and Vocabulary by the late REV. P. FROST, M.A. Fcap. 8vo, 1*s*. 6*d*.

— **Analecta Graeca Minora.** With Notes and Dictionary. *New edition.* Fcap. 8vo, 2*s*.

— **Materials for Latin Prose Composition.** By the late REV. P. FROST, M.A. *New edition.* Fcap. 8vo, 2*s*. Key. 4*s*. net.

— **A Latin Verse Book.** *New edition.* Fcap. 8vo, 2*s*. Key. 5*s*. net.

— **Materials for Greek Prose Composition.** *New edition.* Fcap. 8vo, 2*s*. 6*d*. Key. 5*s*. net.

— **Greek Accidence.** *New edition.* 1*s*.

— **Latin Accidence.** 1*s*.

HARKNESS. A Latin Grammar. By ALBERT HARKNESS. Post 8vo, 6*s*.

KEY. A Latin Grammar. By the late T. H. KEY, M.A., F.R.S. *6th thousand.* Post 8vo, 8*s*.

— **A Short Latin Grammar for Schools.** *16th edition.* Post 8vo, 3*s*. 6*d*

HOLDEN. Foliorum Silvula. Part I. Passages for Translation into Latin Elegiac and Heroic Verse. By H. A. HOLDEN, LL.D. *11th edition.* Post 8vo, 7*s*. 6*d*.

— **Foliorum Silvula.** Part II. Select Passages for Translation into Latin Lyric and Comic Iambic Verse. *3rd edition.* Post 8vo, 5*s*.

— **Foliorum Centuriae.** Select Passages for Translation into Latin and Greek Prose. *10th edition.* Post 8vo, 8*s*.

JEBB, JACKSON, and CURREY. Extracts for Translation into Greek, Latin, and English. By R. C. JEBB, LITT.D., M.P., Regius Pro-

JEBB, JACKSON, and CURREY—*continued.*
fessor of Greek in the University of Cambridge; H. JACKSON, LITT.D., Fellow of Trinity College, Cambridge; and W. E. CURREY, M.A., late Fellow of Trinity College, Cambridge. Crown 8vo, 2*s.* 6*d.*

Latin Syntax, Principles of. 1*s.*

Latin Versification. 1*s.*

MASON. Analytical Latin Exercises. By C. P. MASON, B.A. *4th edition.* Part I., 1*s.* 6*d.* Part II., 2*s.* 6*d.*

— **The Analysis of Sentences Applied to Latin.** Post 8vo, 1*s.* 6*d.*

NETTLESHIP. Passages for Translation into Latin Prose. Preceded by Essays on: I. Political and Social Ideas. II. Range of Metaphorical Expression. III. Historical Development of Latin Prose Style in Antiquity. IV. Cautions as to Orthography. By H. NETTLESHIP, M.A., late Corpus Professor of Latin in the University of Oxford. Crown 8vo, 3*s.* A Key, 4*s.* 6*d.* net.

Notabilia Quaedam; or the Principal Tenses of most of the Irregular Greek Verbs, and Elementary Greek, Latin, and French Constructions. *New edition.* 1*s.*

PALEY. Greek Particles and their Combinations according to Attic Usage. A Short Treatise. By F. A. PALEY, M.A., LL.D. 2*s.* 6*d.*

PENROSE. Latin Elegiac Verse, Easy Exercises in. By the REV. J. PENROSE. *New edition.* 2*s.* (Key, 3*s.* 6*d.* net.)

PRESTON. Greek Verse Composition. By G. PRESTON, M.A. *5th edition.* Crown 8vo, 4*s.* 6*d.*

PRUEN. Latin Examination Papers. Comprising Lower, Middle, and Upper School Papers, and a number of the Woolwich and Sandhurst Standards. By C. G. PRUEN, M.A., Senior Classical Master in the Modern Department, Cheltenham College. Crown 8vo, 2*s.* 6*d.*

SEAGER. Pacilora. An Elementary Latin Book on a New Principle. By the REV. J. L. SEAGER, M.A. 2*s.* 6*d.*

STEDMAN (A. M. M.) First Latin Lessons. By A. M. M. STEDMAN, M.A., Wadham College, Oxford. *3rd edition.* Crown 8vo, 2*s.*

— **Initia Latina.** Easy Lessons on Elementary Accidence. *2nd edition.* Fcap. 8vo, 1*s.*

— **First Latin Reader.** With Notes adapted to the Shorter Latin Primer and Vocabulary. *3rd edition.* Crown 8vo, 1*s.* 6*d.*

— **Easy Latin Passages** for Unseen Translation. *3rd and enlarged edition.* Fcap. 8vo, 1*s.* 6*d.*

— **Exempla Latina.** First Exercises in Latin Accidence. With Vocabulary. Crown 8vo, 1*s.*

— **The Latin Compound Sentence; Rules and Exercises.** Crown 8vo, 1*s.* 6*d.* With Vocabulary, 2*s.*

— **Easy Latin Exercises** on the Syntax of the Shorter and Revised Latin Primers. With Vocabulary. *6th edition.* Crown 8vo, 2*s.* 6*d.*

— **Latin Examination Papers** in Miscellaneous Grammar and Idioms. *5th edition.* 2*s.* 6*d.* Key (for Tutors only). *2nd edition.* 6*s.* net.

— **Notanda Quaedam.** Miscellaneous Latin Exercises on Common Rules and Idioms. *3rd edition.* Fcap. 8vo, 1*s.* 6*d.* With Vocabulary, 2*s.*

— **Latin Vocabularies** for Repetition. Arranged according to Subjects. *5th edition.* Fcap. 8vo, 1*s.* 6*d.*

— **Steps to Greek.** 12mo, 1*s.*

— **Easy Greek Passages** for Unseen Translation. Fcap. 8vo, 1*s.* 6*d.*

— **Easy Greek Exercises** on Elementary Syntax. [*In preparation.*

STEDMAN (A. M. M.) Greek Vocabularies for Repetition. *2nd edition.* Fcap. 8vo, 1s. 6d.

— **Greek Testament Selections** for the Use of Schools. *3rd edition.* With Introduction, Notes, and Vocabulary. Fcap. 8vo, 2s. 6d.

— **Greek Examination Papers** in Miscellaneous Grammar and Idioms. *3rd edition.* 2s. 6d. Key (for Tutors only), 6s. net.

THACKERAY. Anthologia Graeca. A Selection of Greek Poetry, with Notes. By F. ST. JOHN THACKERAY. *6th edition.* 16mo, 4s. 6d.

— **Anthologia Latina.** A Selection of Latin Poetry, from Naevius to Boethius, with Notes. By REV. F. ST. JOHN THACKERAY. *7th edition.* 16mo, 4s. 6d.

— **Hints and Cautions on Attic Greek Prose Composition.** Crown 8vo, 3s. 6d.

— **Exercises on the Irregular and Defective Greek Verbs.** 1s. 6d.

WELLS. Tales for Latin Prose Composition. With Notes and Vocabulary. By G. H. WELLS, M.A., Assistant Master at Merchant Taylor's School. Fcap. 8vo, 2s.

HISTORY, GEOGRAPHY, AND REFERENCE BOOKS, ETC.

TEUFFEL'S History of Roman Literature. *5th edition*, revised by DR. SCHWABE, translated by PROFESSOR G. C. W. WARR, M.A., King's College, London. Medium 8vo. 2 vols. 30s. Vol. I. (The Republican Period), 15s. Vol. II. (The Imperial Period), 15s.

KEIGHTLEY'S Mythology of Ancient Greece and Italy. *4th edition*, revised by the late LEONHARD SCHMITZ, PH.D., LL.D., Classical Examiner to the University of London. With 12 Plates. Small post 8vo, 5s.

DONALDSON'S Theatre of the Greeks. *10th edition.* Small post 8vo, 5s.

DICTIONARY OF LATIN AND GREEK QUOTATIONS, including Proverbs, Maxims, Mottoes, Law Terms and Phrases. With all the Quantities marked, and English Translations. With Index Verborum. Small post 8vo, 5s.

PAUSANIAS' Description of Greece. Newly translated, with Notes and Index, by A. R. SHILLETO, M.A. 2 vols. Small post 8vo, 5s. each.

STRABO'S Geography. Translated by W. FALCONER, M.A., and H. C. HAMILTON. 3 vols. Small post 8vo, 5s. each.

AN ATLAS OF CLASSICAL GEOGRAPHY. By W. HUGHES and G. LONG, M.A. Containing Ten selected Maps. Imp. 8vo, 3s.

AN ATLAS OF CLASSICAL GEOGRAPHY. Twenty-four Maps by W. HUGHES and GEORGE LONG, M.A. With coloured outlines. Imperial 8vo, 6s.

ATLAS OF CLASSICAL GEOGRAPHY. 22 large Coloured Maps. With a complete Index. Imp. 8vo, chiefly engraved by the Messrs. Walker. 7s. 6d.

MATHEMATICS.

ARITHMETIC AND ALGEBRA.

BARRACLOUGH (T.). The Eclipse Mental Arithmetic. By TITUS BARRACLOUGH, Board School, Halifax. Standards I., II., and III., sewed, 6*d.*; Standards II., III., and IV., sewed, 6*d.* net; Book III., Part A, sewed, 4*d.*; Book III., Part B, cloth, 1*s.* 6*d.*

BEARD (W. S.). Graduated Exercises in Addition (Simple and Compound). For Candidates for Commercial Certificates and Civil Service appointments. By W. S. BEARD, F.R.G.S., Head Master of the Modern School, Fareham. *3rd edition.* Fcap. 4to, 1*s.*

— *See* **PENDLEBURY.**

ELSEE (C.). Arithmetic. By the REV. C. ELSEE, M.A., late Fellow of St. John's College, Cambridge, Senior Mathematical Master at Rugby School. *15th edition.* Fcap 8vo, 3*s.* 6*d.* [*Camb. School and College Texts.*

— **Algebra.** By the REV. C. ELSEE, M.A. *8th edition.* Fcap 8vo, 4*s.* [*Camb. S. and C. Texts.*

FILIPOWSKI (H. E.). Anti-Logarithms, A Table of. By H. E. FILIPOWSKI. *3rd edition.* 8vo, 15*s.*

GOUDIE (W. P.). *See* **Watson.**

HATHORNTHWAITE (J. T.). Elementary Algebra for Indian Schools. By J. T. HATHORNTHWAITE, M.A., Principal and Professor of Mathematics at Elphinstone College, Bombay. Crown 8vo, 2.

MACMICHAEL (W. F.) and PROWDE SMITH (R.). Algebra. A Progressive Course of Examples. By the REV. W. F. MACMICHAEL, and R. PROWDE SMITH, M.A. *5th edition.* Fcap 8vo, 3*s.* 6*d.* With answers, 4*s.* 6*d.* [*Camb. S. and C. Texts.*

MATHEWS (G. B.). Theory of Numbers. An account of the Theories of Congruencies and of Arithmetical Forms. By G. B. MATHEWS, M.A., Professor of Mathematics in the University College of North Wales. Part I. Demy 8vo, 12*s.*

MOORE (B. T.). Elementary Treatise on Mensuration. By B. T. MOORE, M.A., Fellow of Pembroke College, Cambridge. *2nd edition, revised.* 3*s.* 6*d.*

PENDLEBURY (C.). Arithmetic. With Examination Papers and 8,000 Examples. By CHARLES PENDLEBURY, M.A., F.R.A.S., Senior Mathematical Master of St. Paul's. *10th edition.* Crown 8vo. Complete, with or without Answers, 4*s.* 6*d.* In Two Parts, with or without Answers, 2*s.* 6*d.* each.

Key to Part II. *2nd edition.* 7*s.* 6*d.* net. [*Camb. Math. Ser.*

— **Examples in Arithmetic.** Extracted from Pendlebury's Arithmetic. With or without Answers. *9th edition.* Crown 8vo, 3*s.*, or in Two Parts, 1*s.* 6*d.* and 2*s.* [*Camb. Math. Ser.*

— **Examination Papers in Arithmetic.** Consisting of 140 papers, each containing 7 questions; and a collection of 357 more difficult problems. *4th edition.* Crown 8vo, 2*s.* 6*d.* Key, for Tutors only, 5*s.* net.

PENDLEBURY (C.) and TAIT (T. S.). Arithmetic for Indian Schools. By C. PENDLEBURY, M.A. and T. S. TAIT, M.A., B.SC., Principal of Baroda College. *2nd edit.* Cr. 8vo, 3*s.* [*Camb. Math. Ser.*

PENDLEBURY (C.) and BEARD (W. S.). Commercial Arithmetic. By C. PENDLEBURY, M.A., and W. S. BEARD, F.R.G.S. Crown 8vo. 2*s.* 6*d.*

PENDLEBURY (C.) and BEARD (W.S.). Elementary Arithmetic. *3rd edition.* Crown 8vo, 1s. 6d.

— **Arithmetic for the Standards.** Standards I., II., III., sewed, 2d. each, cloth, 3d. each; IV., V., VI., sewed, 3d. each, cloth, 4d. each; VII., sewed, 6d., cloth, 8d. Answers to I. and II., 4d., III.-VII., 4d. each.

— **Graduated Arithmetic,** for Junior and Private Schools. In Seven Parts, in stiff canvas covers. Parts I., II., and III., 3d. each; Parts IV., V., and VI., 4d. each; Part VII., 6d. Answers to Parts I. and II., 4d.; Parts III.-VII., 4d. each.

— **Long Tots and Cross Tots,** Simple and Compound. Paper cover, 2d. Answers, 4d.

POPE (L. J.). Lessons in Elementary Algebra. By L. J. POPE, B.A. (Lond.), Assistant Master at the Oratory School, Birmingham. First Series, up to and including Simple Equations and Problems. Crown 8vo, 1s. 6d.

PROWDE SMITH (R.). *See* **Macmichael.**

SHAW (S. J. D.). Arithmetic Papers. Set in the Cambridge Higher Local Examination, from June, 1869, to June, 1887, inclusive, reprinted by permission of the Syndicate. By S. J. D. SHAW, Mathematical Lecturer of Newnham College. Crown 8vo, 2s. 6d.; Key, 4s. 6d. net.

TAIT (T. S.). *See* **Pendlebury.**

WATSON (J.) and GOUDIE (W. P.). Arithmetic. A Progressive Course of Examples. With Answers. By J. WATSON, M.A., Corpus Christi College, Cambridge, formerly Senior Mathematical Master of the Ordnance School, Carshalton. *7th edition, revised and enlarged.* By W. P. GOUDIE, B.A. Lond. Fcap. 8vo, 2s. 6d. [*Camb. S. and C. Texts.*

WHITWORTH (W. A.). Choice and Chance. An Elementary Treatise on Permutations, Combinations, and Probability, with 640 Exercises and Answers. By W. A. WHITWORTH, M.A., late Fellow of St. John's College, Cambridge. *4th edition, revised and enlarged.* Crown 8vo, 6s. [*Camb. Math. Ser.*

— **D C C Exercises,** including Hints for the Solution of all the Questions in "Choice and Chance." Crown 8vo, 6s. [*Camb. Math. Ser.*

WRIGLEY (A.). Arithmetic. By A. WRIGLEY, M.A., St. John's College. Fcap. 8vo, 3s. 6d. [*Camb. S. and C. Texts.*

BOOK-KEEPING.

CRELLIN (P.). A New Manual of Book keeping, combining the Theory and Practice, with Specimens of a set of Books. By PHILIP CRELLIN, Chartered Accountant. Crown 8vo, 3s. 6d.

— **Book-keeping for Teachers and Pupils.** Cr. 8vo, 1s. 6d. Key, 2s. net.

FOSTER (B. W.). Double Entry Elucidated. By B. W. FOSTER. *14th edition.* Fcap. 4to, 3s. 6d.

MEDHURST (J. T.). Book keeping by Double Entry, Theoretical and Practical, including a Society of Arts Examination Paper fully worked out. By J. T. MEDHURST, A.K.C., F.S.S., Fellow of the Society of Accountants and Auditors (incorporated), and Lecturer at the City of London College. Crown 8vo, 2s.

— **Examination Papers in Book-keeping.** Compiled by JOHN T. MEDHURST, A.K.C., F.S.S. *4th edition.* Crown 8vo, 3s. Key, 2s. 6d. net.

THOMSON (A. W.). A Text-Book of the Principles and Practice of Book-keeping. By PROFESSOR A. W. THOMSON, B.Sc., Royal Agricultural College, Cirencester. *2nd edition, revised.* Crown 8vo, 5s.

GEOMETRY AND EUCLID.

BESANT (W. H.). Conic Sections treated Geometrically. By W. H. BESANT, SC.D., F.R.S., Fellow of St. John's College, Cambridge. *9th edition.* Crown 8vo, 4s. 6d. Key, 5s. net. [*Camb. Math. Ser.*

BRASSE (J.). The Enunciations and Figures of Euclid, prepared for Students in Geometry. By the REV. J. BRASSE, D.D. *New edition.* Fcap. 8vo, 1s. Without the Figures, 6d.

DEIGHTON (H.). Euclid. Books I.-VI., and part of Book XI., newly translated from the Greek Text, with Supplementary Propositions, Chapters on Modern Geometry, and numerous Exercises. By HORACE DEIGHTON, M.A., Head Master of Harrison College, Barbados. *5th edition.* 4s. 6d., or Books I.-IV., 3s. Books V.-XI., 2s. 6d. Key, 5s. net. [*Camb. Math. Ser.*

Also issued in parts:—Book I., 1s.; Books I. and II., 1s. 6d.; Books I.-III., 2s. 6d.; Books III. and IV., 1s. 6d.

DEIGHTON (H.) and EMTAGE (O.). An Introduction to Euclid, including Euclid I. 1-26, with explanations and numerous easy exercises. By HORACE DEIGHTON, M.A., and O. EMTAGE, B.A., Assistant Master of Harrison College. Crown 8vo, 1s. 6d. [*Camb. Math. Ser.*

DIXON (E. T.). The Foundations of Geometry. By EDWARD T. DIXON, late Royal Artillery. Demy 8vo, 6s.

MASON (C. P.). Euclid. The First Two Books Explained to Beginners. By C. P. MASON, B.A. *2nd edition.* Fcap. 8vo, 2s. 6d.

McDOWELL (J.) Exercises on Euclid and in Modern Geometry, containing Applications of the Principles and Processes of Modern Pure Geometry. By the late J. MCDOWELL, M.A., F.R.A.S., Pembroke College, Camb., and Trin. Coll., Dublin. *4th edition.* 6s. [*Camb. Math. Ser.*

TAYLOR (C.). An Introduction to the Ancient and Modern Geometry of Conics, with Historical Notes and Prolegomena. 15s.

— **The Elementary Geometry of Conics.** By C. TAYLOR, D.D., Master of St. John's College. *7th edition, revised.* With a Chapter on the Line Infinity, and a new treatment of the Hyperbola. Crown 8vo, 4s. 6d. [*Camb. Math. Ser.*

WEBB (R.). The Definitions of Euclid. With Explanations and Exercises, and an Appendix of Exercises on the First Book, by R. WEBB, M.A. Crown 8vo, 1s. 6d.

WILLIS (H. G.). Geometrical Conic Sections. An Elementary Treatise. By H. G. WILLIS, M.A., Clare College, Cambridge, Assistant Master of Manchester Grammar School. Crown 8vo, 5s. [*Camb. Math. Ser.*

ANALYTICAL GEOMETRY, ETC.

ALDIS (W. S.). Solid Geometry, An Elementary Treatise on. By W. S. ALDIS, M.A., late Professor of Mathematics in the University College, Auckland, N. Z. *4th edition, revised.* Crown 8vo, 6s. [*Camb. Math. Ser.*

BESANT (W. H.). Notes on Roulettes and Glissettes. By W. H. BESANT, SC.D., F.R.S. *2nd edition, enlarged.* Crown 8vo. 5s [*Camb. Math. Ser.*

CAYLEY (A.). Elliptic Functions, An Elementary Treatise on. By ARTHUR CAYLEY, Sadlerian Professor of Pure Mathematics in the University of Cambridge. *2nd edition.* Demy 8vo. 15s.

TURNBULL (W. P.). Analytical Plane Geometry, An Introduction to By W. P. TURNBULL, M.A., sometime Fellow of Trinity College. 8vo, 12*s*

VYVYAN (T. G.). Analytical Geometry for Schools. By REV. T. VYVYAN, M.A., Fellow of Gonville and Caius College, and Mathematical Master of Charterhouse. *6th edition.* 8vo, 4*s.* 6*d.* [*Camb. S. and C. Text.*

— **Analytical Geometry for Beginners.** Part I. The Straight Line and Circle. *2nd edition.* Crown 8vo, 2*s.* 6*d.* [*Camb. Math. Ser.*

WHITWORTH (W. A.). Trilinear Co-ordinates, and other methods of Modern Analytical Geometry of Two Dimensions. By W. A. WHITWORTH, M.A., late Fellow of St. John's College, Cambridge. 8vo, 16*s*

TRIGONOMETRY.

DYER (J. M.) and WHITCOMBE (R. H.). Elementary Trigonometry. By J. M. DYER, M.A. (Senior Mathematical Scholar at Oxford), and REV. R. H. WHITCOMBE, Assistant Masters at Eton College. *2nd edition.* Crown 8vo, 4*s.* 6*d.* [*Camb. Math. Ser.*

PENDLEBURY (C.). Elementary Trigonometry. By CHARLES PENDLEBURY, M.A., F.R.A.S., Senior Mathematical Master at St. Paul's School. *2nd edition.* Crown 8vo, 4*s.* 6*d.* [*Camb. Math. Ser.*

VYVYAN (T. G.). Introduction to Plane Trigonometry. By the REV. T. G. VYVYAN, M.A., formerly Fellow of Gonville and Caius College, Senior Mathematical Master at Charterhouse. *3rd edition, revised and augmented.* Crown 8vo, 3*s.* 6*d.* [*Camb. Math. Ser.*

WARD (G. H.). Examination Papers in Trigonometry. By G. H. WARD, M.A., Assistant Master at St. Paul's School. *2nd edition.* Crown 8vo, 2*s.* 6*d.* Key, 5*s.* net.

MECHANICS AND NATURAL PHILOSOPHY.

ALDIS (W. S.). Geometrical Optics, An Elementary Treatise on. By W. S. ALDIS, M.A. *5th edition.* Crown 8vo, 4*s.* [*Camb. Math. Ser.*

— **An Introductory Treatise on Rigid Dynamics.** Crown 8vo, 4*s.* [*Camb. Math. Ser.*

— **Fresnel's Theory** of Double Refraction, A Chapter on. *2nd edition, revised.* 8vo, 2*s.*

BASSET (A. B.). A Treatise on Hydrodynamics, with numerous Examples. By A. B. BASSET, M.A., F.R.S., Trinity College, Cambridge. Demy 8vo. Vol. I., price 10*s.* 6*d.*; Vol. II., 12*s.* 6*d.*

— **An Elementary Treatise on Hydrodynamics and Sound.** Demy 8vo, 7*s.* 6*d.*

— **A Treatise on Physical Optics.** Demy 8vo, 16*s*

BESANT (W. H.). Elementary Hydrostatics. By W. H. BESANT, Sc.D., F.R.S. *16th edition.* Crown 8vo, 4*s.* 6*d.* Solutions, 5*s.* net [*Camb. Math. Ser.*

— **Hydromechanics,** A Treatise on. Part I. Hydrostatics. *5th edition, revised and enlarged.* Crown 8vo, 5*s.* [*Camb. Math. Ser.*

— **A Treatise on Dynamics.** *2nd edition.* Crown 8vo, 10*s.* 6*d.* [*Camb. Math. Ser.*

CHALLIS (PROF.). Pure and Applied Calculation. By the late REV. J. CHALLIS, M.A., F.R.S., &c. Demy 8vo, 15*s*

— **Physics,** The Mathematical Principle of. Demy 8vo, 5*s.*

— **Lectures on Practical Astronomy.** Demy 8vo, 10*s.*

EVANS (J. H.) and MAIN (P. T.) Newton's Principia, The First Three Sections of, with an Appendix; and the Ninth and Eleventh Sections. By J. H. EVANS, M.A., St. John's College. *5th edition*, edited by P. T. MAIN, M.A., Lecturer and Fellow of St. John's College. Fcap. 8vo, 4*s*. [*Camb. S. and C. Texts.*

GALLATLY (W.). Elementary Physics, Examples and Examination Papers in. Statics, Dynamics, Hydrostatics, Heat, Light, Chemistry, Electricity, London Matriculation, Cambridge B.A., Edinburgh, Glasgow, South Kensington, Cambridge Junior and Senior Papers, and Answers. By W. GALLATLY, M.A., Pembroke College, Cambridge, Assistant Examiner, London University. Crown 8vo, 4*s*. [*Camb. Math. Ser.*

GARNETT (W.). Elementary Dynamics for the use of Colleges and Schools. By WILLIAM GARNETT, M.A., D.C.L., Fellow of St. John's College, late Principal of the Durham College of Science, Newcastle-upon-Tyne. *5th edition, revised.* Crown 8vo, 6*s*. [*Camb. Math. Ser.*

— **Heat,** An Elementary Treatise on. *6th edition, revised.* Crown 8vo, 4*s*. 6*d*. [*Camb. Math. Ser.*

GOODWIN (H.). Statics. By H. GOODWIN, D.D., late Bishop of Carlisle. *2nd edition.* Fcap. 8vo, 3*s*. [*Camb. S. and C. Texts.*

HOROBIN (J. C.). Elementary Mechanics. Stage I. II. and III., 1*s*. 6*d*. each. By J. C. HOROBIN, M.A., Principal of Homerton New College, Cambridge.

— **Theoretical Mechanics.** Division I. Crown 8vo, 2*s*. 6*d*.

*** This book covers the ground of the Elementary Stage of Division I. of Subject VI. of the "Science Directory," and is intended for the examination of the Science and Art Department.

JESSOP (C. M.). The Elements of Applied Mathematics. Including Kinetics, Statics and Hydrostatics. By C. M. JESSOP, M.A., late Fellow of Clare College, Cambridge, Lecturer in Mathematics in the Durham College of Science, Newcastle-on-Tyne. *2nd edition.* Crown 8vo, 4*s*. 6*d*. [*Camb. Math. Ser.*

MAIN (P. T.). Plane Astronomy, An Introduction to. By P. T. MAIN, M.A., Lecturer and Fellow of St. John's College. *6th edition, revised.* Fcap. 8vo, 4*s*. [*Camb. S. and C. Texts.*

PARKINSON (R. M.). Structural Mechanics. By R. M. PARKINSON, ASSOC. M.I.C.E. Crown 8vo, 4*s*. 6*d*.

PENDLEBURY (C.). Lenses and Systems of Lenses, Treated after the Manner of Gauss. By CHARLES PENDLEBURY, M.A., F.R.A.S., Senior Mathematical Master of St. Paul's School, late Scholar of St. John's College, Cambridge. Demy 8vo, 5*s*.

STEELE (R. E.). Natural Science Examination Papers. By R. E. STEELE, M.A., F.C.S., Chief Natural Science Master, Bradford Grammar School. Crown 8vo. Part I., Inorganic Chemistry, 2*s*. 6*d*. Part II., Physics (Sound, Light, Heat, Magnetism, Electricity), 2*s*. 6*d*. [*School Exam. Series.*

WALTON (W.). Theoretical Mechanics, Problems in. By W. WALTON, M.A., Fellow and Assistant Tutor of Trinity Hall, Mathematical Lecturer at Magdalene College. *3rd edition, revised.* Demy 8vo, 10*s*.

WALTON (W.). Elementary Mechanics, Problems in. *2nd edition.* Crown 8vo, 6*s*. [*Camb. Math. Ser.*

DAVIS (J. F.). Army Mathematical Papers. Being Ten Years' Woolwich and Sandhurst Preliminary Papers. Edited, with Answers, by J. F. DAVIS, D.LIT., M.A. Lond. Crown 8vo, 2*s.* 6*d.*

DYER (J. M.) and PROWDE SMITH (R.). Mathematical Examples. A Collection of Examples in Arithmetic, Algebra, Trigonometry, Mensuration, Theory of Equations, Analytical Geometry, Statics, Dynamics, with Answers, &c. For Army and Indian Civil Service Candidates. By J. M. DYER, M.A., Assistant Master, Eton College (Senior Mathematical Scholar at Oxford), and R. PROWDE SMITH, M.A. Crown 8vo, 6*s.* [*Camb. Math. Ser.*

GOODWIN (H.). Problems and Examples, adapted to "Goodwin's Elementary Course of Mathematics." By T. G. VYVYAN, M.A. *3rd edition.* 8vo, 5*s.*; Solutions, *3rd edition,* 8vo, 9*s.*

SMALLEY (G. R.). A Compendium of Facts and Formulae in Pure Mathematics and Natural Philosophy By G. R. SMALLEY, F.R.A.S. *New edition, revised and enlarged.* By J. MCDOWELL, M.A., F.R.A.S. Fcap. 8vo, 2*s.*

WRIGLEY (A.). Collection of Examples and Problems in Arithmetic, Algebra, Geometry, Logarithms, Trigonometry, Conic Sections, Mechanics, &c., with Answers and Occasional Hints. By the REV. A. WRIGLEY. *10th edition, 20th thousand.* Demy 8vo, 3*s.* 6*d.*

A Key. By J. C. PLATTS, M.A., and the REV. A. WRIGLEY. *2nd edition.* Demy 8vo, 5*s.* net.

MODERN LANGUAGES.

ENGLISH.

ADAMS (E.). The Elements of the English Language. By ERNEST ADAMS, PH.D. *26th edition.* Revised by J. F. DAVIS, D.LIT., M.A., (LOND.). Post 8vo, 4*s.* 6*d.*

— The Rudiments of English Grammar and Analysis. By ERNEST ADAMS, PH.D. *19th thousand.* Fcap. 8vo, 1*s.*

ALFORD (DEAN). The Queen's English: A Manual of Idiom and Usage. By the late HENRY ALFORD, D.D., Dean of Canterbury. *6th edition.* Small post 8vo. Sewed, 1*s.*; cloth, 1*s.* 6*d.*

ASCHAM'S Scholemaster. Edited by PROFESSOR J. E. B. MAYOR. Small post 8vo, sewed, 1*s.*

BELL'S ENGLISH CLASSICS. A New Series, Edited for use in Schools, with Introduction and Notes. Crown 8vo.

BROWNING, Selections from. Edited by F. RYLAND, M.A. [*In the press.*

BROWNING'S Strafford Edited by E. H. HICKEY. With Introduction by S. R. GARDINER, LL.D. 2*s.* 6*d.*

BURKE'S Letters on a Regicide Peace. I. and II. Edited by H. G. KEENE, M.A., C.I.E. 3*s.*, sewed, 2*s.*

BYRON'S Childe Harold Edited by H. G. KEENE, M.A., C.I.E. Author of "A Manual of French Literature," etc. 3*s.* 6*d.* Also Cantos I. and II. sewed, 1*s.* 9*d.* Cantos III. and IV. sewed, 1*s.* 9*d.*

— Siege of Corinth. Edited by F. HORDERN, late Director of Public Instruction in Burma. 1*s.* 6*d.* sewed, 1*s.*

CARLYLE'S "Hero as Man of Letters." Edited, with Introduction, by MARK HUNTER, M.A., Principal of Coimbatore College. 2*s.*; sewed, 1*s.* 6*d.*

CARLYLE'S "Hero as Divinity." By the same editor. 2*s.*, sewed, 1*s.* 6*d.*

CHAUCER'S MINOR POEMS, Selections from. Edited by J. B. BILDERBECK, B.A., Professor of English Literature, Presidency College, Madras. *2nd edition.* 2*s.* 6*d.*; sewed, 1*s.* 9*d.*

BELL'S ENGLISH CLASSICS—*continued.*

DE QUINCEY'S Revolt of the Tartars and The English Mail-Coach. Edited by CECIL M. BARROW, M.A., Principal of Victoria College, Palghat and MARK HUNTER, B.A., Principal of Coimbatore College. 1*s.* sewed, 2*s.*

*** Revolt of the Tartars, separately, sewed, 1*s.* 6*d.*

DE QUINCEY'S Opium Eater. Edited by MARK HUNTER, B.A. 2*s.* 6*d.*; sewed, 2*s.* 6*d.*

GOLDSMITH'S Good-Natured Man and She Stoops to Conquer. Edited by K. DEIGHTON. Each, 2*s.* cloth, 1*s.* 6*d.* sewed. The two plays together sewed, 2*s.* 6*d.*

IRVING'S Sketch Book. Edited by R. G. OXENHAM, M.A. Sewed, 1*s.* 6*d.*

JOHNSON'S Life of Addison. Edited by F. RYLAND, Author of "The Students' Handbook of Psychology," etc. 2*s.* 6*d.*

— **Life of Swift.** Edited by F. RYLAND, M.A. 2*s.*

— **Life of Pope.** Edited by F. RYLAND, M.A. 2*s.* 6*d.*

*** The Lives of Swift and Pope, together, sewed, 2*s.* 6*d.*

— **Life of Milton.** Edited by F. RYLAND, M.A. 2*s.* 6*d.*

— **Life of Dryden.** Edited by F. RYLAND, M.A. 2*s.* 6*d.*

*** The Lives of Milton and Dryden together, sewed, 4*s.* 6*d.*

— **Lives of Prior and Congreve.** Edited by F. RYLAND, M.A. 2*s.*

LAMB'S Essays. Selected and Edited by K. DEIGHTON. 1*s.*, sewed, 2*s.*

LONGFELLOW, Selections from, including Evangeline. Edited by M. T. KUNHAN, M.A., Principal and Professor of English Language and Literature, Pachaiyappa's College, Madras. 2*s.* 6*d.*, sewed, 2*s.* 6*d.*

*** Evangeline, separately, sewed, 1*s.* 3*d.*

MACAULAY'S Lays of Ancient Rome. Edited by F. TAGART, B.A. 2*s.* 6*d.*, sewed, 2*s.* 3*d.*

— **Essay on Clive.** Edited by CECIL BARROW, M.A. 2*s.*, sewed, 1*s.* 6*d.*

MASSINGER'S A New Way to Pay Old Debts. Edited by K. DEIGHTON. 2*s.* sewed, 2*s.*

MILTON'S Paradise Lost. Books I. and II. Edited by R. G. OXENHAM, M.A., Principal of Elphinstone College, Bombay. 2*s.* sewed, 1*s.* 6*d.*, or separately, sewed, 10*d.* each.

— **Paradise Regained.** Edited by K. DEIGHTON. 1*s.* 6*d.* sewed, 1*s.* 3*d.*

POPE. Selections from. Containing Essay on Criticism, Rape of the Lock, Temple of Fame, Windsor Forest. Edited by K. DEIGHTON. 2*s.* 6*d.*, sewed, 2*s.* 3*d.*

SCOTT'S Lady of the Lake. Edited by the REV. A. E. WOODWARD, M.A. Cloth, 3*s.* 6*d.* The Six Cantos separately, sewed, 8*d.* each.

SHAKESPEARE'S Julius Caesar. Edited by T. DUFF BARNETT, B.A. (Lond.). 2*s.*

— **Merchant of Venice.** Edited by T. DUFF BARNETT, B.A. (Lond.). 2*s.*

— **Tempest.** Edited by T. DUFF BARNETT, B.A. (Lond.). 2*s.*

WORDSWORTH'S Excursion. Book I. Edited, with Introduction and Notes, by M. T. KUNHAN, M.A. Sewed, 1*s.* 3*d.*

Others to follow.

BELL'S READING BOOKS. Post 8vo, cloth, illustrated.

Infants.

Infant's Primer. 3*d.*
Tot and the Cat. 6*d.*
The Old Boathouse. 6*d.*
The Cat and the Hen. 6*d.*

Standard I.

School Primer. 6*d.*
The Two Parrots. 6*d.*
The Three Monkeys. 6*d.*
The New-born Lamb. 6*d.*
The Blind Boy. 6*d.*

Standard II.

The Lost Pigs. 6*d.*
Story of a Cat. 6*d.*
Queen Bee and Busy Bee. 6*d.*
Gulls' Crag. 6*d.*

Standard III.

Great Deeds in English History. 1*s.*
Adventures of a Donkey. 1*s.*
Grimm's Tales. 1*s.*
Great Englishmen. 1*s.*
Andersen's Tales. 1*s.*
Life of Columbus. 1*s.*

Standard IV.

Uncle Tom's Cabin. 1*s.*
Great Englishwomen. 1*s.*
Great Scotsmen. 1*s.*
Edgeworth's Tales. 1*s.*
Gatty's Parables from Nature. 1*s.*
Scott's Talisman. 1*s.*

BELL'S READING BOOKS—*continued*

Standard V	Standards VI. and VII.
Dickens' Oliver Twist. 1*s.*	**Lamb's Tales from Shakespeare** 1*s.*
Dickens' Little Nell. 1*s.*	**Robinson Crusoe.** 1*s.*
Masterman Ready. 1*s.*	**Tales of the Coast.** 1*s.*
Marryat's Poor Jack. 1*s.*	**Settlers in Canada.** 1*s.*
Arabian Nights. 1*s.*	**Southey's Life of Nelson.** 1*s.*
Gulliver's Travels. 1*s.*	**Sir Roger de Coverley.** 1*s.*
Lyrical Poetry for Boys & Girls. 1*s.*	
Vicar of Wakefield. 1*s.*	

BELL'S GEOGRAPHICAL READERS. By M. J. BARRINGTON-WARD, M.A. (Worcester College, Oxford).

The Child's Geography. Illustrated. Stiff paper cover, 6*d.*	**The Round World** (Standard II.) Illustrated. Cloth, 10*d.*
The Map and the Compass (Standard I.) Illustrated. Cloth, 8*d.*	**About England** (Standard III.) With Illustrations and Coloured Map. Cloth, 1*s.* 4*d.*

BELL'S ANIMAL LIFE READERS. A Series of Reading Books for the Standards, designed to inculcate the humane treatment of animals. Edited by EDITH CARRINGTON and ERNEST BELL. Illustrated by HARRISON WEIR and others. *Full Prospectus on application.*

BROWNING (R.). Handbook to Robert Browning. Works by MRS. SUTHERLAND ORR. 6*th edition.* Revised, with a bibliography. Fcap. 8vo. 6*s.*

EDWARDS (F.). Examples for Analysis in Verse and Prose. Selected and arranged by F. EDWARDS. *New edition.* Fcap. 8vo, cloth, 1*s.*

GOLDSMITH. The Deserted Village. Edited, with Notes and Life, by C. P. MASON, F.A., F.C.P. *4th edition.* Crown 8vo, 1*s.*

HANDBOOKS OF ENGLISH LITERATURE. Edited by J. W. HALES, M.A., formerly Clark Lecturer in English Literature at Trinity College, Cambridge, Professor of English Literature at King's College, London. Crown 8vo, 3*s.* 6*d.* each.

- **The Age of Milton** (1632–1660). By the REV. J. H. B. MASTERMAN, M.A., with Introduction, etc., by J. BASS MULLINGER, M.A.
- **The Age of Dryden** (1660–1700). By R. GARNETT, LL.D., C.B. *2nd edition.*
- **The Age of Pope.** (1700–1744). By JOHN DENNIS. *2nd edition.*
- **The Age of Wordsworth.** (1798–1832). By PROF. C. H. HERFORD, LITT.D. *2nd edition.*
- **The Age of Tennyson.** (1830–1870). By PROF. HUGH WALKER. *2nd edition.*

In preparation.

- **The Age of Alfred.** By H. FRANK HEATH, PH.D.
- **The Age of Chaucer.** By PROFESSOR HALES.
- **The Age of Shakespeare.** By PROFESSOR HALES.
- **The Age of Johnson.** By THOMAS SECCOMBE.

HAZLITT (W.). Lectures on the Literature of the Age of Elizabeth. Small post 8vo, sewed, 1*s.*

— **Lectures on the English Poets.** Small post 8vo, sewed, 1*s.*

— **Lectures on the English Comic Writers.** Small post 8vo, sewed, 1*s.*

LAMB (C.). Specimens of English Dramatic Poets of the Time of Elizabeth. With Notes. Small post 8vo, 3*s.* 6*d.*

MASON (C. P.). Grammars by C. P. MASON, B.A., F.C.P., Fellow of University College, London.

— **First Notions** of Grammar for Young Learners. Fcap. 8vo. 105*th thousand*. Cloth, 1*s.*

— **First Steps** in English Grammar, for Junior Classes. Demy 18mo. 59*th thousand*. 1*s*

— **Outlines** of English Grammar, for the Use of Junior Classes. 19*th edition*. 107*th Thousand*. Crown 8vo, 2*s.*

— **English Grammar**; including the principles of Grammatical Analysis. 38*th edition, revised*. 163*rd thousand*. Crown 8vo, green cloth, 3*s. 6d*

— **A Shorter English Grammar**, with copious and carefully graduated Exercises, based upon the author's English Grammar. 111*th edition*. 52*nd thousand*. Crown 8vo, brown cloth, 3*s. 6d*

— **Practice and Help in the Analysis of Sentences.** Price 2*s.* Cloth.

— **English Grammar Practice**, consisting of the Exercises of the Shorter English Grammar published in a separate form. 3*rd edition*. Crown 8vo, 1*s.*

— **Remarks on the Subjunctive and the so-called Potential Mood.** 6*d*, sewed.

— **Blank Sheets** Ruled and headed for Analysis. 1*s.* per dozen.

MILTON. Paradise Lost. Books I., II., and III. Edited, with Notes on the Analysis and Parsing, and Explanatory Remarks, by C. P. MASON, B.A., F.C.P. Crown 8vo, 1*s.* each.

— **Paradise Lost.** Books V.-VIII. With Notes for the Use of Schools. By C. M. TOMBY. 2*s. 6d*

PRICE (A. C.). Elements of Comparative Grammar and Philology. For Use in Schools. By A. C. PRICE, M.A., Assistant Master at Leeds Grammar School. Crown 8vo, 2*s. 6d.*

SHAKESPEARE. Notes on Shakespeare's Plays. With Introduction, Summary, Notes (Etymological and Explanatory), Prosody, Grammatical Peculiarities, etc. By F. DUFF BARNETT, B.A. Lond., late Second Master in the Brighton Grammar School. Specially adapted for the Local and Preliminary Examinations. Crown 8vo, 1*s.* each.

Midsummer Night's Dream.—Julius Cæsar.—The Tempest.—Macbeth.—Henry V.—Hamlet.—Merchant of Venice.—King Richard II.—King John.—King Richard III.—King Lear.—Coriolanus.—Twelfth Night.—As You Like it.—Much Ado About Nothing.

"The Notes are comprehensive and concise."—*Educational Times.*

"Comprehensive, practical, and reliable."—*Schoolmaster.*

— **Hints for Shakespeare Study.** Exemplified in an Analytical Study of Julius Cæsar. By MARY GRAFTON MOBERLY. 2*nd edition*. Crown 8vo, sewed, 1*s.*

— **Coleridge's Lectures and Notes on Shakespeare and other English Poets.** Edited by T. ASHE, B.A. Small post 8vo, 3*s. 6d.*

— **Shakespeare's Dramatic Art.** The History and Character of Shakespeare's Plays. By DR. HERMANN ULRICI. Translated by L. DORA SCHMITZ. 2 vols. small post 8vo, 3*s. 6d* each.

— **William Shakespeare.** A Literary Biography. By KARL ELZE, PH.D., LL.D. Translated by L. DORA SCHMITZ. Small post 8vo, 5*s.*

— **Hazlitt's Lectures on the Characters of Shakespeare's Plays.** Small post 8vo, 1*s.*

— *See* **BELL'S ENGLISH CLASSICS.**

SKEAT (W. W.). Questions for Examinations in English Literature. With a Preface containing brief Hints on the Study of English. Arranged by the REV. W. W. SKEAT, LITT.D., Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge. *3rd edition.* Crown 8vo, 2*s.* 6*d.*

SMITH (C. J.). Synonyms and Antonyms of the English Language. Collected and Contrasted by the VEN. C. J. SMITH, M.A. *2nd edition, revised.* Small post 8vo, 5*s.*

— **Synonyms Discriminated.** A Dictionary of Synonymous Words in the English Language. Illustrated with Quotations from Standard Writers. By the late VEN. C. J. SMITH, M.A. With the Author's latest Corrections and Additions, edited by the REV. H. PERCY SMITH, M.A., of Balliol College, Oxford, Vicar of Great Barton, Suffolk. *4th edition.* Demy 8vo, 14*s.*

TEN BRINK'S Early English Literature. Vol. I. (to Wiclif). Translated into English by HORACE M. KENNEDY, Professor of German Literature in the Brooklyn Collegiate Institute. Small post 8vo, 3*s.* 6*d.*

Vol. II. (Wiclif, Chaucer, Earliest Drama, Renaissance). Translated by W. CLARKE ROBINSON, PH.D. Small post 8vo, 3*s.* 6*d.*

Vol. III. (to the Death of Surrey). Edited by PROFESSOR ALOIS BRANDL. Translated by L. DORA SCHMITZ. Small post 8vo, 3*s.* 6*d.*

— **Lectures on Shakespeare.** Translated by JULIA FRANKLIN. Small post 8vo, 3*s.* 6*d.*

TENNYSON (LORD). A Handbook to the Works of Alfred Lord Tennyson. By MORTON LUCE. *2nd edition.* Fcap 8vo. 6*s.*

THOMSON: Spring. Edited by C. P. MASON, B.A., F.C.P. With Life. *2nd edition.* Crown 8vo, 1*s.*

— **Winter.** Edited by C. P. MASON, B.A., F.C.P. With Life. Crown 8vo, 1*s.*

WEBSTER'S INTERNATIONAL DICTIONARY of the English Language. Including Scientific, Technical, and Biblical Words and Terms, with their Significations, Pronunciations, Alternative Spellings, Derivations, Synonyms, and numerous illustrative Quotations, with various valuable Literary Appendices, with 83 extra pages of Illustrations grouped and classified, rendering the work A COMPLETE LITERARY AND SCIENTIFIC REFERENCE-BOOK. *New edition* (1890). Thoroughly revised and enlarged under the supervision of NOAH PORTER, D.D., LL.D. 1 vol. (2,118 pages, 3,500 woodcuts), 4to, cloth, 31*s.* 6*d.*; half calf, £2 2*s.*; half russia, £2 5*s.*; calf, £2 8*s.*; or in 2 vols. cloth, £1 14*s.*

Prospectuses, with specimen pages, sent post free on application.

WEBSTER'S BRIEF INTERNATIONAL DICTIONARY. A Pronouncing Dictionary of the English Language, abridged from Webster's International Dictionary. With a Treatise on Pronunciation, List of Prefixes and Suffixes, Rules for Spelling, a Pronouncing Vocabulary of Proper Names in History, Geography, and Mythology, and Tables of English and Indian Money, Weights, and Measures. With 564 pages and 1,800 Illustrations. Demy 8vo, 3*s.*

WRIGHT (T.). Dictionary of Obsolete and Provincial English. Containing Words from the English Writers previous to the 19th century, which are no longer in use, or are not used in the same sense, and Words which are now used only in the Provincial Dialects. Compiled by THOMAS WRIGHT, M.A., F.S.A., etc. 2 vols. 5*s.* each.

FRENCH CLASS BOOKS.

BOWER (A. M.). The Public Examination French Reader. With a Vocabulary to every extract, suitable for all Students who are preparing for a French Examination. By A. M. BOWER, F.R.G.S., late Master in University College School, etc. Cloth, 3*s. 6d.*

BARBIER (PAUL). A Graduated French Examination Course. By PAUL BARBIER, Lecturer in the South Wales University College, etc. Crown 8vo, 3*s.*

BARRERE (A.) Junior Graduated French Course. Affording Materials for Translation, Grammar, and Conversation. By A. BARRÈRE, Professor R.M.A., Woolwich. 1*s. 6d.*

— **Elements of French Grammar and First Steps in Idioms.** With numerous Exercises and a Vocabulary. Being an Introduction to the Précis of Comparative French Grammar. Crown 8vo, 2*s.*

— **Précis of Comparative French Grammar and Idioms and Guide to Examinations.** *4th edition.* 3*s. 6d.*

— **Récits Militaires.** From Valmy (1792) to the Siege of Paris (1870). With English Notes and Biographical Notices. *2nd edition.* Crown 8vo, 3*s.*

CLAPIN (A. C.) French Grammar for Public Schools. By the REV. A. C. CLAPIN, M.A., St John's College, Cambridge, and Bachelier ès lettres of the University of France. Fcap. 8vo. *14th edition.* 2*s. 6d.*
Key to the Exercises. 3*s. 6d.* net.

— **French Primer.** Elementary French Grammar and Exercises for Junior Forms in Public and Preparatory Schools. Fcap. 8vo. *11th edition.* 1*s.*

— **Primer of French Philology.** With Exercises for Public Schools. *9th edition.* Fcap. 8vo, 1*s.*

— **English Passages for Translation into French.** Crown 8vo, 2*s. 6d.*
Key (for Tutors only). 4*s.* net.

DAVIS (J. F.) Army Examination Papers in French. Questions set at the Preliminary Examinations for Sandhurst and Woolwich, from Nov., 1876, to June, 1890, with Vocabulary. By J. F. DAVIS, D.LIT., M.A., Lond. Crown 8vo, 2*s. 6d.*

DAVIS (J. F.) and THOMAS (F.). An Elementary French Reader. Compiled, with a Vocabulary, by J. F. DAVIS, M.A., D.LIT., and FERDINAND THOMAS, Assistant Examiners in the University of London. Crown 8vo, 2*s.*

DELILLE'S GRADUATED FRENCH COURSE.

The Beginner's own French Book. 2*s.* Key, 2*s.*

Easy French Poetry for Beginners. 2*s.*

French Grammar. 3*s.* Key, 3*s.*

Repertoire des Prosateurs. 3*s. 6d.*

Modèles de Poesie. 3*s. 6d.*

Manuel Etymologique. 2*s. 6d.*

Synoptical Table of French Verbs. *6d.*

ESCLANGON (A.). The French Verb Newly Treated: an Easy, Uniform, and Synthetic Method of its Conjugation. By A. ESCLANGON, Examiner in the University of London. Small 4to, 5*s.*

GASC (F. E. A.) First French Book; being a New, Practical, and Easy Method of Learning the Elements of the French Language. *Revised and thoroughly corrected.* 110*th thousand.* Crown 8vo, 1*s.*

— **Second French Book;** being a Grammar and Exercise Book, on a new and practical plan, and intended as a sequel to the "First French Book." 55*th thousand.* Fcap. 8vo, 1*s. 6d.*

GASC (F. E. A.). Key to First and Second French Books. *7th edition*, Fcap. 8vo, 3*s.* 6*d.* net.

French Fables, for Beginners, in Prose, with an Index of all the Words at the end of the work. *17th thousand* 12mo, 1*s.* 6*d.*

Select Fables of La Fontaine. *19th thousand* Fcap 8vo, 1*s.* 6*d.*

— **Histoires Amusantes et Instructives**; or, Selections of Complete Stories from the best French modern authors, who have written for the young. With English notes. *17th thousand.* Fcap. 8vo, 2*s.*

— **Practical Guide to Modern French Conversation**, containing — I. The most current and useful Phrases in Everyday Talk. II. Everybody's necessary Questions and Answers in Travel Talk. *19th edition* Fcap. 8vo, 1*s.* 6*d.*

— **French Poetry for the Young.** With Notes, and preceded by a few plain Rules of French Prosody. *5th edition, revised* Fcap. 8vo, 1*s.* 6*d.*

— **French Prose Composition.** Materials for. With copious footnotes, and hints for idiomatic renderings. *23rd thousand.* Fcap. 8vo, 3*s.*

Key *2nd edition.* 6*s.* net.

— **Prosateurs Contemporains**; or, Selections in Prose chiefly from contemporary French literature. With notes. *11th edition* 12mo, 3*s.* 6*d.*

— **Le Petit Compagnon**; a French Talk-Book for Little Children. *14th edition.* 16mo, 1*s.* 6*d.*

— **French and English Dictionary**, with upwards of Fifteen Thousand new words, senses, &c., hitherto unpublished. *8th edition, recast and considerably enlarged.* In one vol. Large 8vo, cloth, 12*s.* 6*d.* **In use at Harrow, Rugby, Shrewsbury, &c.**

— **Pocket Dictionary** of the French and English Languages, for the every-day purposes of Travellers and Students. Containing more than Five Thousand modern and current words, senses, and idiomatic phrases and renderings, not found in any other dictionary of the two languages. *New edition. 57th thousand.* 16mo, cloth, 2*s.* 6*d.*

GOSSET (A.). Manual of French Prosody for the use of English Students. By ARTHUR GOSSET, M.A., Fellow of New College, Oxford. Crown 8vo, 3*s.*

GRANVILLE (W. E. M.). French Correspondence [*In the Press.*

LE NOUVEAU TRESOR; designed to facilitate the Translation of English into French at Sight. By M. E. S. *18th edition.* Fcap. 8vo, 1*s.* 6*d.*

STEDMAN (A. M. M.). French Examination Papers in Miscellaneous Grammar and Idioms. Compiled by A. M. M. STEDMAN, M.A. *6th edition.* Crown 8vo, 2*s.* 6*d.* A Key (for Tutors only), 6*s.* net.

— **Easy French Passages** for Unseen Translation. *2nd edition* Fcap 8vo, 1*s.* 6*d.*

— **Easy French Exercises** on Elementary Syntax. Crown 8vo, 2*s.* 6*d.*

— **First French Lessons.** Crown 8vo, 1*s.*

French Vocabularies for Repetition. Fcap. 8vo, 1*s.*

Steps to French. 18mo, 8*d.*

WILLAN (J. N.). Scheme of French Verbs, with Verb Papers. 1*s.*

FRENCH ANNOTATED EDITIONS.

BALZAC. Ursule Mirouet. By HONORÉ DE BALZAC. Edited, with Introduction and Notes, by JAMES BOIELLE, B.-ès-L., Senior French Master, Dulwich College. 3*s.*

CLARETIE. Pierrille. By JULES CLARÉTIE. With 27 Illustrations. Edited, with Introduction and Notes, by JAMES BOIELLE, B.-ès-L. 2*s.* 6*d.*

DAUDET. La Belle Nivernaise. Histoire d'un vieux bateau et de son equipage. By ALPHONSE DAUDET. Edited, with Introduction and Notes, by JAMES BOIELLE, B.-ès-L. With Six Illustrations. 2*s.*

FÉNELON. Aventures de Telémaque. Edited by C. J. DELILLE. *4th edition.* Fcap. 8vo, 2*s.* 6*d.*

GOMBERT'S FRENCH DRAMA. Re-edited, with Notes, by F. E. A. GASC. Sewed, 6*d.* each.

MOLIÈRE.

Le Misanthrope.
L'Avare.
Le Bourgeois Gentilhomme.
Le Tartuffe.
Le Malade Imaginaire.
Les Femmes Savantes.
Les Fourberies de Scapin.
Les Précieuses Ridicules.
L'Ecole des Femmes.
L'Ecole des Maris
Le Médecin Malgré Lui.

RACINE.

La Thébaïde, ou Les Frères Ennemis.
Andromaque.
Les Plaideurs.
Iphigénie.
Britannicus.
Phèdre.
Esther.
Athalie.

CORNEILLE.

Le Cid.
Horace.
Cinna.
Polyeucte.

VOLTAIRE.—**Zaire.**

GREVILLE. Le Moulin Frappier. By HENRY GREVILLE. Edited, with Introduction and Notes, by JAMES BOIELLE, B.-ès-L. 3*s.*

HUGO. Bug Jargal. Edited, with Introduction and Notes, by JAMES BOIELLE, B.-ès-L. 3*s.*

LA FONTAINE. Select Fables. Edited by F. E. A. GASC. *19th thousand.* Fcap. 8vo, 1*s.* 6*d.*

LAMARTINE. Le Tailleur de Pierres de Saint-Point. Edited with Notes by JAMES BOIELLE, B.-ès-L. *6th thousand.* Fcap. 8vo, 1*s.* 6*d.*

SAINTINE. Picciola. Edited by DR. DUBUC. *19th thousand.* Fcap. 8vo, 1*s.* 6*d.*

VOLTAIRE. Charles XII. Edited by L. DIREY. *8th edition.* Fcap. 8vo, 1*s.* 6*d.*

GERMAN CLASS BOOKS.

BUCHHEIM (DR C. A.). German Prose Composition. Consisting of Selections from Modern English Writers. With grammatical notes, idiomatic renderings, and general introduction. By C. A. BUCHHEIM, PH.D., Professor of the German Language and Literature in King's College, and Examiner in German to the London University. *15th edition, enlarged and revised.* With a list of subjects for original composition. Fcap. 8vo, 4*s.* 6*d.*

BUCHHEIM (DR. C. A.) *continued.*

A KEY to the 1st and 2nd parts. *3rd edition.* 3s. net. To the 3rd and 4th parts. 4s. net.

— **First Book of German Prose.** Being Parts I. and II. of the above. With Vocabulary by H. R. Fcap. 8vo, 1s. 6d.

CLAPIN (A. C.) A German Grammar for Public Schools. By the REV. A. C. CLAPIN, and F. HOLL MÜLLER, Assistant Master at the Bruton Grammar School. *6th edition.* Fcap. 8vo, 2s. 6d.

— **A German Primer.** With Exercises. *2nd edition.* Fcap. 8vo, 1s.

German. The Candidate's Vade Mecum. Five Hundred Easy Sentences and Idioms. By an Army Tutor. Cloth, 1s. For Army Prelim. Exams.

LANGE (F.). A Complete German Course for Use in Public Schools. By F. LANGE, PH.D., Professor R.M.A. Woolwich, Examiner in German to the College of Preceptors, London; Examiner in German at the Victoria University, Manchester. Crown 8vo.

Concise German Grammar. With special reference to Phonology, Comparative Philology, English and German Equivalents and Idioms. Comprising Materials for Translation, Grammar, and Conversation. Elementary, 2s.; Intermediate, 2s.; Advanced, 3s. 6d.

Progressive German Examination Course. Comprising the Elements of German Grammar, an Historic Sketch of the Teutonic Languages, English and German Equivalents, Materials for Translation, Dictation, Extempore Conversation, and Complete Vocabularies. I. Elementary Course, 2s. II. Intermediate Course, 2s. III. Advanced Course. *Second revised edition.* 1s. 6d.

Elementary German Reader. A Graduated Collection of Readings in Prose and Poetry. With English Notes and a Vocabulary. *4th edition.* 1s. 6d.

Advanced German Reader. A Graduated Collection of Readings in Prose and Poetry. With English Notes by F. LANGE, PH.D., and T. DAVIS, D.LIT. *2nd edition.* 3s.

MORICH (R. J.). German Examination Papers in Miscellaneous Grammar and Idioms. By R. J. MORICH, Manchester Grammar School. *2nd edition.* Crown 8vo, 2s. 6d. A Key, for Tutors only. 5s. net.

PHILLIPS (M. E.). Handbook of German Literature. By MARY E. PHILLIPS, B.A. With Introduction by DR. A. WEISS, Professor of German Literature at R.M.A. Woolwich. Crown 8vo, 3s. 6d.

STOCK (DR.). Wortfolge, or Rules and Exercises on the order of Words in German Sentences. With a Vocabulary. By the late FREDERICK STOCK, D.LIT., M.A. Fcap. 8vo, 1s. 6d.

KLUGE'S Etymological Dictionary of the German Language. Translated by J. F. DAVIS, D.LIT. (Lond.). Crown 4to, 7s. 6d.

GERMAN ANNOTATED EDITIONS.

AUERBACH (B.). Auf Wache. Novelle von BERTHOLD AUERBACH. **Der Gefrorene Kuss.** Novelle von OTTO ROQUETTE. Edited by A. A. MACDONELL, M.A., PH.D. *2nd edition.* Crown 8vo, 2s.

BENEDIX (J. R.). Doktor Wespe. Lustspiel in funf Aufzugen von JULIUS RODERICH BENEDIX. Edited by PROFESSOR F. LANGE, PH.D. Crown 8vo, 2s. 6d.

EBERS (G.). Eine Frage. Idyll von GEORG EBERS. Edited by F. STORR, B.A., Chief Master of Modern Subjects in Merchant Taylors' School. Crown 8vo, 2*s.*

FREYTAG (G.). Die Journalisten. Lustspiel von GUSTAV FREYTAG. Edited by PROFESSOR F. LANGE, PH.D. *4th revised edition.* Crown 8vo, 2*s.* 6*d.*

SOLL UND HABEN. Roman von GUSTAV FREYTAG. Edited by W. HANBY CRUMP, M.A. Crown 8vo, 2*s.* 6*d.*

GERMAN BALLADS from Uhland, Goethe, and Schiller. With Introductions, Copious and Biographical Notices. Edited by C. L. BIELEFELD. *5th edition.* Fcap. 8vo, 1*s.* 6*d.*

GERMAN EPIC TALES IN PROSE. I. Die Nibelungen, von A. F. C. VILMAR. II. Walther und Hiltegund, von ALBRECHT KICHHOFF. Edited by KARL NEUHAUS, PH.D., the International College, Isleworth. Crown 8vo, 2*s.* 6*d.*

GOETHE. Hermann und Dorothea. With Introduction, Notes, and Arguments. By E. BELL, M.A., and F. WÖLFEL. *3rd edition.* Fcap. 8vo, 1*s.* 6*d.*

GOETHE. FAUST. Part I. German Text with Hayward's Prose Translation and Notes. Revised, with Introduction by C. A. BUCHHEIM, PH.D., Professor of German Language and Literature at King's College, London. Small post 8vo, 5*s.*

GUTZKOW (K.). Zopf und Schwert. Lustspiel von KARL GUTZKOW. Edited by PROFESSOR F. LANGE, PH.D. Crown 8vo, 2*s.* 6*d.*

HEY'S FABELN FÜR KINDER. Illustrated by O. SPECKTER. Edited, with an Introduction, Grammatical Summary, Words, and a complete Vocabulary, by PROFESSOR F. LANGE, PH.D. Crown 8vo, 1*s.* 6*d.*

— The same. With a Phonetic Introduction, and Phonetic Transcription of the Text. By PROFESSOR F. LANGE, PH.D. Crown 8vo, 2*s.*

HEYSE (P.). Hans Lange. Schauspiel von PAUL HEYSE. Edited by A. A. MACDONELL, M.A., PH.D., Taylorian Teacher, Oxford University. Crown 8vo, 2*s.*

HOFFMANN (E. T. A.). Meister Martin, der Küfner. Erzählung von E. T. A. HOFFMANN. Edited by F. LANGE, PH.D. *2nd edition.* Crown 8vo, 1*s.* 6*d.*

MOSER (G. VON). Der Bibliothekar. Lustspiel von G. VON MOSER. Edited by F. LANGE, PH.D. *4th edition.* Crown 8vo, 2*s.*

ROQUETTE (O.). *See* **Auerbach.**

SCHEFFEL (V. VON). Ekkehard. Erzählung des zehnten Jahrhunderts, von VICTOR VON SCHEFFEL. Abridged edition, with Introduction and Notes by HERMAN HAGER, PH.D., Lecturer in the German Language and Literature in The Owens College, Victoria University, Manchester. Crown 8vo, 3*s.*

SCHILLER'S Wallenstein. Complete Text, comprising the Weimar Prologue, Lager, Piccolomini, and Wallenstein's Tod. Edited by DR. BUCHHEIM, Professor of German in King's College, London. *6th edition.* Fcap. 8vo, 5*s.* Or the Lager and Piccolomini, 2*s.* 6*d.* Wallenstein's Tod, 2*s.* 6*d.*

— **Maid of Orleans.** With English Notes by DR. WILHELM WAGNER. *3rd edition.* Fcap. 8vo, 1*s.* 6*d.*

— **Maria Stuart.** Edited by V. KASTNER, B.-ès-L., Lecturer on French Language and Literature at Victoria University, Manchester. *3rd edition.* Fcap. 8vo, 1*s.* 6*d.*

ITALIAN.

DANTE. The Inferno. A Literal Prose Translation, with the Text of the Original collated with the best editions, printed on the same page, and Explanatory Notes. By JOHN A. CARLYLE, M.D. With Portrait. *2nd edition.* Small post 8vo, 5*s.*

— **The Purgatorio.** A Literal Prose Translation, with the Text of Bianchi printed on the same page, and Explanatory Notes. By W. S. DUGDALE. Small post 8vo, 5*s.*

BELL'S MODERN TRANSLATIONS.

A Series of Translations from Modern Languages, with Memoirs, Introductions, etc. Crown 8vo, 1*s. each.*

GOETHE. Egmont. Translated by ANNA SWANWICK.
— **Iphigenia in Tauris.** Translated by ANNA SWANWICK.
HAUFF. The Caravan. Translated by S. MENDEL.
— **The Inn in the Spessart.** Translated by S. MENDEL.
LESSING. Laokoon. Translated by E. C. BEASLEY.
— **Nathan the Wise.** Translated by R. DILLON BOYLAN.
— **Minna von Barnhelm.** Translated by ERNEST BELL, M.A.

MOLIÈRE. The Misanthrope. Translated by C. HERON WALL.
— **The Doctor in Spite of Himself.** (Le Medecin malgré lui). Translated by C. HERON WALL.
— **Tartuffe; or, The Impostor.** Translated by C. HERON WALL.
— **The Miser.** (L'Avare). Translated by C. HERON WALL.
— **The Shopkeeper turned Gentleman.** (Le Bourgeois Gentilhomme). Translated by C. HERON WALL.
RACINE. Athalie. Translated by R. BRUCE BOSWELL, M.A.
— **Esther.** Translated by R. BRUCE BOSWELL, M.A.
SCHILLER. William Tell. Translated by SIR THEODORE MARTIN, K.C.B., LL.D. *New edition, entirely revised.*
— **The Maid of Orleans.** Translated by ANNA SWANWICK.
— **Mary Stuart.** Translated by J. MELLISH.
— **Wallenstein's Camp and the Piccolomini.** Translated by J. CHURCHILL and S. T. COLERIDGE.
— **The Death of Wallenstein.** Translated by S. T. COLERIDGE.

*** For other Translations of Modern Languages, *see* the Catalogue of Bohn's Libraries, which will be forwarded on application.

SCIENCE, TECHNOLOGY, AND ART.

CHEMISTRY.

COOKE (S.). First Principles of Chemistry. An Introduction to Modern Chemistry for Schools and Colleges. By SAMUEL COOKE, M.A., B.E., Assoc. Mem. Inst. C. E., Principal of the College of Science, Poona. *6th edition, revised.* Crown 8vo, 2*s.* 6*d.*

— **The Student's Practical Chemistry.** Test Tables for Qualitative Analysis. *3rd edition, revised and enlarged.* Demy 8vo, 1*s*

STÖCKHARDT (J. A.). Experimental Chemistry. Founded on the work of J. A. STOCKHARDT. A Handbook for the Study of Science by Simple Experiments. By C. W. HEATON, F.I.C., F.C.S., Lecturer in Chemistry in the Medical School of Charing Cross Hospital, Examiner in Chemistry to the Royal College of Physicians, etc. *Revised edition.* 5*s.*

BOTANY.

GROOM (P.). Elementary Botany. By PERCY GROOM, M.A. (Cantab. et Oxon.), F.L.S., Examiner in Botany to the University of Oxford. With numerous Illustrations. Crown 8vo. [*In the press.*

HAYWARD (W. R.). The Botanist's Pocket-Book. Containing in a tabulated form the chief characteristics of British Plants, with the botanical names, soil, or situation, colour, growth, and time of flowering of every plant, arranged under its own order; with a copious Index. By W. R. HAYWARD. *7th edition, revised.* Fcap. 8vo, cloth limp, 4*s.* 6*d.*

LONDON CATALOGUE of British Plants. Part I., containing the British Phænogamia, Filices, Equisetaceæ, Lycopodiaceæ, Selaginellaceæ, Marsileaceæ, and Characeæ. *9th edition.* Demy 8vo, 6*d.*; interleaved in limp cloth, 1*s.* Generic Index only, on card, 2*d.*

MASSEE (G.). British Fungus Flora. A Classified Text-Book of Mycology. By GEORGE MASSEE, Author of "The Plant World." With numerous Illustrations. 4 vols. post 8vo, 7*s.* 6*d.* each.

SOWERBY'S English Botany. Containing a Description and Life-size Drawing of every British Plant. Edited and brought up to the present standard of scientific knowledge, by T. BOSWELL (late SYME), LL.D., F.L.S., etc. *3rd edition, entirely revised.* With Descriptions of all the Species by the Editor, assisted by N. E. BROWN. 12 vols., with 1,937 *coloured plates*, £24 3*s.* in cloth, £26 11*s.* in half-morocco, and £30 9*s.* in whole morocco. Also in 89 parts, 5*s.*, except Part 89, containing an Index to the whole work, 7*s.* 6*d.*

*** A Supplement, to be completed in 8 or 9 parts, is now publishing. Parts I., II., and III. ready, 5*s.* each, or bound together, making Vol. XIII. of the complete work, 17*s.*

TURNBULL (R.). Index of British Plants, according to the London Catalogue (Eighth Edition), including the Synonyms used by the principal authors, an Alphabetical List of English Names, etc. By ROBERT TURNBULL. Paper cover, 2*s.* 6*d.*, cloth, 3*s.*

GEOLOGY.

JUKES-BROWNE (A. J.). Student's Handbook of Physical Geology. By A. J. JUKES-BROWNE, B.A., F.G.S., of the Geological Survey of England and Wales. With numerous Diagrams and Illustrations. *2nd edition, much enlarged,* 7*s.* 6*d.*

— **Student's Handbook of Historical Geology.** With numerous Diagrams and Illustrations. 6*s.*

"An admirably planned and well executed 'Handbook of Historical Geology.'" *Journal of Education.*

— **The Building of the British Isles.** A Study in Geographical Evolution. With Maps. *2nd edition revised.* 7*s.* 6*d.*

MEDICINE.

CARRINGTON (R. E.), and LANE (W. A.) A Manual of Dissections of the Human Body. By the late R. E. CARRINGTON, M.D. (Lond.), F.R.C.P., Senior Assistant Physician, Guy's Hospital. *2nd edition.* Revised and enlarged by W. ARBUTHNOT LANE, M.B., F.R.C.S., Assistant Surgeon to Guy's Hospital, etc. Crown 8vo. 9*s.*

"As solid a piece of work as ever was put into a book; accurate from beginning to end, and unique of its kind." — *Brit. & M. Med. Journal.*

HILTON'S Rest and Pain. Lectures on the Influence of Mechanical and Physiological Rest in the Treatment of Accidents and Surgical Diseases and the Diagnostic Value of Pain. By the late JOHN HILTON, F.R.S., F.R.C.S., etc. Edited by W. H. A. JACOBSON, M.A., M.Ch. (Oxon.), F.R.C.S. *6th edition.* 9*s.*

HOBLYN'S Dictionary of Terms used in Medicine and the Collateral Sciences. *12th edition.* Revised and enlarged by J. A. P. PRICE, B.A., M.D. (Oxon.). 10*s.* 6*d.*

LANE (W. A.). Manual of Operative Surgery. For Practitioners and Students. By W. ARBUTHNOT LANE, M.B., M.S., F.R.C.S., Assistant Surgeon to Guy's Hospital. Crown 8vo. 8*s.* 6*d.*

BELL'S AGRICULTURAL SERIES.

In crown 8vo, Illustrated, 160 pages, cloth, 2s. 6d. each.

CHEAL (J.). Fruit Culture. A Treatise on Planting, Growing, Storage of Hardy Fruits for Market and Private Growers. By J. CHEAL, F.R.H.S., Member of Fruit Committee, Royal Hort. Society, etc.

FREAM (DR.). Soils and their Properties. By DR. WILLIAM FREAM, B.Sc. (Lond.), F.L.S., F.G.S., F.S.S., Associate of the Surveyor's Institution, Consulting Botanist to the British Dairy Farmers' Association and the Royal Counties Agricultural Society; Prof. of Nat. Hist. in Downton College, and formerly in the Royal Agric. Coll., Cirencester.

GRIFFITHS (DR.). Manures and their Uses. By DR. A. B. GRIFFITHS, F.R.S.E., F.C.S., late Principal of the School of Science, Lincoln; Member de la Société Chimique de Paris; Author of "A Treatise on Manures," etc., etc. *In use at Downton College.*

— The Diseases of Crops and their Remedies.

MALDEN (W. J.). Tillage and Implements. By W. J. MALDEN, Prof. of Agriculture in the College, Downton.

SHELDON (PROF.). The Farm and the Dairy. By PROFESSOR J. P. SHELDON, formerly of the Royal Agricultural College, and of the Downton College of Agriculture, late Special Commissioner of the Canadian Government. *In use at Downton College.*

Specially adapted for Agricultural Classes. Crown 8vo. Illustrated. 1*s.* each.

Practical Dairy Farming. By PROFESSOR SHELDON. Reprinted from the author's larger work entitled "The Farm and the Dairy."

Practical Fruit Growing. By J. CHEAL, F.R.H.S. Reprinted from the author's larger work, entitled "Fruit Culture."

TECHNOLOGICAL HANDBOOKS.

Edited by Sir H. Trueman Wood.

Specially adapted for candidates in the examinations of the City Guilds Institute. Illustrated and uniformly printed in small post 8vo.

BEAUMONT (R.). Woollen and Worsted Cloth Manufacture. By ROBERTS BEAUMONT, Professor of Textile Industry, Yorkshire College, Leeds; Examiner in Cloth Weaving to the City and Guilds of London Institute. *2nd edition.* 7*s.* 6*d.*

BENEDIKT (R), and KNECHT (E.). Coal tar Colours, The Chemistry of. With special reference to their application to Dyeing, etc. By DR. R. BENEDIKT, Professor of Chemistry in the University of Vienna Translated by E. KNECHT, PH.D. of the Technical College, Bradford. *2nd and enlarged edition,* 6*s.* 6*d.*

GADD (W. L.). Soap Manufacture. By W. LAWRENCE GADD, F.I.C., F.C.S., Registered Lecturer on Soap Making and the Technology of Oils and Fats, also on Bleaching, Dyeing, and Calico Printing, to the City and Guilds of London Institute. 5*s.*

HELLYER (S. S.). Plumbing: Its Principles and Practice. By S. STEVENS HELLYER. With numerous Illustrations. 5*s.*

HORNBY (J.). Gas Manufacture. By J. HORNBY, F.I.C., Lecturer under the City and Guilds of London Institute. 5*s.*

HURST (G. H.). Silk-Dyeing and Finishing. By G. H. HURST, F.C.S., Lecturer at the Manchester Technical School, Silver Medallist, City and Guilds of London Institute. With Illustrations and numerous Coloured Patterns. 7*s.* 6*d.*

JACOBI (C. T.). Printing. A Practical Treatise. By C. T. JACOBI, Manager of the Chiswick Press, Examiner in Typography to the City and Guilds of London Institute. With numerous Illustrations. 5*s.*

MARSDEN (R.). Cotton Spinning: Its Development, Principles, and Practice, with Appendix on Steam Boilers and Engines. By R. MARSDEN, Editor of the "Textile Manufacturer." *4th edition.* 6*s.* 6*d.*

— Cotton Weaving: Its Development, Principles, and Practice. By R. MARSDEN. With numerous Illustrations. 10*s.* 6*d.*

PHILIPSON (J.). Coach Building. By JOHN PHILIPSON, M.INST.M.E., Past President of the Institute of British Carriage Manufacturers. With numerous Illustrations. 10*s.*

POWELL (H.), CHANCE (H.), and HARRIS (H. G.). Glass Manufacture. Introductory Essay, by H. POWELL, B.A. (Whitefriars Glass Works); **Sheet Glass,** by HENRY CHANCE, M.A. (Chance Bros., Birmingham) **Plate Glass,** by H. G. HARRIS, Assoc. Memb. Inst. C.E. 3*s.* 6*d.*

ZAEHNSDORF (J. W.). Bookbinding. By J. W. ZAEHNSDORF. Examiner in Bookbinding to the City and Guilds of London Institute. With 8 Coloured Plates and numerous Diagrams. *3rd edition.* 5*s.*

MUSIC.

BANISTER (H. C.). A Text Book of Music: By H. C. BANISTER, Professor of Harmony and Composition at the R.A. of Music, at the Guildhall School of Music, and at the Royal Normal Coll. and Acad. of Music for the Blind. *15th edition.* Crap. 8vo. 5*s.*

This Manual contains chapters on Notation, Harmony, and Counterpoint, Modulation, Rhythm, Canon, Fugue, Voices, and Instruments, together with exercises on Harmony, an Appendix of Examination Papers, and a copious Index and Glossary of Musical Terms.

BANISTER (H. C.). Lectures on Musical Analysis. Embracing Sonata Form, Fugue, etc., Illustrated by the Works of the Classical Masters. *2nd edition, revised.* Crown 8vo, 7*s.* 6*d.*

— **Musical Art and Study.** Papers for Musicians. Fcap 8vo, 2*s*

HUNT (H. G. BONAVIA). A Concise History of Music, from the Commencement of the Christian era to the present time. For the use of Students. By REV. H. G. BONAVIA HUNT, Mus. Doc. Dublin: Warden of Trinity College, London; and Lecturer on Musical History in the same College. *14th edition, revised to date* (1896). Fcap. 8vo, 3*s.* 6*d.*

ART.

BARTER (S.) Manual Instruction—Woodwork. By S. BARTER Organizer and Instructor for the London School Board, and to the Joint Committee on Manual Training of the School Board for London, the City and Guilds of London Institute, and the Worshipful Company of Drapers. With over 300 Illustrations. Fcap. 4to, cloth. 7*s.* 6*d.*

BELL (SIR CHARLES) The Anatomy and Philosophy of Expression, as connected with the Fine Arts. By SIR CHARLES BELL, K.H. *7th edition, revised.* 5*s.*

BRYAN'S Biographical and Critical Dictionary of Painters and Engravers. With a List of Ciphers, Monograms, and Marks. A new Edition, thoroughly Revised and Enlarged. By R. E. GRAVES and WALTER ARMSTRONG. 2 volumes. Imp 8vo, buckram, 3*l.* 3*s.*

CHEVREUL on Colour. Containing the Principles of Harmony and Contrast of Colours, and their Application to the Arts. *3rd edition,* with Introduction, Index and several Plates. 5*s.*—With an additional series of 16 Plates in Colours, 7*s.* 6*d.*

DELAMOTTE (P. H.). The Art of Sketching from Nature. By P. H. DELAMOTTE, Professor of Drawing at King's College, London. Illustrated by Twenty-four Woodcuts and Twenty Coloured Plates, arranged progressively, from Water colour Drawings by PROUT, J. W. COOKE, R.A., GIRTIN, VARLEY, DE WINT, and the Author. *Newest edition.* Imp. 4to, 21*s.*

FLAXMAN'S CLASSICAL COMPOSITIONS, reprinted from the Antique form for the use of Art Students. Oblong paper covers, 2*s.* 6*d.* each

Homer. 2 vols.—**Æschylus.**—**Hesiod.**—**Dante**

— **Lectures on Sculpture,** as delivered before the President and Members of the Royal Academy. With Portrait and 53 plates. 6*s.*

HARRIS (R.). Geometrical Drawing. For Army and other Examinations. With chapters on Scales and Graphic Statics. With 221 diagrams. By R. HARRIS, Art Master at St. Paul's School. *New edition, enlarged.* Crown 8vo, 3*s.* 6*d.*

HEATON (MRS.). A Concise History of Painting. By the late MRS. CHARLES HEATON. *New edition.* Revised by COSMO MONKHOUSE. 5*s.*

LELAND (C. G.). Drawing and Designing. In a series of Lessons for School use and Self Instruction. By CHARLES G. LELAND, M.A., F.R.L.S. Paper cover, 1*s.*; or in cloth, 1*s.* 6*d.*

— **Leather Work.** Stamped, Moulded, and Cut, Coir Braid, Sewed, etc. With numerous Illustrations. Fcap. 4to, 5*s.*

— **Manual of Wood Carving.** By CHARLES G. LELAND, M.A., F.R.L.S. Revised by J. J. HOLTZAPFFEL, A.M.INST.C.E. With numerous Illustrations. Fcap. 4to, 5*s.*

Metal Work. With numerous Illustrations. Fcap. 4to, 5*s.*

LEONARDO DA VINCI'S Treatise on Painting. Translated from the Italian by J. F. RIGAUD, R.A. With a Life of Leonardo and an Account of his Works, by J. W. BROWN. With numerous Plates. 5*s.*

MOODY (F. W.). Lectures and Lessons on Art. By the late F. W. MOODY, Instructor in Decorative Art at South Kensington Museum. With Diagrams to illustrate Composition and other matters. *A new and cheaper edition.* Demy 8vo, sewed, 4*s.* 6*d.*

STRANGE (E. F). Alphabets: a Handbook of Lettering, compiled for the use of Artists, Designers, Handicraftsmen, and Students. With complete Historical and Practical Descriptions. By EDWARD F. STRANGE. With more than 200 Illustrations. *New edition.* Crown 8vo. 5*s.*

WHITE (GLEESON). Practical Designing: A Handbook on the Preparation of Working Drawings, showing the Technical Methods employed in preparing them for the Manufacturer and the Limits imposed on the Design by the Mechanism of Reproduction and the Materials employed. Edited by GLEESON WHITE. Freely Illustrated. *3rd edition.* Crown 8vo, 5*s.*

Contents:—Bookbinding, by H. ORRINSMITH—Carpets, by ALEXANDER MILLAR—Drawing for Reproduction, by the Editor—Pottery, by W. P. RIX—Metal Work, by R. LL. RATHBONE—Stained Glass, by SELWYN IMAGE—Tiles, by OWEN CARTER—Woven Fabrics, Printed Fabrics, and Floorcloths, by ARTHUR SILVER—Wall Papers, by G. C. HAITÉ.

MENTAL, MORAL, AND SOCIAL SCIENCES.

PSYCHOLOGY AND ETHICS.

ANTONINUS (M. Aurelius). The Thoughts of. Translated literally, with Notes, Biographical Sketch, Introductory Essay on the Philosophy, and Index, by GEORGE LONG, M.A. *Revised edition.* Small post 8vo, 3*s.* 6*d.*, *or new edition on Handmade paper, buckram,* 6*s.*

BACON'S Novum Organum and Advancement of Learning. Edited, with Notes, by J. DEVEY, M.A. Small post 8vo, 5*s.*

EPICTETUS. The Discourses of. With the Encheiridion and Fragments. Translated with Notes, a Life of Epictetus, a View of his Philosophy, and Index, by GEORGE LONG, M.A. Small post 8vo, 5*s.*, *or new edition on Handmade paper*, 2 vols., *buckram*, 10*s.* 6*d.*

HEGEL'S Philosophy of Right. Translated by S. W. DYDE, D.SC., Professor of Mental Philosophy in Queen's College, Kingston, Canada. Large Post 8vo, 7*s.* 6*d.*

KANT'S Critique of Pure Reason. Translated by J. M. D. MEIKLEJOHN, Professor of Education at St. Andrew's University. Small post 8vo, 5*s.*

— Prolegomena and Metaphysical Foundations of Science. With Life. Translated by E. BELFORT BAX. Small post 8vo, 5*s.*

LOCKE'S Philosophical Works. Edited by J. A. ST. JOHN. 2 vols. Small post 8vo, 3*s.* 6*d.* each.

RYLAND (F.). Psychology, an Introductory Manual for University Students, designed chiefly for the London B.A. and B.Sc. By F. RYLAND, M.A., late Scholar of St. John's College, Cambridge. *7th*

RYLAND (F.)—*continued*

edition, rewritten and enlarged. With lists of books for Students, and Examination Papers set at London University. Crown 8vo, 4*s.* 6*d.*

— **Ethics: An Introductory Manual** for the use of University Students. With an Appendix containing List of Books recommended, and Examination Questions. Crown 8vo, 3*s.* 6*d.*

— **Logic.** An Introductory Manual for the use of University Students. Crown 8vo, 4*s.* 6*d.*

SCHOPENHAUER on the Fourfold Root of the Principle of Sufficient Reason, and On the Will in Nature. Translated by MADAME HILLEBRAND. Small post 8vo, 5*s.*

— **Essays.** Selected and Translated. With a Biographical Introduction and Sketch of his Philosophy, by E. BELFORT BAX. Small post 8vo, 5*s.*

SMITH (Adam). Theory of Moral Sentiments. With Memoir of the Author by DUGALD STEWART. Small post 8vo, 3*s.* 6*d.*

SPINOZA'S Chief Works. Translated, with Introduction, by R. H. M. ELWES. 2 vols. Small post 8vo, 5*s.* each.

Vol. I.—Tractatus Theologico-Politicus—Political Treatise.
II.—Improvement of the Understanding—Ethics—Letters.

HISTORY OF PHILOSOPHY.

BAX (E. B.). Handbook of the History of Philosophy. By E. BELFORT BAX. *2nd edition, revised.* Small post 8vo, 5*s.*

DRAPER (J. W.). A History of the Intellectual Development of Europe. By JOHN WILLIAM DRAPER, M.D., LL.D. With Index. 2 vols. Small post 8vo, 5*s.* each.

FALCKENBERG (R.). History of Modern Philosophy. By RICHARD FALCKENBERG, Professor of Philosophy in the University of Erlangen. Translated by Professor A. C. ARMSTRONG. Demy 8vo, 16*s.*

HEGEL'S Lectures on the Philosophy of History. Translated by J. SIBREE, M.A. Small post 8vo, 5*s.*

LAW AND POLITICAL ECONOMY.

KENT'S Commentary on International Law. Edited by J. T. ABDY, LL.D., Judge of County Courts and Law Professor at Gresham College, late Regius Professor of Laws in the University of Cambridge. *2nd edition, revised and brought down to a recent date.* Crown 8vo, 10*s.* 6*d.*

MONTESQUIEU'S Spirit of Laws. A New Edition, revised and corrected, with D'Alembert's Analysis, Additional Notes, an Life and Memoir, by J. V. PRITCHARD, A.M. 2 vols. Small post 8vo, 3*s.* 6*d.* each.

PROTHERO (M.). Political Economy. By MICHAEL E. PROTHERO, M.A. Crown 8vo, 4*s.* 6*d.*

RICARDO on the Principles of Political Economy and Taxation. Edited by E. C. K. GONNER, M.A., Lecturer in University College, Liverpool. Small post 8vo, 5*s.*

SMITH (Adam). The Wealth of Nations. An Inquiry into the Nature and Causes of. Reprinted from the Sixth Edition, with an Introduction by ERNEST BELFORT BAX. 2 vols. Small post 8vo, 3*s.* 6*d.* each.

HISTORY.

BOWES (A.). A Practical Synopsis of English History, or, A General Summary of Dates and Events. By ARTHUR BOWES. *11th edition.* Revised and brought down to the present time. Demy 8vo, 1s.

COXE (W.). History of the House of Austria, 1218-1792. By ARCHDN. COXE, M.A., F.R.S. Together with a Continuation from the Accession of Francis I. to the Revolution of 1848. 4 vols. Small post 8vo. 3s. 6d. each.

DENTON (W.). England in the Fifteenth Century. By the late REV. W. DENTON, M.A., Worcester College, Oxford. Demy 8vo, 12s.

DYER (Dr. T. H.). History of Modern Europe, from the Taking of Constantinople to the Establishment of the German Empire, A.D. 1453-1871. By DR. T. H. DYER. *A new edition.* In 5 vols. £2 12s. 6d.

GIBBON'S Decline and Fall of the Roman Empire. Complete and Unabridged, with Variorum Notes. Edited by an English Churchman. With 2 Maps. 7 vols. Small post 8vo, 3s. 6d. each.

GREGOROVIUS' History of the City of Rome in the Middle Ages. Translated by ANNIE HAMILTON. Vols. I., II., and III. Crown 8vo, 6s each net. Vol. IV., in two parts, 9s. net. Vol. V., in two parts, 9s. net.

GUIZOT'S History of the English Revolution of 1640. Translated by WILLIAM HAZLITT. Small post 8vo, 3s. 6d.

— **History of Civilization**, from the Fall of the Roman Empire to the French Revolution. Translated by WILLIAM HAZLITT. 3 vols. Small post 8vo, 3s. 6d. each.

HENDERSON (E. F.). Select Historical Documents of the Middle Ages. Including the most famous Charters relating to England, the Empire, the Church, etc., from the sixth to the fourteenth centuries. Translated and edited, with Introductions, by ERNEST F. HENDERSON, A.B., A.M., PH.D. Small post 8vo, 5s.

— **A History of Germany in the Middle Ages.** Post 8vo, 7s. 6d. net.

HOOPER (George). The Campaign of Sedan: The Downfall of the Second Empire, August-September, 1870. By GEORGE HOOPER. With General Map and Six Plans of Battle. Demy 8vo, 14s.

— **Waterloo: The Downfall of the First Napoleon:** a History of the Campaign of 1815. With Maps and Plans. Small post 8vo, 3s. 6d.

LAMARTINE'S History of the Girondists. Translated by H. T. RYDE. 3 vols. Small post 8vo, 3s. 6d. each.

— **History of the Restoration of Monarchy in France** (a Sequel to his History of the Girondists). 4 vols. Small post 8vo, 3s. 6d. each.

— **History of the French Revolution of 1848.** Small post 8vo, 3s. 6d.

LAPPENBERG'S History of England under the Anglo-Saxon Kings. Translated by the late B. THORPE, F.S.A. *New edition*, revised by E. C. OTTE. 2 vols. Small post 8vo, 3s. 6d. each.

MACHIAVELLI'S History of Florence, and of the Affairs of Italy from the Earliest Times to the Death of Lorenzo the Magnificent: together with the Prince, Savonarola, various Historical Tracts, and a Memoir of Machiavelli. Small post 8vo, 3s. 6d.

MARTINEAU (H.). History of England from 1800-15. By HARRIET MARTINEAU. Small post 8vo, 3s. 6d.

— **History of the Thirty Years' Peace, 1815-46.** 4 vols. Small post 8vo, 3s. 6d. each.

MAURICE (C. E.). The Revolutionary Movement of 1848-9 in Italy, Austria, Hungary, and Germany. With some Examination of the previous Thirty three Years. By C. EDMUND MAURICE. With an engraved Frontispiece and Other Illustrations. Demy 8vo, 16*s.*

MENZEL'S History of Germany, from the Earliest Period to 1842. 3 vols. Small post 8vo, 3*s.* 6*d.* each.

MICHELET'S History of the French Revolution from its earliest indications to the flight of the King in 1791. Small post 8vo, 3*s.* 6*d.*

MIGNET'S History of the French Revolution, from 1789 to 1814. Small post 8vo, 3*s.* 6*d.*

PARNELL (A.). The War of the Succession in Spain during the Reign of Queen Anne, 1702-1711. Based on Original Manuscripts and Contemporary Records. By COL. THE HON. ARTHUR PARNELL, R.E. Demy 8vo, 14*s.* With Map, etc.

RANKE (L.). History of the Latin and Teutonic Nations, 1494-1514. Translated by P. A. ASHWORTH. Small post 8vo, 3*s.* 6*d.*

— **History of the Popes,** their Church and State, and especially of their conflicts with Protestantism in the 16th and 17th centuries. Translated by E. FOSTER. 3 vols. Small post 8vo, 3*s.* 6*d.* each.

— **History of Servia and the Servian Revolution.** Translated by MRS. KERR. Small post 8vo, 3*s.* 6*d.*

SIX OLD ENGLISH CHRONICLES: viz., Asser's Life of Alfred and the Chronicles of Ethelwerd, Gildas, Nennius, Geoffrey of Monmouth, and Richard of Cirencester. Edited, with Notes and Index, by J. A. GILES, D.C.L. Small post 8vo, 5*s.*

STRICKLAND (Agnes). The Lives of the Queens of England: from the Norman Conquest to the Reign of Queen Anne. By AGNES STRICKLAND. 6 vols. 5*s.* each.

— **The Lives of the Queens of England.** Abridged edition for the use of Schools and Families. Post 8vo, 6*s.* 6*d.*

THIERRY'S History of the Conquest of England by the Normans, its Causes, and its Consequences in England, Scotland, Ireland, and the Continent. Translated from the 7th Paris edition by WILLIAM HAZLITT. 2 vols. Small post 8vo, 3*s.* 6*d.* each.

WRIGHT (H. F.). The Intermediate History of England, with Notes, Supplements, Glossary, and a Mnemonic System. For Army and Civil Service Candidates. By H. F. WRIGHT, M.A., I.L.M. Crown 8vo, 6

For other Works of value to Students of History, see Catalogue of Bohn's Libraries, sent post-free on application.

DIVINITY, ETC.

ALFORD (DEAN). Greek Testament. With a Critically revised Text, a digest of Various Readings, Marginal References to verbal and idiomatic usage, Prolegomena, and a Critical and Exegetical Commentary. For the use of theological students and ministers. By the late HENRY ALFORD, D.D., Dean of Canterbury. 4 vols. 8vo. £5 2*s.* Sold separately.

— **The New Testament for English Readers.** Containing the Authorized Version, with additional Corrections of Readings and Renderings, Marginal References, and a Critical and Explanatory Commentary. In 2 vols. £2 14*s.* 6*d.* Also sold in 4 parts separately.

AUGUSTINE de Civitate Dei. Books XI. and XII. By the REV. HENRY D. GEE, B.D., F.S.A. I. Text only. 2*s.* II. Introduction and Translation 3*s.*

— In Joannis Evangelium Tractates XXIV-XXVII. Edited by the REV. HENRY GEE, B.D., F.S.A. I. Text only, 1*s.* 6*d.* II. Translation by the late REV. CANON H. BROWN. 1*s.* 6*d.*

BARRETT (A. C.). Companion to the Greek Testament. By the late A. C. BARRETT, M.A., Caius College, Cambridge. *5th edition.* Fcap. 8vo, 5*s.*

BARRY (BP.). Notes on the Catechism. For the use of Schools. By the RT. REV. BISHOP BARRY, D.D. *11th edition.* Fcap. 2*s.*

BLEEK. Introduction to the Old Testament. By FRIEDRICH BLEEK. Edited by JOHANN BLEEK and ADOLF KAMPHAUSEN. Translated from the second edition of the German by G. H. VENABLES, under the supervision of the REV. E. VENABLES, Residentiary Canon of Lincoln. *2nd edition*, with Corrections. With Index. 2 vols. Small post 8vo, 5*s.* each.

BURGON (DEAN). The Traditional Text of the Holy Gospels Vindicated and Established. By the late JOHN WILLIAM BURGON, B.D., Dean of Chichester. Arranged, completed, and edited by EDWARD MILLER, M.A., Wykehamical Prebendary of Chichester Cathedral. Demy 8vo, 10*s.* 6*d.* net.

— The Causes of the Corruption of the Traditional Text of the Holy Gospels. Edited by the REV. EDWARD MILLER, M.A. Demy 8vo, 10*s.* 6*d.* net.

BUTLER (BP.). Analogy of Religion. With Analytical Introduction and copious Index, by the late RT. REV. DR. STEERE. Fcap. 3*s.* 6*d.*

EUSEBIUS. Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea. Translated from the Greek by REV. C. F. CRUSE, M.A. With Notes, a Life of Eusebius, and Chronological Table. Sm. post 8vo, 5*s.*

GREGORY (DR.). Letters on the Evidences, Doctrines, and Duties of the Christian Religion. By DR. OLINTHUS GREGORY, F.R.A.S. Small post 8vo, 3*s.* 6*d.*

HUMPHRY (W. G.). Book of Common Prayer. An Historical and Explanatory Treatise on the. By W. G. HUMPHRY, B.D., late Fellow of Trinity College, Cambridge, Prebendary of St. Paul's, and Vicar of St. Martin's-in-the-Fields, Westminster. *6th edition.* Fcap. 8vo, 2*s.* 6*d.*

Cheap Edition, for Sunday School Teachers. 1*s.*

JOSEPHUS (FLAVIUS). The Works of. WHISTON'S Translation. Revised by REV. A. R. SHILLETO, M.A. With Topographical and Geographical Notes by COLONEL SIR C. W. WILSON, K.C.B. 5 vols. 3*s.* 6*d.* each.

LUMBY (DR.). Compendium of English Church History, from 1688-1830. With a Preface by J. RAWSON LUMBY, D.D. Crown 8vo, 6*s.*

MACMICHAEL (J. F.). The New Testament in Greek. With English Notes and Preface, Synopsis, and Chronological Tables. By the late REV. J. F. MACMICHAEL. Fcap. 8vo (730 pp.), 4*s.* 6*d.*

Also the **Four Gospels**, and the **Acts of the Apostles**, separately. In paper wrappers, 6*d.* each.

MILLER (E.). Guide to the Textual Criticism of the New Testament. By REV. E. MILLER, M.A., Oxon, Rector of Bucknell, Bicester. Cr. 8vo, 4*s.*

NEANDER (DR. A.). History of the Christian Religion and Church. Translated by J. TORREY. 10 vols. Small post 8vo, 3*s.* 6*d.* each.

— Life of Jesus Christ. Translated by J. MCCLINTOCK and C. BLUMENTHAL. Small post 8vo, 3*s.* 6*d.*

NEANDER (DR. A.). History of the Planting and Training of the Christian Church by the Apostles. Translated by J. E. RYLAND. 2 vols. 3*s.* 6*d.* each.

— **Lectures on the History of Christian Dogmas.** Edited by DR. JACOBI. Translated by J. E. RYLAND. 2 vols. Small post 8vo, 3*s.* 6*d.* each.

— **Memorials of Christian Life in the Early and Middle Ages.** Translated by J. E. RYLAND. Small post 8vo, 3*s.* 6*d.*

PEARSON (BP.). On the Creed. Carefully printed from an Early Edition. Edited by E. WALFORD, M.A. Post 8vo, 5*s.*

PEROWNE (BP.). The Book of Psalms. A New Translation, with Introductions and Notes, Critical and Explanatory. By the RIGHT REV. J. J. STEWART PEROWNE, D.D., Bishop of Worcester. 8vo. Vol. I. *8th edition, revised.* 18*s.* Vol. II. *7th edition, revised* 16*s.*

— **The Book of Psalms.** Abridged Edition for Schools. Crown 8vo. *7th edition.* 10*s.* 6*d.*

SADLER (M. F.). The Church Teacher's Manual of Christian Instruction. Being the Church Catechism, Expanded and Explained in Question and Answer. For the use of the Clergyman, Parent, and Teacher. By the REV. M. F. SADLER, Prebendary of Wells, and Rector of Honiton. 43*rd thousand.* 2*s.* 6*d.*

***** A Complete List of Prebendary Sadler's Works will be sent on application.**

SCRIVENER (DR.). A Plain Introduction to the Criticism of the New Testament. With Forty-four Facsimiles from Ancient Manuscripts. For the use of Biblical Students. By the late F. H. SCRIVENER, M.A., D.C.L., LL.D., Prebendary of Exeter. *4th edition*, thoroughly revised, by the REV. E. MILLER, formerly Fellow and Tutor of New College, Oxford. 2 vols. Demy 8vo, 32*s.*

— **Novum Testamentum Græce,** Textus Stephanici, 1550. Accedunt variae lectiones editionum Bezae, Elzevir, Lachmanni, Tischendorfii, Tregellesii, curante F. H. A. SCRIVENER, A.M., D.C.L., LL.D. *Fourth edition.* 4*s.* 6*d.*

— **Novum Testamentum Græce [Editio Major]** textus Stephanici, A.D. 1550. Cum variis lectionibus editionum Bezae, Elzevir, Lachmanni, Tischendorfii, Tregellesii, Westcott Hortii, versionis Anglicanae emendatorum curante F. H. A. SCRIVENER, A.M., D.C.L., LL.D., accedunt parallela s. scripturae loca. Small post 8vo. *2nd edition.* 7*s.* 6*d.*

An Edition on writing paper, with margin for notes. 4to, half bound, 12*s.*

WHEATLEY. A Rational Illustration of the Book of Common Prayer. Being the Substance of everything Liturgical in Bishop Sparrow, Mr. L'Estrange, Dr. Comber, Dr. Nicholls, and all former Ritualist Commentators upon the same subject. Small post 8vo, 3*s.* 6*d.*

WHITAKER (C.). Rufinus and His Times. With the Text of his **Commentary on the Apostles' Creed** and a Translation. To which is added a Condensed History of the Creeds and Councils. By the REV. CHARLES WHITAKER, B.A., Vicar of Natland, Kendal. Demy 8vo, 5*s.*

Or in separate Parts. 1. Latin Text, with Various Readings, 2*s.* 6*d.* 2. Summary of the History of the Creeds, 1*s.* 6*d.* 3. Charts of the Heresies of the Times preceding Rufinus, and the First Four General Councils, 6*d.* each.

— **St. Augustine:** De Fide et Symbolo—Sermo ad Catechumenos. St. Leo ad Flavianum Epistola—Latin Text, with Literal Translation, Notes, and History of Creeds and Councils. 5*s.* Also separately, Literal Translation.

— **Student's Help to the Prayer-Book.** 3*s.*

SUMMARY OF SERIES.

BIBLIOTHECA CLASSICA.
PUBLIC SCHOOL SERIES.
CAMBRIDGE GREEK AND LATIN TEXTS.
CAMBRIDGE TEXTS WITH NOTES.
GRAMMAR SCHOOL CLASSICS.
PRIMARY CLASSICS.
BELL'S CLASSICAL TRANSLATIONS.
CAMBRIDGE MATHEMATICAL SERIES.
CAMBRIDGE SCHOOL AND COLLEGE TEXT BOOKS.
FOREIGN CLASSICS.
MODERN FRENCH AUTHORS.
MODERN GERMAN AUTHORS.
GOMBERT'S FRENCH DRAMA.
BELL'S MODERN TRANSLATIONS.
BELL'S ENGLISH CLASSICS.
HANDBOOKS OF ENGLISH LITERATURE.
TECHNOLOGICAL HANDBOOKS
BELL'S AGRICULTURAL SERIES.
BELL'S READING BOOKS AND GEOGRAPHICAL READERS.

BIBLIOTHECA CLASSICA.

AESCHYLUS. By DR PALEY. 8*s.*
CICERO By G. LONG. Vols. I and II. 8*s* each.
DEMOSTHENES By R. WHISTON. 2 Vols. 8*s* each.
EURIPIDES By DR PALEY. Vols. II. and III. 8*s.* each.
HERODOTUS By DR BLAKESLEY. 2 Vols. 12*s.*
HESIOD By DR PALEY. 5*s.*
HOMER By DR PALEY. 2 Vols. 14*s.*
HORACE. By A. J. MACLEANE. 8*s*
PLATO Phaedrus. By DR THOMPSON. 5*s*
SOPHOCLES Vol. I. By F. H. BLAYDES. 5*s.*
— Vol. II. By DR PALEY. 6*s*
VIRGIL By CONINGTON AND NETTLESHIP. 3 Vols. 10*s.* 6*d.* each.

PUBLIC SCHOOL SERIES.

ARISTOPHANES Pace. By DR PALEY. 2*s* 6*d*
— Acharnians By DR. PALEY. 2*s* 6*d*
— Frogs By DR PALEY. 2*s* 6*d*
— Plutus By DR. PALEY. 2*s* 6*d.*
CICERO Letters to Atticus Book I. By A. PRETOR. 4*s.* 6*d.*
DEMOSTHENES De Falsa Legatione. By R. SHILLETO. 6*s.*
Adv Leptinem By B. W. BEATSON. 3*s* 6*d*
LIVY Book VI. By P. S. WEYMOUTH AND W. F. HAMILTON. 2*s.* 6*d.*
— Books XXI and XXII By A. D. DOWDALL. 2*s* each
PLATO. Apology of Socrates and Crito. By DR. W. WAGNER. 3*s.* 6*d.* and 2*s* 6*d*
— Phaedo By DR W. WAGNER. 5*s* 6*d*
— Protagoras By W. WAYTE. 4*s* 6*d.*
— Gorgias By DR THOMSON. 6*s.*
— Euthyphro By J. H. WELLS. 3*s*
— Euthydemus By J. H. WELLS. 4*s*
— Republic By J. H. WELLS. 5*s*
PLAUTUS. Aulularia. By DR W. WAGNER. 4*s.* 6*d.*
— Trinummus. By DR W. WAGNER. 4*s.* 6*d*
— Menaechmei. By DR. W. WAGNER. 4*s* 6*d.*
— Mostellaria By E. A. SONNENSCHEIN. 5*s*

PUBLIC SCHOOL SERIES—*continued.*

SOPHOCLES Trachiniae. By A. PRETOR. 4*s.* 6*d.*
— Oedipus Tyrannus By E. H. KENNEDY. 3*s.* 6*d.*
TERENCE By DR. W. WAGNER. 3*s.* 6*d.*
THUCYDIDES. Book VI. By T. W. DOUGAN. 1*s.*

CAMBRIDGE GREEK AND LATIN TEXTS.

AESCHYLUS. By DR. PALEY. 3*s.*
CAESAR. By G. LONG. 1*s.* 6*d.*
CICERO. De Senectute, de Amicitia, et Epistolae Selectae. By G. LONG. 1*s.* 6*d.*
— Orationes in Verrem. By G. LONG. 2*s.* 6*d.*
EURIPIDES. By DR. PALEY. 3 Vols. 2*s.* each.
HERODOTUS. By DR. BLAKESLEY. 2 Vols. 2*s.* 6*d.* each.
HOMER'S Iliad. By DR. PALEY. 1*s.* 6*d.*
HORACE By A. J. MACLEANE. 1*s.* 6*d.*
JUVENAL AND PERSIUS. By A. J. MACLEANE. 1*s.* 6*d.*
LUCRETIUS. By H. A. J. MUNRO. 2*s.*
SALLUST. By G. LONG. 1*s.* 6*d.*
SOPHOCLES By DR. PALEY 2*s.* 6*d.*
TERENCE By DR. W. WAGNER. 3*s.*
THUCYDIDES. By DR. DONALDSON. 2 Vols. 2*s.* each.
VIRGIL. By PROF. CONINGTON 2*s.*
XENOPHON By J. F. MACMICHAEL. 1*s.* 6*d.*
NOVUM TESTAMENTUM GRAECE. By DR. SCRIVENER. 4*s.* 6*d.*

CAMBRIDGE TEXTS WITH NOTES.

AESCHYLUS. By DR. PALEY. 6 Vols. 1*s.* 6*d.* each
EURIPIDES. By DR. PALEY. 13 Vols. (Ion, 2*s.*) 1*s.* 6*d.* each.
HOMER'S Iliad By DR. PALEY. 1*s.*
SOPHOCLES. By DR. PALEY. 5 Vols, 1*s.* 6*d.* each
XENOPHON. Hellenica By REV. L. D. DOWDALL. Books I. and II. 2*s.* each.
— Anabasis. By J. F. MACMICHAEL. 6 Vols. 1*s.* 6*d.* each.
CICERO. De Senectute, de Amicitia, et Epistolae Selectae. By G. LONG. 3 Vols. 1*s.* 6*d.* each.
OVID Selections. By A. J. MACLEANE 1*s.* 6*d.*
— Fasti. By DR. PALEY. 3 Vols 2*s.* each
TERENCE. By DR. W. WAGNER 4 Vols. 2*s.* 6*d.* each.
VIRGIL. By PROF. CONINGTON 1*s.* 6*d.* each.

GRAMMAR SCHOOL CLASSICS.

CAESAR, De Bello Gallico. By G. LONG. 4*s.*, or in 3 parts, 1*s.* 6*d.* each.
CATULLUS, TIBULLUS, and PROPERTIUS. By A. H. WRATISLAW and F. N. SUTTON. 2*s.* 6*d.*
CORNELIUS NEPOS. By J. F. MACMICHAEL. 2*s.*
CICERO De Senectute, De Amicitia, and Select Epistles. By G. LONG. 3
HOMER Iliad. By DR. PALEY Books I. XII. 4*s.* 6*d.*, or in 2 Parts, 2*s.* 6*d.* each
HORACE. By A. J. MACLEANE. 3*s.* 6*d.*, or in 2 Parts, 2*s.* each
JUVENAL. By HERMAN PRIOR 3*s.* 6*d.*
MARTIAL By DR. PALEY and W. H. STONE. 4*s.* 6*d.*
OVID Fasti. By DR. PALEY. 3*s.* 6*d.*, or in 3 Parts, 1*s.* 6*d.* each
SALLUST Catilina and Jugurtha By G. LONG and J. G. FRAZER. 3*s.* 6*d.*, or in 2 Parts, 2*s.* each
TACITUS. Germania and Agricola. By P. FROST. 2*s.* 6*d.*
VIRGIL. CONINGTON'S edition abridged. 2 Vols. 4*s.* 6*d.* each, or in 9 Parts, 1*s.* 6*d.* each
— Bucolics and Georgics. CONINGTON'S edition abridged 3*s.*
XENOPHON. By J. F. MACMICHAEL. 3*s.* 6*d.*, or in 4 Parts, 1*s.* 6*d.* each.
— Cyropaedia By G. M. GORHAM 3*s.* 6*d.*, or in 2 Parts, 1*s.* 6*d.* each
— Memorabilia. By PERCIVAL FROST. 3*s.*

PRIMARY CLASSICS.

EASY SELECTIONS FROM CAESAR By A. M. M. STEDMAN 1*s.*
EASY SELECTIONS FROM LIVY By A. M. M. STEDMAN 1*s.* 6*d.*
EASY SELECTIONS FROM HERODOTUS. By A. G. LIDDELL. 1*s.* 6*d.*

BELL'S CLASSICAL TRANSLATIONS.

AESCHYLUS. By WALTER HEADLAM. 6 Vols. *[In the press.*
ARISTOPHANES. Acharnians. By W. H. COVINGTON. 1*s.*
— Plutus By M. T. QUINN. 1*s.*
CAESAR'S Gallic War By W. A. MCDEVITTE. 2 Vols. 1*s.* each.
CICERO Friendship and Old Age. By G. H. WELLS. 1*s.*
DEMOSTHENES On the Crown. By C. RANN KENNEDY. 1*s.*
EURIPIDES. 14 Vols. By E. P. COLERIDGE. 1*s.* each.
HORACE. 4 Vols. By A. HAMILTON BRYCE, LL.D. 1*s.* each.
LIVY Books I.-IV. By J. H. FREESE. 1*s.* each.
— Book V. and VI. By F. S. WEYMOUTH. 1*s.* each.
— Book IX. By F. STORR. 1*s.*
LUCAN: The Pharsalia. Book I. By R. CONWAY. 1*s.*
OVID Fasti. 3 Vols. By H. T. RILEY. 1*s.* each.
Tristia By H. T. RILEY. 1*s.*
SOPHOCLES. 7 Vols. By E. P. COLERIDGE. 1*s.* each.
VIRGIL. 6 Vols. By A. HAMILTON BRYCE. 1*s.* each.
XENOPHON. Anabasis. 3 Vols. By J. S. WATSON. 1*s.* each.
— Hellenics Books I. and II. By H. DALE. 1*s.*

CAMBRIDGE MATHEMATICAL SERIES.

ARITHMETIC. By C. PENDLEBURY. 4*s.* 6*d.*, or in 2 Parts, 2*s.* 6*d.* each.
Key to Part II. 7*s.* 6*d.* net.
EXAMPLES IN ARITHMETIC. By C. PENDLEBURY. 1*s.*, or in 2 Parts, 1*s.* 6*d.* and 2*s.*
ARITHMETIC FOR INDIAN SCHOOLS By PENDLEBURY and TAIT. 3*s.*
ELEMENTARY ALGEBRA By J. T. HATHORNTHWAITE. 2*s.*
CHOICE AND CHANCE By W. A. WHITWORTH. 6*s.*
D C C EXERCISES (a companion to "Choice and Chance"). By W. A. WHITWORTH. 6*s.*
EUCLID By H. DEIGHTON. 4*s.* 6*d.*, or Books I.-IV., 3*s.* Books V.-XI., 3*s.* 6*d.* or Book I., 1*s.*, Books I. and II., 1*s.* 6*d.* Books I.-III., 2*s.* 6*d.*, Books III. and IV. 2*s.* 6*d.* Key, 5*s.* net.
INTRODUCTION TO EUCLID. By H. DEIGHTON and KNIGHT. 1*s.* 6*d.*
EXERCISES ON EUCLID, &c. By J. MCDOWELL. 6*s.*
ELEMENTARY MENSURATION. By R. T. MOORE. 3*s.* 6*d.*
ELEMENTARY TRIGONOMETRY. By C. PENDLEBURY. 4*s.* 6*d.*
ELEMENTARY TRIGONOMETRY. By LYDE and WHITCOMBE. 4*s.* 6*d.*
PLANE TRIGONOMETRY By T. G. VYVYAN. 3*s.* 6*d.*
ANALYTICAL GEOMETRY FOR BEGINNERS Part I. By T. G. VYVYAN. 2*s.* 6*d.*
ELEMENTARY GEOMETRY OF CONICS. By DR. TAYLOR. 4*s.* 6*d.*
GEOMETRICAL CONIC SECTIONS By DR. W. H. BESANT. 4*s.* 6*d.*
Key 5*s.* net.
GEOMETRICAL CONIC SECTIONS. By H. G. WILLIS. 4*s.*
SOLID GEOMETRY By W. S. ALDIS. 6*s.*
GEOMETRICAL OPTICS. By W. S. ALDIS. 4*s.*
ROULETTES AND GLISSETTES. By DR. W. H. BESANT. 5*s.*
ELEMENTARY HYDROSTATICS. By DR. W. H. BESANT. 4*s.* 6*d.*
Solutions 5*s.* net.
HYDROMECHANICS. Part I. Hydrostatics. By DR. W. H. BESANT. 5*s.*
DYNAMICS By DR. W. H. BESANT. 10*s.* 6*d.*
RIGID DYNAMICS By W. S. ALDIS. 4*s.*
ELEMENTARY DYNAMICS. By DR. W. GARNETT. 6*s.*
ELEMENTARY TREATISE ON HEAT. By DR. W. GARNETT. 4*s.* 6*d.*
ELEMENTS OF APPLIED MATHEMATICS. By J. M. JESSOP. 4*s.* 6*d.*
PROBLEMS IN ELEMENTARY MECHANICS. By W. WALTON. 6*s.*
EXAMPLES IN ELEMENTARY PHYSICS. By W. WALLACE. 4*s.*
MATHEMATICAL EXAMPLES. By DAVIS and BROWNE SMITH. 6*s.*

CAMBRIDGE SCHOOL AND COLLEGE TEXT BOOKS.

ARITHMETIC. By C. ELSEE. 3*s.* 6*d.*
— By A. WRIGLEY. 3*s.* 6*d.*
EXAMPLES IN ARITHMETIC. By WATSON and GOUDIE. 2*s.* 6*d.*
ALGEBRA. By C. ELSEE. 4*s.*

CAMBRIDGE SCHOOL TEXTS—*continued.*

EXAMPLES IN ALGEBRA. By MACHEHOVEL and PROWDE SMITH. 3s. 6d. and 4s. 6d.
PLANE ASTRONOMY. By F. T. MAIN. 4s.
STATICS. By [illegible] 3s.
NEWTON'S Principia. By EVANS and MAIN. 4s.
ANALYTICAL GEOMETRY. By [illegible] 4s. 6d.
COMPANION TO THE GREEK TESTAMENT. By A. C. BARRETT. 5s.
TREATISE ON THE BOOK OF COMMON PRAYER. By W. C. HUMPHRY. 2s. 6d.
TEXT BOOK OF MUSIC. By H. C. BANISTER. 5s.
CONCISE HISTORY OF MUSIC. By DR. H. G. BONAVIA HUNT. 3s. 6d.

FOREIGN CLASSICS.

FÉNELON'S Telemaque. By C. J. DELILLE. 1s. 6d.
LA FONTAINE'S Select Fables. By [illegible] 1s. 6d.
LAMARTINE'S Le Tailleur de Pierres de Saint Point. By J. [illegible] 1s. 6d.
SAINTINE'S Picciola. By DR. DUBUC. 1s. 6d.
VOLTAIRE'S Charles XII. By [illegible] 1s. 6d.
GERMAN BALLADS. By [illegible] 1s. 6d.
GOETHE'S Hermann und Dorothea. By [illegible] and F. WÖLFFEL. 1s. 6d.
SCHILLER'S Wallenstein. By [illegible] 5s., or in 2 Parts, 2s. 6d. each.
— **Maid of Orleans.** By [illegible] 1s. 6d.
— **Maria Stuart.** By V. KASTNER. 1s. 6d.

MODERN FRENCH AUTHORS.

BALZAC'S Ursule Mirouet. By J. BOIELLE. 3s.
CLARÉTIE'S Pierrille. By J. BOIELLE. 2s. 6d.
DAUDET'S La Belle Nivernaise. By J. BOIELLE. 2s.
GREVILLE'S Le Moulin Frappier. By J. BOIELLE. 3s.
HUGO'S Bug Jargal. By J. BOIELLE. 3s.

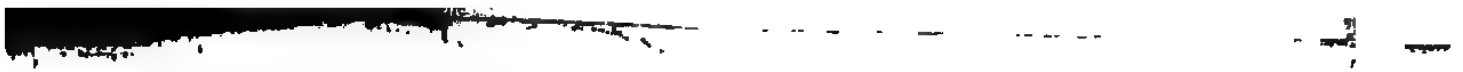
MODERN GERMAN AUTHORS.

HEY'S Fabeln fur Kinder. By PROF. LANGE. 1s. 6d.
— — with [illegible] Transcription of Text, &c. 1s.
FREYTAG'S Soll und Haben. By [illegible] 2s. 6d.
BENEDIX'S Doktor Wespe. By PROF. LANGE. 2s. 6d.
HOFFMANN'S Meister Martin. By PROF. LANGE. 1s. 6d.
HEYSE'S Hans Lange. By [illegible] 2s.
AUERBACH'S Auf Wache, and Roquette's Der Gefrorene Kuss. By [illegible] 2s.
MOSER'S Der Bibliothekar. By PROF. LANGE. 2s.
EBERS' Eine Frage. By [illegible] 2s.
FREYTAG'S Die Journalisten. By PROF. LANGE. 2s. 6d.
GUTZKOW'S Zopf und Schwert. By [illegible] 2s. 6d.
GERMAN EPIC TALES. By DR. KARL NEUHAUS. 2s. 6d.
SCHEFFEL'S Ekkehard. By DR. H. HAGER. 3s.

The following Series are given in full in the body of the Catalogue.

GOMBERT'S French Drama. *See page* [illegible]
BELL'S Modern Translations. *See page* [illegible]
BELL'S English Classics. *See pp.* [illegible]
HANDBOOKS OF ENGLISH LITERATURE. *See page* 26
TECHNOLOGICAL HANDBOOKS. *See page* 37
BELL'S Agricultural Series. *See page* [illegible]
BELL'S Reading Books and Geographical Readers. *See pp.* 25, 26.

CHISWICK PRESS.—C. WHITTINGHAM AND CO. TOOKS COURT, CHANCERY LANE.



3 6105 025 470 548

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(650) 723-9201
salcirc@sulmail.stanford.edu
All books are subject to recall.
DATE DUE

JUL 01 2002
JUN 1 2002

ἐσχατιῇ πρὸς νυκτὸς, ἵν' Ἑσπερίδες λιγύφωνοι
Σθεινώ τ' Εὐρυάλη τε Μέδουσά τε λυγρὰ παθο
ἡ μὲν ἔην θνητὴ, αἱ δ' ἀθάνατοι καὶ ἀγήρῳ,
αἱ δύο· τῇ δὲ μιῇ παρελέξατο Κυανοχαίτης
ἐν μαλακῷ λειμῶνι καὶ ἄνθεσιν εἰαρινοῖσι.
τῆς δ' ὅτε δὴ Περσεὺς κεφαλὴν ἀπεδειροτόμησ
†ἐξέθορε Χρυσάωρ τε μέγας καὶ Πήγασος ἵππ
τῷ μὲν ἐπώνυμον ἦν, ὅτ' ἄρ' Ὠκεανοῦ περὶ πη
γένθ', ὁ δ' ἄορ χρύσειον ἔχεν μετὰ χερσὶ φίλῃ
χὠ μὲν ἀποπτάμενος, προλιπὼν χθόνα μητέρα
ἵκετ' ἐς ἀθανάτους· Ζηνὸς δ' ἐν δώμασι ναίει
βροντήν τε στεροπήν τε φέρων Διὶ μητιόεντι.
Χρυσάωρ δ' ἔτεκε τρικάρηνον Γηρυονῆα

---

275. πρὸς νύχθ' ἵνα Ϝεσπερίδες 279. ἄνθεσι Ϝειαρι

---

276. σθενώ τ' M, Ald. 277. ἀγήρως M, Ald. 2
Ald. after this verse v. 288 is added, and is there omi
281. χρύσαορ M, Ald. 282. ὅτ' ἂν M, Ald. 283.
γείνεθ' Ald. 287. χρύσαορ M, Ald. τρικέφαλοι Ald.

---

islands of the Atlantic, or the name Ἑσπερίδες was a Grecised form of a similar sound belonging to some other dialect, and so a significance was attached to it. So perhaps Κύκλωπες and other legendary monsters. That the Gorgons were commonly thought to inhabit the western coast of Africa has been remarked by Van Lennep, who thinks the story may have arisen from the capture of Gorilla apes.

281. ἐξέθορε MSS., and so Goettling, who thinks Χρυσάωρ may be a spondee by synizesis. It is more likely that the transcribers were misled by the frequent Attic abbreviation of χρύσεος. (See on Scut. H. 199.) Gaisford admits the conjecture of Guiet., ἔκθορε κ.τ.λ., remarking that the Schol. on Pind. Ol. xiii. 89 (63) agrees with the MSS. reading. So also Van Lennep, Schoemann, Flach.

282. ὅτ', for ὅτι, not ὅτε. G
compares Il. viii. 251, οἵδ' ὡς οὐ

ὅτ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις
however in brackets the
to v. 286. Wolf, followed
having previously condemn
Either the etymology of
spurious, or both are gen
ling contends, otherwise
cline to Hermann's emen
Ὠκεανοῦ περὶ πηγὰς ἔχε
κ.τ.λ. Goettling objects
χὠ μὲν, as not epic, and fo
that the giving wings to
device of the
have added
very unu
τῷ μὲν
Κυκλω
Euri

μιχθεὶς Καλλιρόῃ κούρῃ κλυτοῦ Ὠκεανοῖο.
τὸν μὲν ἄρ' ἐξενάριξε βίῃ Ἡρακληείη
βουσὶ πάρ' εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθείῃ.
ἤματι τῷ ὅτε περ βοῦς ἤλασεν εὐρυμετώπους
Τίρυνθ' εἰς ἱερήν, διαβὰς πόρον Ὠκεανοῖο.
Ὄρθρον τε κτείνας καὶ βουκόλον Εὐρυτίωνα
σταθμῷ ἐν ἠερόεντι πέρην κλυτοῦ Ὠκεανοῖο.
Ἡ δ' ἔτεκ' ἄλλο πέλωρον, ἀμήχανον, οὐδὲ ἔοικος
θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσι.
σπῆϊ ἔνι γλαφυρῷ θείην κρατερόφρονα Ἔχιδναν
ἥμισυ μὲν νύμφην ἑλικώπιδα καλλιπάρῃον
ἥμισυ δ' αὖτε πέλωρον ὄφιν, δεινόν τε μέγαν τε,
ποικίλον, ὠμήστην, ζαθέης ὑπὸ κεύθεσι γαίης.
ἔνθα δέ οἱ σπέος ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ
τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων
ἔνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν

290. βοῦσι 294. ἀξερόεντι [illegible]
310. ἔνι [illegible]

288. om. M. 290. ἐν M. [illegible]
Ald. 294. ἱερόεντι M. 295. [illegible]
302. οὐρανίων τε θεῶν M. [illegible]

[illegible]

ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρὴ Ἔχ
ἀθάνατος νύμφη καὶ ἀγήραος ἤματα πάντα.
Τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότητι

304. ἐν Ϝαρίμοισιν?

301—2 to follow 305, concluding the account of the Echidna with v. 303. Schoemann reads ἡ δ' ἔρυτ',—ἀθάνατος, ἔνθα δὲ, τηλοῦ ἀπ',—ἔνθ' ἄρα, and in com. crit. p. 65 he suggests this arrangement, viz. 300, 303, 302, 304—5, 301. It is possible, as Hermann and Goettling suppose, that the verses of two recensions are here mixed together. But the vulgate is in truth as good as any of the changes that have been proposed. The cave in which the monster was born (v. 297) may be regarded as distinct from the cave where she dwelt apart from the gods (v. 301—2), so that here there is no tautology. As she was a monster half human and half infernal, she had no part with the gods above, and yet, as being divine, θείη (v. 297) she was entitled to some permanent and distinct abode. Compare what Aeschylus says of the Eumenides, (v. 388,) ὁμοίας οὐδενὶ Σπαρτῶν γενεῖ, οὔτ' ἐν θεαῖσι πρὸς θεῶν ὁρωμένας, οὔτ' οὖν βροτείοις ἐμφερεῖς μορφώμασι.

304. ἔρυτο. Here the υ is short, as if from ἔρυμαι, the active of which would be ἔρυμι. But neither of these forms is known. Between ῥύομαι, where the υ is naturally long, though occasionally made short by position, and ἐρύω (Ϝερύω) where the υ is short, the rhapsodists often make some confusion. In Od. ix. 194, αὐτοῦ πὰρ νηΐ τε μένειν καὶ νῆα Ϝερύσθαι, the Ϝ can only be defended on the supposition that there is a contraction from ἐρύεσθαι, but ἐρύσθαι is more probably an epic aorist, the same as ῥῦσθαι in Il. xv. 141, the ἐ representing an original reduplication, as in ἐσσύμενος. In Scut. Herc. 138 we have εἴρυτο in a deponent sense, where the ι may be the augment, but may also be the digamma, ἐϜρυτο = Ἀρίμοισιν, either a mythical people in Cilicia, where the cave of Typhoeus was, (Pind. Pyth. i. 17, compared with Hom. Il. ii. 783, εἰν Ἀρίμοις, ὅθι φασι Τυφωέος ἔμμεναι εὐνάς,) or another form of the Aramaeus, as Goettling and Van Lennep suggest, comparing Strab. D, who supposes the volc Mysia were the seat of Virgil, who seems to have ἀρίμοισιν formed one wo licence of a poet in so ca of Ischia, Aen. ix. 715; Prochyta alta tremit, dur Inarime Jovis imperiis phaeo.'—It is remarkable here gives Ἀρίμοισιν. It able that the word took t gamma.

305. νύμφη. This is ap in reference to her marri phaon. If any part of th really spurious, the two lines are the most likely adapted from Il. ii. 783, by necting the subject with t

306. Τυφάονα, the god eruptions, see inf. v. 82 this reason he appears ὑβριστὴς ἄνεμος, for the a buted earthquakes to pe see Aesch. Prom. 1067, πυθμένων αὐταῖς ῥίζαις πνεῖ According to this view, th the next verse is merely 'namely the terrible and v Αὐ ἑλικωπίδι has the digam no place for a third τε, in the reading of many copi ferred by Goettling, δεινόν τ' ἄνομον θ' ἑλικωπίδι κούρ poses that Sophocles had in view in his description taurs, Trach. 1095, στρατὸν τὴν ἄνομον ὑπεροχοῦ βίᾳ. T recognises both readings, giving preference to either. τυφὼν to be παραχώδες πνεῖ νεται ἀεὶ τὰ φυτά. If ἄνε the right reading, as Gaisfo Lennep contend, we see th between τυφὼν, 'a hurrica φωεὺς, the god of wind; υ is long in the former, latter. But it is likely th an interpolated verse.

δεινόν θ' ὑβριστήν τ' ἄνεμον ἑλικώπιδι κούρῃ·
ἡ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.
Ὄρθρον μὲν πρῶτον κύνα γείνατο Γηρυονῆϊ·
δεύτερον αὖτις ἔτικτεν ἀμήχανον, οὔτι φατειὸν
Κέρβερον ὠμηστῆν, Ἀΐδεω κύνα χαλκεόφωνον,
†πεντηκοντακάρηνον, ἀναιδέα τε κρατερόν τε·
τὸ τρίτον Ὕδρην αὖτις ἐγείνατο, λύγρ' εἰδυῖαν,
Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη,
ἄπλητον κοτέουσα βίῃ Ἡρακληείῃ.

---

307. ϝελικώπιδι 310. φατεόν? 311. Ἀϝιδέω
313. λιγρὰ ϝιδυῖαν

307. ὑβριστὴν ἄνεμον Ald. ὑβριστὴν ἄνομον θ' ἑλικώπιδι νύμφῃ M. 308. ὑποκυσαμένη Ald. ὑποκυσαμένη M. 309. Ὄρθρον M. 310. δεύτερον δ' αὖτις ἔτεκεν—φατειὸν M. 312. πεντηκοντακέφαλον M, Ald. 315. τοκέουσα M.

---

308. *ὑποκυσαμένη*, 'becoming pregnant,' 'having conceived under him' Properly, *κυεῖν* c) is 'to impregnate. Photius, *κυεῖ, γεννᾷ*. But he wrongly adds, *κυεῖν τὴν ἐν γαστρὶ ἔχουσαν λέγουσιν*. This is *κυέω*, *κύω*, 'to be pregnant,' whence *κυήσω*, *ἐκύησα*, *κύημα*, whereas *κύω* gives *κύσω* and *ἔκυσα*, and *ἐκυσάμην*. From *κυω* comes *κῦμα*, as *κύρμα* from *κύρω* In Theognis, v 39, *Κύρνε, κύει πόλις ἥδε*, we should manifestly read *κυεῖ*. The analogy between *κυω* and *κυέω* is the same as between *κυρω* and *κυρέω*, *μαρτιρω* (*μαρτύρομαι*) and *μαρτυρέω*. Here the MS Barocc (M) alone retains the true reading The other copies give *ὑποκυσαμένη*. Cf inf v 411 —*τεκετο*, here for *ἔτεκε*, as *γεινασθαι* is used indiscriminately of either sex. Generally however *τεκεσθαι* is said of the mate, 'to have a child born for yourself' Cf Eur Hel 214, *ὅτε σε τεκετο ματροθεν Ζευς* Also Here Fur 1184, and Phoen 648. Just below, v 310, *ἔτικτεν* is used exactly in the same sense, and it may be remarked that the imperfect of this verb is sometimes used in place of an aorist, as Here Fur 2, *ὃν Ἀλκαῖος ποτε ἔτιχθ' ὁ Περσέως*

310 *ἀμήχανον ἄπορον*, difficult to deal with. Cf 295 —*οὔτι φατειὸν*, see sup 148. Scut H 144

311 *Κέρβερον*. Van Lennep remarks, from Pausan iii 25, 4, (who says that Hecataeus spoke of a *δεινὸς ὄφις*, called *Ἅιδου κύων*, at Taenarus, that the origin of this legend probably arose from the subterranean sounds heard in the caves of that very volcanic district "Pluto's palace is guarded by the many-headed dogs Orthrus and Cerberus, the latter of whom has three heads. These are the Vrita and Crivara of the Vedic mythology of India" (Mythology and Folk-lore, p 245.) Van Lennep and Schoemann retain the reading of nearly all the copies, *πεντηκοντακέφαλον*, doubling however the λ, perhaps unnecessarily See sup on v 287. By 'fifty-headed,' which perhaps expresses an indefinite number, later poets gave the epithet *τρικάρανος* Horace has *bellua centiceps*, Carm ii 13, 34 Similarly the fifty Nereids are called 'centum sorores' in Ovid, Fast vi 499 —*ἀναιδέα*, 'cruel,' 'remorseless.'—Goettling has an idea, that this verse belonged originally to Typhoeus, and should follow v 306 and he remarks that the Scholiast seems to have found it so in his copy, *ὁ μὲν Πίνδαρος ἑκατογκέφαλον φησιν εἶναι τὸν Τυφωέα, αὐτὸς δὲ πεντηκοντακέφαλον*.

315 *ἄπλητον*, as to be unapproachable, *ἄπλητον κοτον ἔχουσα*. Here (cf,

καὶ τὴν μὲν Διὸς υἱὸς ἐνήρατο νηλέϊ χαλκῷ
Ἀμφιτρυωνιάδης σὺν ἀρηϊφίλῳ Ἰολάῳ·
Ἡρακλέης βουλῇσιν Ἀθηναίης ἀγελείης.
ἡ δὲ Χίμαιραν ἔτικτε, πνέουσαν ἀμαιμάκετον
δεινήν τε μεγάλην τε, ποδώκεά τε κρατερήν τ
τῆς δ' ἦν τρεῖς κεφαλαί· μία μὲν χαροποῖο λ
ἡ δὲ χιμαίρης, ἡ δ' ὄφιος, κρατεροῖο δράκοντ
[πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ Χ
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.]

---

317. ἀρεϝιφίλῳ ϝιολάῳ

---

316. υἱὸς om. M. 319. ἔτεξε M. 321. τῆς δ' αὖ
μέσσῃ M, in which a new hand commences after this v

---

v. 151) ἄπληστον would not be a bad reading But Hesych. has ἄπλητον· ἀπρόσιτον, ἀχώρητον, μέγα.

318 Hesych. ἀγελείης· λαφυρογωγοῦ, ἢ ἡγουμένης τοῦ πολέμου· Ἀθηνᾶς τὸ ἐπίθετον.

319 ἡ δὲ, scil. Ἔχιδνα. The δὲ answers the μὲν preceding, 'the Lerna indeed was slain, but another offspring, the Chimaera, was born'

319. *Ibid* Χίμαιραν The origin and meaning of this wild legend is thus explained by Sir Charles Fellows, who considers it of Lycian descent, "Lions still live in the mountains, the goat is found at the top, while the serpent infests the base of the Cragus, illustrating the imaginary monster of its early fables" (Travels in Asia Minor, p. 348, ed 1852) In the title-page he gives a vignette of the Chimaera from a very ancient Greek terra-cotta. It resembles a lioness with a snake for a tail, and a goat's head and neck emerging upwards from the shoulder. But the *fire-breathing* probably referred to some ancient volcanic eruption, or perhaps to the ever-burning *Yanah Dah*, as suggested by the same writer, p. 372 The name Χίμαιρα is manifestly a form of χίμαρος (for χιμάρια) a she-goat Cf. v. 322—Sir G W. Cox (Mythology and Folk-lore, p. 156) remarks that χίμαιρα is properly a yearling she-goat, i. e a winter old He regards the myth as representing a shaggy cloud, and *Bell*[illegible] scrit *Varvara*, applied [illegible] invaders to the negro-[illegible] Indian tribes. Pegasus [illegible] horse, merely describes [illegible] these monsters could be [illegible] sky; the name is akin [illegible] vapour from water, πηγή [illegible] 221—For ἀμαιμάκετος [illegible] This epithet is given to [illegible] in Il. vi. 179

321 ἦν. Goettling con[illegible] is not the singular, but [illegible] the opinion is defensible [illegible] make ἦν by eliding the [illegible] ἔδον or ἔδων for ἔδοσαν, [illegible] 146, it has been propos[illegible] μηχαναὶ ἦν ἐπὶ ϝέργοις, [illegible] ἦσαν ἐπ' ἔργοις. In Il. [illegible] ἔσαν οἱ (ϝοι) πέπλοι we [illegible] ἦν οἱ κ.τ.λ. So also we [illegible] for ἐκρύφθησαν, &c. Ph[illegible] τοῦ ἦσαν. Hence some [illegible] regarded ἐπέφυκον, ἐπέφ[illegible] as imperfects, but for [illegible] However, the well-known [illegible] *schema Pindaricum* woul[illegible] regarding ἦν as truly the [illegible] on Eur Ion 1146, ἐνῆν δ' [illegible] μασιν τοιαίδ' ὑφαι. Inf. [illegible] ὤμων ἦν ἑκατὸν κεφαλαὶ δ[illegible] question would be, if a [illegible] of this kind was in [illegible] Hesiod's age.

323—4. This distich [illegible] Il vi 181—2, where the

τὴν μὲν Πήγασος εἷλε καὶ ἐσθλὸς Βελλεροφόντης.
ἡ δ' ἄρα Φῖκ' ὀλοὴν τέκε, Καδμείοισιν ὄλεθρον,
Ὄρθρῳ ὑποδμηθεῖσα, Νεμειαῖόν τε λέοντα,
τόν ῥ' Ἥρη θρέψασα, Διὸς κυδρὴ παράκοιτις,
γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις.
ἔνθ' ὅγε οἰκείων ἐλεφαίρετο φῦλ' ἀνθρώπων,
κοιρανέων Τρητοῖο Νεμείης, ἠδ' Ἀπέσαντος·

---

327. Νεμεϝαῖον 329. Νεμέϝης? 330. ϝοικείων

---

326. ἡ δ' ἄρ σφίγγ' M, Ald. 327. ὄρθῳ M, Ald. 328. κυδνὴ M. κυδρὴ Ald. 330. ἔνθα ὅ γ' M. ἔνθ' ἄρ' ὅ γ' Ald. and vulgo. ἐλεφαίρατο M.

---

the monster by Bellerophon is recorded. Van Lennep well remarks that Hesiod only assigns three *heads*, but Homer three conjoined *bodies*, to the monster.

326. ἡ δὲ, viz. Echidna (not Chimaera). Cf. Eur. Phoen. 1019, ἔβας ἔβας, ὦ πτεροῦσσα, γὰς λοχευμα νερτέρου τ' Ἐχίδνας, Καδμείων ἁρπαγά. Φίκα, the Sphinx. So the Scholiast with one MS. for Σφιγγ'. See on Φίκιον ὄρος, Scut. H. 33. Hesych. βικας· σφίγγας. Plautus has the form *Pices* (for Sphinges) in Aul. iv. 8, 1.—The legend of the Sphinx was probably nearly identical with that of the Harpies, viz. an impersonation of the influences which caused sudden death and sudden disappearances, as by pestilence &c. The name is from σφίγγειν, 'to grasp.'

327. Νεμειαῖος is a lengthened form of Νεμεαιος, as φατειὸς of φατεος, v. 310, νειαιρος for νεαρὸς, ἐξειης for ἑξῆς, &c. It seems probable, though it is not certain, that the inserted ι represents a lost digamma, Νεμεϝαιος.

328. κυδνὴ Bar. 60, Goett. κυδρὴ Van Lennep, with most MSS. Both forms are genuine, from the root κυδ. Compare καιδνος, κεδνος, and κυδρὸς (for κυδερὸς) with βλαβερὸς = κατένασσε, κατῴκισε. See Opp. 168, Inf. v. 620. Hera, as the constant enemy of Hercules, had reared up the lion not so much to injure man as to become an adversary to Hercules. Hence it was that she allowed it to ravage even οἰκείους ἀνθρώπους, her own Argive people.—ἐλεφαίρετο, 'used to injure,' ἐλυμαίνετο. This rare verb occurs in the same sense in Il. xxiii. 338, οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων Τυδείδης. In Od. xix. 565, it is used of dreams which are cheating and delusive, τῶν οἱ μέν κ' ἔλθωσι δια πριστοῦ ἐλέφαντος, οἵ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες. The etymology is very uncertain. Van Lennep considers the primary idea that of catching (root ἐλ or ἑλ, as in ἑλεῖν). The aoristic form ἐλεφαίρατο (ἐλεφήρατο) is found in Barocc. 60, which alone retains vestiges of the true reading ἔνθ' ὅγε ϝοικείων κ.τ.λ., in omitting the ἄρα which commonly follows the ἔνθ'.

331. Τρητοῖο Νεμείης, 'Mount Tretum in Nemea.' This was a hollow mountain side, said to have been the cave of the Lion. Cf. Pausan. ii. 15, 2, ἐκ Κλεωνῶν δέ εἰσιν ἐς Ἄργος ὁδοὶ δύο, ἡ μὲν ἀνδράσιν εὐζώνοις, καὶ ἐστιν ἐπιτομος, ἡ δὲ ἐπὶ τοῦ καλουμένου Τρητοῦ, στενὴ μὲν καὶ αὐτὴ περιεχόντων ὀρῶν, ὀχήμασι δέ ἐστιν ὅμως ἐπιτηδειοτέρα. Diodor. Sic. iv. 11, Διετρίβε δε μάλιστα μεταξὺ Μυκηνῶν καὶ Νεμεας, περὶ ὄρος τὸ καλούμενον ἀπὸ τοῦ συμβεβηκότος Τρητόν, εἶχε γὰρ περὶ τὴν ῥίζαν διώρυχα διηνεκή, καθ' ἣν εἰώθει φωλεύειν τὸ θηρίον. Apollodorus, ii. 5, 1, mentions the ἀμφιστομον σπήλαιον of the monster. "In the face of a scaur above the stadium is a conspicuous cavern-mouth. I wonder that it has not been claimed

πρεσβύτατον παίδων· αὐτὰρ καλέουσι γέροντα
οὕνεκα νημερτής τε καὶ ἤπιος, οὐδὲ θεμιστέων
λήθεται, ἀλλὰ δίκαια καὶ ἤπια δήνεα οἶδεν.
αὖτις δ' αὖ Θαύμαντα μέγαν καὶ ἀγήνορα Φόρκ
Γαίῃ μισγόμενος καὶ Κητὼ καλλιπάρῃον,
Εὐρυβίην τ' ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσ
Νηρῆος δ' ἐγένοντο μεγήρατα τέκνα θεάων
πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος ἠϋκόμοιο,
κούρης Ὠκεανοῖο, τελήεντος ποταμοῖο,
Πρωτώ τ' Εὐκράτη τε, Σαώ τ' Ἀμφιτρίτη τε,

---

236. ϝοῖδεν 237. Θάϝμαντα

235. νημερτὴς ἐστὶ καὶ M. 238. καλλιπάρειον M. 240. μεγ

ful,' 'Abounding in monsters,' 'Widely-prevailing.' The meaning of Φόρκυς is uncertain. Van Leunep cites Hesychius, φορκόν· λευκὸν, πολιὸν, ῥυσόν. We might have expected *three* female, as there are three male deities. Perhaps therefore a verse has been lost after 238. The name *Nereus* may involve the root *nar* or *ner*, (ναρὸς, Nar, Nero,) perhaps ναϝ, 'to flow.' But Curtius says (Gr. Et. 319) "it cannot be decided whether they are derived from να (sna) or ναυ (snu)." To the sea-god Nereus, as to Proteus and Glaucus, unerring prediction is attributed. Cf. Eur. Orest. 364, Νηρέως προφήτης Γλαῦκος, ἀψευδὴς θεός. He is κατ' ἐξοχὴν the sea-god, representing the sea itself.

234. αὐτὰρ κ.τ.λ. Though he was the eldest son, he is commonly called γέρων not so much for his age as for his dignity and his justice.—θεμιστέων, cf. v. 85.

237. Θαύμας was the father of Iris, inf. 265. Eurybia appears also to be an elemental power. "We have a vast family of names, all denoting the rushing light of the dawn across the sky, or the blaze of splendour which spreads suddenly from one end of the heaven to the other. To this family belong Eurytos and Europa, Euryganeia, Euryphassa, Euryanassa, Eurymedousa, Eurybates, Eurydike, Eury[illegible] thology and Folk lore, p. 1[illegible]

240. μεγήρατα. Some [illegible] Aldus and Hesych. have μεγ[illegible] pare ἀπείριτος, sup. v. 109. [illegible] form of the compound (wh[illegible] thing to do with μεγαίρω) [illegible] by πολυήρατος (ἐρατός). [illegible] adopts μεγήρατα, 'children ri[illegible] desses' (ἔρις).

242. τελήεντος, 'termin[illegible] which all the rivers have th[illegible] ultimate source. "Est τελή[illegible] *ad perfectionem deest in perfectissimus*. Sic apud Ho[illegible] sim τελήεσσαι ἑκατόμβαι." [illegible] "Est ultimus fluvius, non [illegible] Goettling, who takes τεκν[illegible] periphrasis for θεαί. The p[illegible] mean, 'children by other g[illegible] well as by Doris.'

243. Nearly all the name[illegible] nymphs have some refere[illegible] characteristics or varied as[illegible] sea, and hence there can be [illegible] that Εὐκράτη, 'well-mixed,' [illegible] reading than Εὐκράντη fr[illegible] Aldus, the Scholiast, Apoll[illegible] three or four MSS. agree [illegible] Goettling would prefer Εὐκρ[illegible] epic, but both he and V[illegible] with Gaisford, give Εὐκράντη [illegible] there would seem to have [illegible]

Εὐδώρη τε Θέτις τε, Γαλήνη τε Γλαύκη τε,
Κυμοθόη Σπειώ τε, Θόη θ' Ἁλίη τ' ἐρόεσσα,
καὶ Μελίτη χαρίεσσα καὶ Εὐλιμένη καὶ Ἀγαυὴ,
Πασιθέη τ' Ἐρατώ τε καὶ Εὐνείκη ῥοδόπηχυς,
Δωτώ τε *Πλωτώ τε, Φέρουσά τε Δυναμένη τε,
Νησαίη τε καὶ Ἀκταίη καὶ Πρωτομέδεια,
Δωρὶς καὶ Πανόπη καὶ εὐειδὴς Γαλάτεια,
Ἱπποθόη τ' ἐρόεσσα καὶ Ἱππονόη ῥοδόπηχυς,
Κυμοδόκη θ', ἣ κύματ' ἐν ἠεροειδέϊ πόντῳ
πνοιάς τε ζαθέων ἀνέμων σὺν Κυματολήγῃ

---

246. Ἀγαϝϝή 250. εὐϝειδὴς 252. ἀϝεροϝειδέϊ

---

245. σπειώ τε θοὴ M. Ald. 246—7. Transposed in M. πρωτώ MSS. 249. τε om. M.

---

cient variant Ναώ (compare ἀέναος). For so the name is said to be written on an ancient vase referred to in Goettling's note. But the Schol. well observes, Σαώ, διὰ τὴν σωτηρίαν τῶν πλεόντων. Ἀμφιτρίτη contains the same root as Τριτων, Τριτογένεια, and the Vedic god of the water and the air, Trita. See Mythology and Folk-lore, pp. 72, 205.

245. Θόη θ' Ἁλίη τε Valckenaer, from Il. xviii. 40, for the vulg. Σπειώ τε θοὴ, Θαλίη τ'.

246. Ἀγαυή. The law of accenting proper names requires that the word should be written Ἀγαύη. But Goettling thinks this rule applicable only to later dialects. We have Ἀγαυὴ in Il. xviii. 42, where a list of above thirty sea-nymphs is given, many of the names being the same as those here enumerated. Whether one poet borrowed from the other, or both followed older traditions, it is needless to inquire. Virgil, who ornamented in his peculiar way everything which he borrowed, has a very beautiful imitation of these passages in Georg. iv. 336 seqq. Cf. Aen. v. 825—6.

247. Goettling derives Εὐνείκη from εὐναῖς εἴκειν, to yield to the anchor. This is very improbable. Had Hesiod thought of anchors, he would probably have written Εὐναίη. Flach reads Εὐνίκη. Not all the names, e.g. the three in this very verse, and the four in that following (which is identical with Il. xviii. 43), have reference to marine attributes. For Πρωτω, 'First-born,' it seems safe to substitute Πλωτώ. For Πρωτὼ occurred and properly so, as meaning 'first-born') v. 243. Graevius suggested Κραντώ.—Dr. Flach reads Πρωθὼ (for Προωθω) after Schoemann. Virgil has *Nereia Doto*, Aen. ix. 103.

249. Perhaps Πρωνομέδεια. Cf. Ar. Ran. 665, Πόσειδον, ὃς Αἰγαίου πρῶνος — μέδεις. For Ἀκταίη several editors read Ἀκραίη.

250. Il. xviii. 45, Δωρὶς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, and so Flach here reads. Hermann suggests Πανόπεια, which metrically is an improvement, and Πανόπη was very likely taken from the Homeric verse. Virgil has 'Glauco et Panopeae et Inoo Melicertae,' Georgic. i. 437.

253. As the number of the Nereids was fifty, while Hesiod enumerates fifty-two, Boissonade (after the Scholiast) rightly regards Κυματολήγη not as a Nereid, but as the genius of calm (Γαλήνεια, Eur. Hel. 1458), who is associated with Amphitrite (already enumerated v. 243) in assisting a Nereid to calm the winds and the waves. To reduce the list to 50, Dr. Flach reads Σπειώ τε θοὴ in 245, and Goettling (also with the

ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἄνακτι
καὶ Ποταμοῖς, ταύτην δὲ Διὸς πάρα μοῖραν ἐ
Πειθώ τ' Ἀδμήτη τε, Ἰάνθη τ' Ἠλέκτρη τε,
Δωρίς τε Πρυμνώ τε καὶ Οὐρανίη θεοειδὴς,
Ἱππώ τε Κλυμένη τε, Ῥόδειά τε Καλλιρόη τ
Ζευξώ τε Κλυτίη τ', Εἰδυῖά τε Πασιθόη τε,
Πληξαύρη τε Γαλαξαύρη τ', ἐρατή τε Διώνη
Μηλόβοσίς τε, Θόη τε καὶ εὐειδὴς Πολυδώρη
Κερκηΐς τε, φυὴν ἐρατὴ, Πλουτώ τε βοῶπις,
Περσηΐς τ' Ἰάνειρά τ', Ἀκάστη τε Ξάνθη τε
Πετραίη τ' ἐρόεσσα, Μενεστώ τ' Εὐρώπη τε,
Μῆτίς τ' Εὐρυνόμη τε, Τελεστώ τε κροκόπεπ
Κρηνηΐς τ', Ἀσίη τε καὶ ἱμερόεσσα Καλυψὼ

347. ϝάνακτι 349. ϝιάνθη 350. θεοϝειδὴς 35
354. εὐϝειδής 355. βοϝῶπις 356. Περσηΐς, ϝ

351. ῥοδία τε M, Ald. 353. γαλαξάρη τ' M.
Ald. 357. Μενεσθώ τ' Flach, Schoemann. 358. τ
τελεσθώ τε Ald. 359. κρηνηΐς τ' M, in which th
recurs from this verse to 372, then the second hand ag

campum petit amnis,' Virg. Georg iii. 522) Ξάνθη, muddy, Πληξαύρη, cascading through the air, Γαλαξαύρη, a rather doubtful compound, meaning, perhaps, milk-producing by its moist air, or from γάλα and ἄεξω, or, as the Schol. explains it, διὰ τὸ ὑπὸ τῶν ἀνέμων λευκαίνεσθαι, καὶ οἷον ἐκγαλακτοῦσθαι. As Barocc. 60 gives γαλαξάρη τ', we might possibly read καὶ Ἀλεξιάρη, 'averter of evil,' like νειὸς ἀλεξιάρη in Opp. 464. Van Lennep, explaining "auras relaxans," seems to regard it as a form of χαλαξαύρη. Ζευξώ, confluent, Ἀμφίρω, branching, Μενεστώ, slowly-flowing (or permanent, in respect of its source), Εὐρυνόμη, widely-ranging, Καλυψώ, covering with mud (Virg. Georg. i. 115, 'omnis abundans Exit, et obducto late tenet omnia limo.') Πρυμνώ, springing from a mountain's base (not "a [illegible] montium fastigiis," Goettl.), Τελεστώ, remote (?), or perhaps, 'paying tribute,' Οὐρανίη, rain-fed, Κερκηΐς, uncertain; ἠχητικόν. Perhaps from tius, φυτὸν αἰγείρῳ δμοι further suggests that Μ Τυχη, may refer to the p butes of the Nymphs.

347. κουρίζουσι, 'nura to manhood,' 'vigere Lennep — σὺν Ἀπόλλωνι was the god of heali (φοῖβος), and elements though not, in the ear identical with the sun.

352. Πασιθέη occurs as Nereid, sup. 247, where Πασιθόη. Here the form ing swiftness is manifest as we have Θόη below. Leucothea and Leucoth have been in use.

359. Κρηνηΐς Goettling, χρυσηΐς Gaisford, Schoem Lennep, with Hermann, corruptly given in the oth

ἠγάγετ' Ἠλέκτρην· ἡ δ' ὠκείαν τέκεν Ἶριν,
ἠϋκόμους θ' Ἅρπυιας, Ἀελλώ τ' Ὠκυπέτην τε,
αἵ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἕπονται
ὠκείῃς πτερύγεσσι· μεταχρόνιαι γὰρ ἴαλλον.
Φόρκυϊ δ' αὖ Κητὼ Γραίας τέκε καλλιπάρῃος
[ἐκ γενετῆς πολιὰς, τὰς δὴ Γραίας καλέουσιν
ἀθάνατοί τε θεοὶ χαμαὶ ἐρχόμενοί τ' ἄνθρωποι,]
Πεφρηδώ τ' εὐπέπλον Ἐννώ τε κροκόπεπλον,
Γοργούς θ', αἳ ναίουσι πέρην κλυτοῦ Ὠκεανοῖο.

266. τέκε Ἶριν 267. Ἀελλὼ

267. ἠϋκόμους δ' Ald. 268. ἃ ῥ' Ald. οἰωνοῖσι ἅμ' ἵσπονται M. 269. ὠκείῃς Ald. 270. καλλιπαρήους Ald. —ος M. 272. καμαί τ' ἐρχ. Ald.

267. Ὠκυπέτην Apollodorus, i. 9, 21, calls her Ὠκυπόδην, citing Hesiod as his authority. On the ās in Ἅρπυιας see Opp. 675.

268. ἵπονται. "Rectius fortasse ἕπονται" Schoemann, com crit p 65. He thinks the poet refers to the Harpies as they were before they were overtaken and captured by the sons of Boreas

269. μεταχρόνιαι, in the rear of time, i e keeping pace with the flight of time: 'celer ad instar temporis,' Goettling This word is first used in the present passage, but is not found in Homer. Ruhnken, in a learned note (ap Gaisf), cites other instances from Apollonius Rhodius (ii. 328 589 iii. 1150, &c) and Nonnus, and remarks that there is generally a variant μεταχθόνιος Some of the lexicographers also recognise it, explaining it by μετεωροι, μετάρσιοι. But this probably refers to the reading μεταχθονιοι, where μετὰ implies 'removal from,' as in the two words given as synonyme of it If μεταχρόνιος be a genuine compound, it is very difficult to explain Van Leuncp, after citing what is known about it from the grammarians, concludes that "in summa, fatendum veram nos rationem verbi μεταχρόνιαι h l non perspexisse habere" —ἅλλον, se *lauvai*, used intransitively, like βίεται, ἵαπτεν See on Eur Hel 1325

270 Γραίας. Aeschylus, Prom. v. 813, calls them αἱ Φορκίδες and δηναιαὶ κόραι, as he calls the Erinyes γραῖαι παλαιαὶ παῖδες, Eum 69. Goettling would here read παῖδας on account of Γραίας being awkwardly repeated in the next verse It is more probable that vv. 271–2 are an interpolation. For we find the very same phrase in Il v 443 (quoted by Robinson), ἐπεὶ οὔ ποτε φῦλον ὁμοῖον ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων Dr Flach rejects the distich. — καλλιπαρῆους vulgo, καλλιπάρῃοι Goettling after Seleucus (ap Schol). In v 238 we have the same epithet of Ceto.

273 Though Πεφρηδώ, the common reading, might mean ἡ πεφραδοῖσα (see sup v 71), Τεφρηδώ, 'ashy,' which is found in one MS , gives a not inferior sense, in reference to the grey colour — The repetition of εὐπέπλον and κροκόπεπλον is not pleasing It is probable, as Goettling suggests, that the name of the third was given, e g Πεφρηδὼ Δεινώ τε Ἔννω τε κρ (See Apollodor ii 4) Not only does Aeschylus call them κόραι τρεῖς κυκνομορφοι (Prom 814), but the triple number of the Gorgons and the Hesperides indicates a similar trio of the Γραῖαι.

274. πέρην See on v 215 It is impossible to decide whether the Hesperides were placed in the far west from some Phoenician traditions of the volcanic

ἐσχατιῇ πρὸς νυκτὸς, ἵν' Ἑσπερίδες λιγύφωνοι
Σθεινώ τ' Εὐρυάλη τε Μέδουσά τε λυγρὰ παθο
ἡ μὲν ἔην θνητὴ, αἱ δ' ἀθάνατοι καὶ ἀγήρῳ,
αἱ δύο· τῇ δὲ μιῇ παρελέξατο Κυανοχαίτης
ἐν μαλακῷ λειμῶνι καὶ ἄνθεσιν εἰαρινοῖσι.
τῆς δ' ὅτε δὴ Περσεὺς κεφαλὴν ἀπεδειροτόμησ
†ἐξέθορε Χρυσάωρ τε μέγας καὶ Πήγασος ἵππ
τῷ μὲν ἐπώνυμον ἦν, ὅτ' ἄρ' Ὠκεανοῦ περὶ πηγ
γένθ', ὁ δ' ἄορ χρύσειον ἔχεν μετὰ χερσὶ φίλῃ
χὠ μὲν ἀποπτάμενος, προλιπὼν χθόνα μητέρα
ἵκετ' ἐς ἀθανάτους· Ζηνὸς δ' ἐν δώμασι ναίει
βροντήν τε στεροπήν τε φέρων Διὶ μητιόεντι.
Χρυσάωρ δ' ἔτεκε τρικάρηνον Γηρυονῆα

---

275. πρὸς νύχθ' ἵνα ϝεσπερίδες 279. ἄνθεσι ϝειαρι

---

276. σθενώ τ' M, Ald. 277. ἀγήρως M, Ald. 2
Ald. after this verse v. 288 is added, and is there omi
281. χρύσαορ M, Ald. 282. ὅτ' ἂν M, Ald. 283.
γείνεθ' Ald. 287. χρύσαορ M, Ald. τρικέφαλον Ald.

---

islands of the Atlantic, or the name Ἑσπερίδες was a Grecised form of a similar sound belonging to some other dialect, and so a significance was attached to it. So perhaps Κύκλωπες and other legendary monsters. That the Gorgons were commonly thought to inhabit the western coast of Africa has been remarked by Van Lennep, who thinks the story may have arisen from the capture of Gorilla apes.

281. ἐξέθορε MSS., and so Goettling, who thinks Χρυσάωρ may be a spondee by synizesis. It is more likely that the transcribers were misled by the frequent Attic abbreviation of χρύσεος. (See on Scut. H. 199.) Gaisford admits the conjecture of Guiet., ἔκθορε κ.τ.λ., remarking that the Schol. on Pind. Ol. xiii. 89 (63) agrees with the MSS. reading. So also Van Lennep, Schoemann, and Flach.

282. ὅτ', for ὅτι, not ὅτε. Goettling compares Il. viii. 251, οἶδ' ὡς οὖν εἴδονθ', ὅτ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις. however in brackets the p to v. 286, Wolf, followed having previously condemne Either the etymology of bo spurious, or both are genuin ling contends otherwise w cline to Hermann's emenda Ὠκεανοῦ περὶ πηγὰς ᾤχετ' κ.τ.λ. Goettling objects to χὠ μὲν, as not epic, and furt that the giving wings to Pe device of the later poets. have added, that τῷ μὲν ἐπ very unusual for ὁ μὲν ἐπώ τῷ μὲν ἐπώνυμον ὄνομα ἦν. Κύκλωπες δ' ὄνομ' ἦσαν ἐπώ Euripides may have had t in view when he wrote his lerophon, ridiculed by Ar 722, ὑφ' ἅρματ' ἐλθὼν Ζ πηφορεῖ, and ibid. v. 135, σε Πηγάσου ζεῦξαι πτερόν;

287. τρικάρηνον. Other

μιχθεὶς Καλλιρόῃ κούρῃ κλυτοῦ Ὠκεανοῖο.
τὸν μὲν ἄρ' ἐξενάριξε βίη Ἡρακληείη
βουσὶ πάρ' εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθείῃ,
ἤματι τῷ ὅτε περ βοῦς ἤλασεν εὐρυμετώπους
Τίρυνθ' εἰς ἱερὴν, διαβὰς πόρον Ὠκεανοῖο,
Ὄρθρον τε κτείνας καὶ βουκόλον Εὐρυτίωνα
σταθμῷ ἐν ἠερόεντι πέρην κλυτοῦ Ὠκεανοῖο.
Ἡ δ' ἔτεκ' ἄλλο πέλωρον, ἀμήχανον, οὐδὲ ἐοικὸς
θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσι,
σπῆϊ ἔνι γλαφυρῷ, θείην κρατερόφρον' Ἔχιδναν,
ἥμισυ μὲν νύμφην ἑλικώπιδα καλλιπάρῃον,
ἥμισυ δ' αὖτε πέλωρον ὄφιν, δεινόν τε μέγαν τε,
ποικίλον, ὠμηστὴν, ζαθέης ὑπὸ κεύθεσι γαίης.
ἔνθα δέ οἱ σπέος ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ
τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων·
ἔνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.

290. βοϝσὶ 294. ἀϝερόεντι 295. οὐδὲ ϝεϝοικὸς 298. ϝελικώπιδα 310. ϝοι 303. ϝοι

288. om. M. 290. ἐν M. 293. Ὄρθρον τε M. Ὄρθόν τε Ald. 294. ἱερόεντι M. 295. ἔτεκεν Ald. 300. κευθμόσι M. 302. οὐρανίων τε θεῶν M. 303. ἐν δ' ἄρα M. δάσαντο Ald.

τρισώματος and *triplex*, as comprising three bodies joined in one. Many copies give τρικεφαλον, (as inf. v. 312,) which some would retain, pronouncing it with double λ, like Ar. Equit. 117, μαχεῖ σὺ κυνοκεφάλλω. The reading probably proceeded from a gloss: see however sup. on v. 229, μάχας τ' ἀμφιλογίας τε. The name Γηρυὼν (Γηρυονὴς, Γηρυονεύς) contains the root γαρ, as in γηρύεσθαι, garrire. Theocr. ix. 7, ἀδὺ μὲν ἁ μόσχος γαρύεται, ἀδὺ δὲ χἁ βως.

288. This verse is wanting in ed. Junt. 1515, and in several good MSS. In others it is placed after v. 279.

290. Ἐρυθείῃ. The small island on which Cadiz is built — παρὰ βουσὶ, by the side of his oxen, viz. endeavouring to recover them. The verse is perhaps spurious, as εἰλιπόδεσσι should take the ϝ. Hercules, as a sun-god, is associated with the clouds, which are the oxen.

293. Ὄρθρον, the dog who guarded the herds. Goettling fancifully thinks that *Orthus* and *Eurytion* mean 'height' and 'breadth,' viz. hills and continents, that added to the difficulty of the achievement. But *Orthrus* is the Vedic *Vitra*, who is more or less closely associated with *Ahi* (Ἔχις, Ἔχιδνα), the strangling snake. See Mythology and Folk-lore, pp. 34 and 105.

294. ἠερόεντι, dark, misty. See on v. 215.

295. οὐδὲν ἐοικὸς vulgo. Two MSS. have οὐδὲ ἐοικός. Perhaps οὔτι ϝεϝοικός. Cf. v. 310.

300—3. Goettling encloses these verses as spurious. Gaisford would eject 300, 302, 305; and he transposes

ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρὴ Ἐχ
ἀθάνατος νύμφη καὶ ἀγήραος ἤματα πάντα.
Τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότητι

304. *ἐν Ἀρίμοισιν?*

301—2 to follow 305, concluding the account of the Echidna with v 303. Schneemann reads *ἡ δ' ἔρυτ', —ἀθάνατος, ἔνθα δὲ, —τηλοῦ ἀπ', —ἔνθ' ἄρα*, and in com crit. p. 65 he suggests this arrangement, viz. 300, 303, 302, 304—5, 301. It is possible, as Hermann and Goettling suppose, that the verses of two recensions are here mixed together. But the vulgate is in truth as good as any of the changes that have been proposed. The cave in which the monster was born (v 297) may be regarded as distinct from the cave where she dwelt apart from the gods (v 301—2), so that here there is no tautology. As she was a monster half human and half infernal, she had no part with the gods above, and yet, as being divine, *θεὸν* (v 297) she was entitled to some permanent and distinct abode. Compare what Aeschylus says of the Eumenides, (v 388,) *ὁμοίας οὐδενὶ Σπαρτῶν γενεᾷ, οὐτ' ἐν θεαῖσι πρὸς θεῶν ὁρωμένας, οὐτ' οὖν βροτείοις ἐμφερεῖς μορφώμασι.*

304 *ἔρυτο*. Here the *υ* is short, as if from *ἔρῡμαι*, the active of which would be *ἔρῡμι*. But neither of these forms is known. Between *ῥύομαι*, where the *υ* is naturally long, though occasionally made short by position, and *ἐρύω* (*Fερυω*) where the *υ* is short, the rhapsodists often make some confusion. In Od. ix. 134, *αὐτοῦ πὰρ νηΐ τε μένειν καὶ νῆα Fερύσθαι*, the *F* can only be defended on the supposition that there is a contraction from *ἐρυέσθαι*, but *ἐρύσθαι* is more probably an epic aorist, the same as *ῥύσθαι* in Il xv 141, the *ῡ* representing an original reduplication, as in *ἐσάωσεν*. In Sent Here 138 we have *εἴρυτο* in a deponent sense, where the *ι* may be the augment, but may also be the digamma. *εἴρυτο — Ἀρίμοισιν*, either a mythical people in Crete, where the cave of Typhoeus was, (Pind Pyth. i 17, compared with Hom. Il ii 783, *νὺν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς,*) or another form of the *Arimaei*, as Goettling and Van Lennep suggest, comparing Strabo, who supposes the vole Mysia were the seat of Virgil, who seems to have *arimoisin* formed one wo licence of a poet in so co of Ischia, Aen. ix 715; Prochyta alta tenuit, dur Inarime Jovis imperia phaeo.'—It is remarkable here gives *Ἀρίμοισιν*. It able that the word took t gamma.

305. *νύμφη*. This is ap in reference to her marri phaon. If any part of th really spurious the two lines are the most likely adapted from Il ii. 783, by necting the subject with t

306 *Τυφαονα*, the god eruptions, see inf v. 82 this reason he appears *ὑβριστὴς ἄνεμος*, for the a lated earthquakes to pe see Aesch Prom. 1067, *πνεύμονων αὐταῖς ῥιζαις πνεῦ* According to this view, th the next verse is merely 'namely the terrible and v As *ἐλικωπίδι* has the digam no place for a third *τε*, in the reading of many copi ferred by (Goettling, *δεινόν τ' ἀνεμών θ' ἑλικώπιδι κούρ* poses that Sophocles had in view in his description taurs, Trach 1095, *στρατὸν τὴν ἄνεμον ὑπεροχον βίᾳ* T recognises both readings, giving preference to either. *τυφὼν* to be *παραχώδες πνεῦ νεται ἀεὶ τὰ φυτά*. If *ἄνεμ* the right reading, as Gaisfo Lennep contend, we see the between *τυφὼς*, 'a hurrican *φωνη*, the god of wind; *υ* is long in the former, s latter. But it is likely tha an interpolated verse.

δεινόν θ' ὑβριστήν τ' ἄνεμον ἑλικώπιδι κούρῃ·
ἡ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.
Ὄρθρον μὲν πρῶτον κύνα γείνατο Γηρυονῆϊ·
δεύτερον αὖτις ἔτικτεν ἀμήχανον, οὔτι φατειὸν
Κέρβερον ὠμηστὴν, Ἀΐδεω κύνα χαλκεόφωνον,
†πεντηκοντακάρηνον, ἀναιδέα τε κρατερόν τε·
τὸ τρίτον Ὕδρην αὖτις ἐγείνατο, λύγρ' εἰδυῖαν,
Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη,
ἄπλητον κοτέουσα βίῃ Ἡρακληείῃ.

---

307. ϝελικώπιδι 310. φατεϝόν? 311. Ἀϝιδέω
313. λυγρὰ ϝιδυῖαν

307. ὑβριστὴν ἄνεμον Ald. ὑβριστὴν ἄνομον θ' ἑλικώπιδι νύμφῃ M. 308. ὑποκυσσαμένη Ald. ὑποκυσαμένη M. 309. Ὄρθρον M. 310. δεύτερον δ' αὖτις ἔτεκεν—φαεινὸν M. 312. πεντηκοντακέφαλον M, Ald. 315. τοκέουσα M.

---

308. ὑποκυσαμένη, 'becoming pregnant;' 'having conceived under him.' Properly, κυεῖν (v) is 'to impregnate.' Photius, κύει, γεννᾷ. But he wrongly adds, κυεῖν τὴν ἐν γαστρὶ ἔχουσαν λέγουσιν. This is κυεῖν, κύεω, 'to be pregnant,' whence κυήσω, ἐκύησα, κύημα whereas κυω gives κύσω and ἔκυσα, mid. ἐκυσάμην. From κυω comes κῦμα, as κυρμα from κυρω. In Theognis, v. 39, Κύρνε, κύει πόλις ἥδε, we should manifestly read κυεῖ. The analogy between κυω and κυεω is the same as between κυρω and κυρεω, μαρτυρω (μαρτυρομαι) and μαρτυρεω. Here the MS Barocc. (M) alone retains the true reading. The other copies give ὑποκυσσαμένη. Cf. inf. v. 411 —τεκετο, here for ἔτεκε, as γείνασθαι is used indiscriminately of either sex. Generally however τεκεσθαι is said of the male, 'to have a child born for yourself.' Cf. Eur. Hel. 214, ὅτε σε τεκετο ματρόθεν Ζεύς. Also Herc. Fur. 1183, and Phoen. 648. Just below, v. 310, ἔτικτεν is used exactly in the same sense, and it may be remarked that the imperfect of this verb is sometimes used in place of an aorist, as Herc. Fur. 2, ὃν Ἀλκαῖος ποτε ἔτιχθ' ὁ Περσεως.

310. ἀμήχανον ἄπορον, difficult to deal with. Cf. 295 οὔτι φατειὸν, see sup. 148. Scut. H. 144.

311. Κέρβερον. Van Lennep remarks, from Pausan. iii. 25, 4, (who says that Hecataeus spoke of a δεινὸς ὄφις, called Ἄιδου κύων, at Taenarus, that the origin of this legend probably arose from the subterranean sounds heard in the caves of that very volcanic district. "Pluto's palace is guarded by the monstrous dogs Orthrus and Cerberus, the latter of whom has three heads. These are the Vritra and Çarvara of the Vedic mythology of India." (Mythology and Folk-lore, p. 245.) Van Lennep and Schoemann retain the reading of nearly all the copies, πεντηκοντακεφαλον, doubling however the λ, perhaps unnecessarily. See sup. on v. 287. By 'fifty-headed,' which perhaps expresses an indefinite number, later poets gave the epithet τρίκρανος. Horace has *bellua centiceps*, Carm. ii. 13, 34. Similarly the fifty Nereids are called 'centum sorores' in Ovid, Fast. vi. 499 —ἀναιδέα, 'cruel,' 'remorseless.'—Goettling has an idea that this verse belonged originally to Typhaon, and should follow v. 306, and he remarks that the Scholiast seems to have found it so in his copy: ὁ μὲν Πίνδαρος ἑκατογκεφαλον φησιν εἶναι τὸν Τηφωέα, οὗτος δὲ πεντηκοντακεφαλον.

315. ἄπλητον, so is to be unapproachable, ἄπλητον κότον ἔχουσα. Here (cf.

ἡ δ' ὑποκυσαμένη Ἑκάτην τέκε, τὴν περὶ πάν
Ζεὺς Κρονίδης τίμησε· πόρεν δέ οἱ ἀγλαὰ δῶ
μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλέσσ
ἡ δὲ καὶ ἀστερόεντος ὑπ' οὐρανοῦ ἔμμορε τιμ
ἀθανάτοις δὲ θεοῖσι τετιμένη ἐστὶ μάλιστα.
καὶ γὰρ νῦν ὅτε πού τις ἐπιχθονίων ἀνθρώπων
ἔρδων ἱερὰ καλὰ κατὰ νόμον ἱλάσκηται,
κικλήσκει Ἑκάτην· πολλή τέ οἱ ἔσπετο τιμὴ
ῥεῖα μάλ', ᾧ πρόφρων γε θεὰ ὑποδέξεται εὐχά

411. Ϝεκάτην 412. Ϝοι 418. Ϝεκάτην

412. πόρε M. 415. ἀθανάτοις τε MSS. 418.

411—32. The whole of the episode about Hecate is regarded by Goettling as an interpolation. Dr. Flach also excludes it, and Schoemann, com. crit. p. 67, regards it as "sine dubio" the work of an interpolator. He remarks that the conception of Hecate is here very different from the ordinary mythology. Unquestionably, from v. 416 to v. 452 is somewhat different in style, if not inferior in poetical power. The Schol. says, ἐπαινεῖ τὴν Ἑκάτην Ἡσίοδος, ὡς Βοιωτός· ἐκεῖ γὰρ τιμᾶται ἡ Ἑκάτη. But the remark has little weight. It is more probable that the episode about Hecate was added by some poet or rhapsodist of the Orphic school. This has been inferred by Heyne and Goettling from the repetition of μουνογενὴς in vv. 426. 448, the Orphic bards being said to lay weight on that circumstance. But from v. 411 to 415 there is nothing to object to; on the contrary, Hecate as the goddess of light is rightly associated with Phoebe and Asteria. For her attributes as a moon-goddess, a correlative of Ἀπόλλων Ἕκατος, see 'Mythology and Folk-lore,' p. 157.

Ibid. Apollonius Rhodius calls Hecate θεὰ Περσηΐς in lib. iii. 467. 478. In iii. 1035 she is also 'only child;' μουνογενὴ δ' Ἑκάτην Περσηΐδα μελισσεῖο, a passage which he probably took from the Theogony as we now read it.

414. ὑπ' οὐρανοῦ. If ὑπὸ be right (several copies giving ἀπ' ἡ δὲ τιμᾶται καὶ ὑπ' οὐρανῷ) she is held in honour by Heaven suggests ἐπ' οὐρανοῦ, on 427. It seems necessary τε in v. 415: 'she is under heaven (i. e. on earth) cially by the gods.' Ot is a mere repetition of th

416—20. Goettling refe to a still later interpola they are merely a little c they followed next after γὰρ would refer to μοῖρα the γὰρ in v. 421 woul θεοῖσι τετιμένη of v. 415. marked that καὶ γὰρ νῦν, suggests the comparison an earlier recorded prac distich 414—5 interfer with the connexion, an should be inclosed in bra

417. ἱλάσκηται, scil. θε θεοῖσι v. 415 —κου, i. e. an Hellenic world. In this appears to say, he invo obtain for him the favo of the gods.—κατὰ νομον μως, "duly." In ἱερὰ κα allusion to καλλιερεῖσθαι,

419. ᾧ. If this be rig which is found in good tive may depend either on ὑποδέξεται (i. e. ὑποδ δεξατό οἱ σκῆπτρον &c.

καί τέ οἱ ὄλβον ὀπάζει, ἐπεὶ δύναμίς γε πάρεστιν.
ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
καὶ τιμὴν ἔλαχον, τούτων ἔχει αἶσαν ἁπάντων,
οὐδέ τί μιν Κρονίδης ἐβιήσατο, οὐδέ τ' ἀπηύρα
ὅσσ' ἔλαχεν Τιτῆσι μετὰ προτέροισι θεοῖσιν,
ἀλλ' ἔχει ὡς τοπρῶτον ἀπ' ἀρχῆς ἔπλετο δασμὸς,
καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῷ ἠδὲ θαλάσσῃ·
οὐδ', ὅτι μουνογενὴς, ἧσσον θεὰ ἔμμορε τιμῆς.
ἀλλ' ἔτι καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίεται αὐτήν·
ᾧ δ' ἐθέλει μεγάλως παραγίγνεται ἠδ' ὀνίνησιν·
ἔν τ' ἀγορῇ λαοῖσι μεταπρέπει ὃν κ' ἐθέλησιν·
ἡ δ' ὁπότ' ἐς πόλεμον φθισήνορα θωρήσσωνται
ἀνέρες, ἔνθα θεὰ παραγίγνεται, οἷς κ' ἐθέλησι

420. *Fοι* 430. *λαFοῖσι*

420. *καί οἱ* Ald. 421. *ὅσσοι* M. 424. *τετῆσι* Ald. 426–7. inverso ordine MSS. 430. *ἐν' ἀγορῇ* Ald. 431. *θωρήσσωνται* M, Ald. 432. *παραγίνεται* Ald.

420. *ὄλβον ὀπάζει*, viz. through her intercessory power.

422 *αἶσαν*, the luck, or lot, *τύχην*, of the Titans. The meaning is, she was not deposed from her office by Zeus: see sup. v. 393.—*ἀπηύρα*, here for *ἀφείλετο*, as in Scut. H. 428. See Opp. 240.

425. *δασμός*. Cf. v. 112.

426 *μουνογενής*. Schol. *οἱ γὰρ μονογενεῖς πλεονεκτοῦσι πάντοτε*. The point of this is certainly obscure, nor is Van Lennep's note satisfactory. "Neque video unius honoris obtigit ei, quod est unigenita (conf. infra v. 448), quodque sic nullos habet fratres qui illam tueantur (conf. *Ἔργ.* 376—380), immo multo plus honoris illi obtigit, quod Jupiter eam honorat."

427 This verse is rejected as spurious by Gaisford and Schoemann after Wolf and Heyne. Goettling's suggestion has been adopted, that this and the preceding line should be transposed.

428. *τίεται*. An unusual sense of the middle, for *τίει, τιμᾷ*. On the long ι see v. 209. Schoemann reads *ἐπεὶ καὶ Ζεὺς τίεν αὐτήν*.

429 *παραγίγνεται*. Goettling remarks that this verb, repeated again in v. 432 and 436, is unlike the ancient epic diction. It more resembles the Latin use of *adesse*. The addition of *μεγάλως* also is extremely tame.

430 *ὃν κ' ἐθέλησιν*, viz. *ὃν ἂν ἐθέλῃ Ἑκάτη μεταπρεπεῖν*. Hecate is here described as bringing success in all the affairs of life, in the popular assembly, in war, in the law court, in athletic contests, in sailing (fishing), provided that she is religiously worshipped and duly propitiated.

431 *ἡ δ'* Rather, perhaps, *ἣν δ' ὁπότ' κ.τ.λ.*—*θωρήσσωνται* is given by Goettling and Van Lennep from one MS. for *θωρήσσονται*, which Gaisford retains. The subjunctive is defended by *ἀνθαλιάσωσιν*, v. 435. In this latter verse, to avoid the unusual hiatus (see v. 399) we might read *ἀγῶσιν* or even *ἀγῶνας*. For the influence of the goddess on games, see Donaldson on Pind. Isthm. iv. 1.

νίκην προφρονέως ὀπάσαι καὶ κῦδος ὀρέξαι·
ἔν τε δίκῃ βασιλεῦσι παρ' αἰδοίοισι καθίζει·
ἐσθλὴ δ' αὖθ', ὁπότ' ἄνδρες ἀγῶνι ἀεθλεύωσιν
[ἔνθα θεὰ καὶ τοῖς παραγίγνεται ἠδ' ὀνίνησι.]
νικήσας δὲ βίῃ καὶ κάρτεϊ καλὸν ἄεθλον
ῥεῖα φέρει χαίρων τε τοκεῦσιν κῦδος ὀπάζει.
ἐσθλὴ δ' ἱππήεσσι παρεστάμεν οἷς κ' ἐθέλησι
καὶ τοῖς οἳ γλαυκὴν δυσπέμφελον ἐργάζονται
εὔχονται δ' Ἑκάτῃ καὶ ἐρικτύπῳ Ἐννοσιγαίῳ,
ῥηϊδίως ἄγρην κυδρὴ θεὸς ὤπασε πολλὴν,
ῥεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμ
ἐσθλὴ δ' ἐν σταθμοῖσι σὺν Ἑρμῇ ληΐδ' ἀέξειν

436. καὶ τοῖσι παραγίνεται Ald. 438 ῥεῖα φέρει τοκεῦσι δὲ M. χαίρων τε τοκεῦσί τε Ald. 439. παρ 442. ῥηιδίως δ' MSS. κυδνὴ M, Ald. 443. ἀφείλετο ἀ 444. ληΐδα αὔξειν M.

434. It seems more natural to read ἐν δὲ δίκῃ, and to transpose 430 to follow this verse.

436. This is a weak and useless verse. Gaisford encloses it in brackets, after Heyne and Ruhnken. Even Van Lennep, the champion of questioned verses, would omit this, which repeats the prosaic παραγίγνεται for the third time. Perhaps, as the Aldine τοῖσι suggests, we should read παρίσταται.

438. φέρει ἄεθλον, carries the weighty prize easily, viz. on account of his great strength, supernaturally imparted by Hecate. The addition of ῥεῖα, and τοκεῦσιν ὀπάζει, is in favour of this sense of φέρει, which might otherwise mean φέρεται, 'wins.' Photius, φέρειν, λαμβάνειν. See Oed. Col. v. 6 and v. 651.—The varieties of reading in this verse suggest a doubt whether the passage 435—8 can be considered genuine. Van Lennep gives ῥεῖα φέρει χαίρων τε· τοκεῦσι δὲ κῦδος ὀπάζει, and so Schoemann.

440. γλαυκὴν, the sea: not so much by an ellipse of θάλασσα as by a Hesiodic idiom of expressing things by descriptive epithets, e. g. φερεοικος for 'a snail.' Euripides similarly has ἄξενος ὑγρὰ for the Pontus, Electr. 793, perhaps after the Homeric ὑγρὴν, Od. iv. 709.— 'stormy;' see Opp. 618.— metaphor from tilling the making profit from it. Th the digamma from this wor ground for suspecting the the passage.

440—1. Commonly, there after ἐργάζονται and a colon σιγαίῳ. According to this, 442 are distinct sentences δε, whereas according to th οἳ is the nominative also It seems clear that δε should in 442, so that the sense 'And to those who plough main and pray to Hecate a the goddess easily gives gr success).' The word ἄγρη interpreted of catching fish, enterprise, and of hunting, spect to the preceding verse it means generally, any mercantile speculations.

443. This verse can ha garded as genuine, the being so similar to v. 446.

444. σὺν Ἑρμῇ, 'with Hermes.' He was the god only as generally presiding

βουκολίας τ' ἀγέλας τε καὶ αἰπόλια πλατέ' αἰγῶν,
ποίμνας τ' εἰροπόκων ὀΐων, θυμῷ γ' ἐθέλουσα,
ἐξ ὀλίγων βριάει, καὶ ἐκ πολλῶν μείονα θῆκεν.
οὕτω τοι καὶ μουνογενὴς ἐκ μητρὸς ἐοῦσα
πᾶσι μετ' ἀθανάτοισι τετίμηται γεράεσσι.
θῆκε δέ μιν Κρονίδης κουροτρόφον, οἳ μετ' ἐκείνην
ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέος Ἠοῦς.
οὕτως ἐξ ἀρχῆς κουροτρόφος· αἳ δέ τε τιμαί.
Ῥεῖα δ' ὑποδμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα,

446. ὀΐων 451. Ἴδοντο φάος ἠοῦς

446. γ' ὀΐων Ald. θυμῷ δέκ' ἐθέλουσα M. 447. κἀκ M. καὶ ἐκ Ald. 453. ῥέα δ' M. ῥείη δ' αὖ ὁμηθεῖσα Ald.

and gain, but because his earliest exploit in infancy was the successful abduction of a herd from its owner. Hence Eur. Orest. 998, λύχνια κοιμᾶται Μαιάδος τοκεύς.—ληίδι, here for cattle generally, as oxen, goats, and sheep are specifically mentioned in the next verse. The notion of *booty*, and of driving off the stock from an enemy's land, seems early to have ceased. Compare ληίζεται γυναῖκα, 'gets a wife,' in Opp. 700.

447. βριάει, 'makes strong,' prolific and healthy. See Opp. v. 5, from which this verse was perhaps made up. ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριαυντα χαλέπτει.

449. μετ' ἀθανάτοισι. She is honoured (by men) among all the immortals, viz. not less than they. That this is the sense is clear from οὕτω in the preceding verse. This verse therefore is not to be compared with v. 414.

450. μετ' ἐκείνην, viz. to those who should be born after her, or at least, after her possession of these attributes. Perhaps we should read Ἴδοντο φάει, *qui post eam lumen viderunt*.—The genuineness of these three verses is again questionable, yet hardly more so than the whole of this episode in praise of Hecate (411—452). It is doubtful if the ancient poets attributed to Hecate the office of κουροτρόφος, which was rather assigned to the elemental powers, as Earth and Rivers. But this, like much of the preceding, seems referable to physical notions about lunar influences, which can hardly be as old as Hesiod, with whom Hecate was not more the moon than Φοῖβος was the sun. —Artyhow, v. 452 seems to have been added, as Wolf perceived, to conclude the subject.

453. Here follows what may be called the second part of the Theogony, viz. the treating of the Jovian dynasty and the κρείσσονες θεοί (Aesch. Eum. 156), as opposed to the old Titanic powers. Goettling's note here is deserving of attention.—"Omnino animadvertendum est, hanc Theogoniae partem, cujus principium est v. 453, prorsus sensu differre ab altera. Pars prior Cosmogoniam continet, haec vero Theogoniam, illa vere physica est, haec, ut est uberior poetica lactitia, ita etiam, si pauca demas, cum illa doctrina physica universali tibi communia habet." Some have supposed that a part of the original poem has been lost, in which the sovereignty of Cronus was described, (see Apollodor. i. 1, 4, as preliminary to his expulsion from the throne by Zeus, who was said above, v. 73, κάρτει νικήσαι πατέρα Κρόνον

Ἱστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον,
ἰφθιμόν τ' Ἀΐδην, ὃς ὑπὸ χθονὶ δώματα ναίει
νηλεὲς ἦτορ ἔχων, καὶ ἐρίκτυπον Ἐννοσίγαιον
Ζῆνά τε μητιόεντα, θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶ
τοῦ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρεῖα χθών.
καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, ἧστις ἑ
νηδύος ἐξ ἱερῆς μητρὸς πρὸς γούναθ' ἵκοιτο,
τὰ φρονέων, ἵνα μή τις ἀκαυῶν Οὐρανιώνων
ἄλλος ἐν ἀθανάτοισιν ἔχοι βασιληΐδα τιμήν.
πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντο

455. Ἀΐδην 459. f. εἴτε ἕκαστος 461. ἀ

454. εἰστίην δήμητραν M. ἴρην Ald. 456. εὐρύκτυπον πολεμίζεται M. 462. ἔχει Ald. ἔχῃ M.

457. Ζῆνα. Flach omits this and the next verse. That Zeus, though king of the gods, was not the eldest son of Cronus, is the constant tradition of ancient mythology. When the Homeric Hera says (Il. iv. 59), καί μ᾽ πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης, and adds specially γενεῇ, in point of birth, the poet only so far differs from Hesiod, that the latter makes Vesta and Demeter older than Hera. Ovid, Fast. vi. 285, gives the inverse order; 'Ex Ope Junonem memorant Cereremque creatas Semine Saturni, tertia Vesta fuit.' Of the three brothers who severally reigned over Hades, the Sea, and the Heavens, —Pluto, Poseidon, Zeus,—the last is here the youngest. His superiority from the first, in intellect and contrivance, over the older children of Cronus, could only be shown by representing him as capable of doing something which others before him could not do. His empire avowedly depended on might rather than on right. See Hom. Il. viii. 17—26. Hence, to make him *become* the greatest, it was necessary to represent him also as the youngest. It is to be observed however that in the Iliad (xv. 182) Zeus is described as senior to Poseidon. Ibid. v. 187, τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥέα, Ζεύς καὶ ἐγὼ [Ποσειδῶν] Ἀΐδης ἐνέροισιν ἀνασσω 354, where the poet says ἡ μὲν ἀμφοτέροισιν ὁμὸν πάτηρ, ἀλλὰ Ζεὺς πρότερο πλείονα ἴδῃ.

459. ὅστις. Wolf conje which seems better. But where takes the digamm εἵτε or ὅς τε (ὅστε Flach νατο, viz. in the course of Il. xix. 110, ὅς κεν ἐν' ἡμ μετα ποσσὶ γυναικός.

462. ἔχοι Goettling. and Van Lennep. ἔχει tions.

463 Γαίης, from Gaea Ir of πρωτόμαντις, Aesch Eu oracle, in reference to th Zeus, Prometheus alludes, v. 218, and to the dethron by his stronger son, ib. v Fast. iv 197, 'Roldita have erat, Optime Reg sceptris exuitere tuis tuens, ut quicque erat Devorat, immersam visc net' Van Lennep sugge probable origin of this wi vagant legend, viz. that *Ti* is the same impersonation 'Father Time' is with

οὕνεκά οἱ πέπρωτο ἑῷ ὑπὸ παιδὶ δαμῆναι,
[καὶ κρατερῷ περ ἐόντι, Διὸς μεγάλου διὰ βουλάς·]
τῷ ὅγε οὐκ ἀλαοσκοπιὴν ἔχεν, ἀλλὰ δοκεύων
παῖδας ἑοὺς κατέπινε· Ῥέην δ' ἔχε πένθος ἄλαστον.
ἀλλ' ὅτε δὴ Δί' ἔμελλε θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν
τέξεσθαι, τότ' ἔπειτα φίλους λιτάνευε τοκῆας
[τοὺς αὐτῆς, Γαῖάν τε καὶ Οὐρανὸν ἀστερόεντα,]
μῆτιν συμφράσσασθαι, ὅπως λελάθοιτο τεκοῦσα
παῖδα φίλον, τίσαιτο δ' ἐρινῦς πατρὸς ἑοῖο

464. ϝοι ϝεῷ 465. Διϝὸς 467. ἐϝοὺς 472. ἐϝοῖο

467. ῥέαν δ' M. 468. δὴ om. M.

course of the revolving seasons, destroys and again restores the various products of the year. Even Euripides spoke of Αἰὼν Κρόνου παῖς, Heracl. 899. See Cic. De Nat. Deor. ii. 25.

465. Gaisford and Flach enclose this verse in brackets, after Heyne and Wolf; and they are probably right, though Goettling dissents. It is wanting in one MS (Par. B, Van Lennep.) Besides, καὶ κρατερῷ περ ἐόντι rather awkwardly refers to οἱ instead of to παιδί, and Διὸς διὰ βουλάς seems wrongly to define the person, which the oracle must have left indefinite, for otherwise Cronus would not have eaten up one child after another. Goettling thinks this latter clause is the poet's own interpretation of the oracle's meaning, and connects it with δαμῆναι, not with πέπρωτο. There is a variant πατρὸς for Διός, mentioned also by the Scholiast.

466. The *hiatus* in ὅγε οὐκ is unusual; but examples are not wanting in Hesiod. See sup. v. 399.

470. One may reasonably suspect that this unnecessary verse was added by some rhapsodist as a comment on τοκῆας. If so, the correction of Reize, τοὺς αὐτῆς for τοὺς αὑτῆς, as being more truly epic, is perhaps superfluous, though Van Lennep finds it in two MSS.

471. λελάθοιτο, the reduplicated aorist middle, for λάθοι, scil. Κρόνον. Perhaps, ὅπως λελάθοι ἓ τεκοῦσα κ.τ.λ. Flach reads ὅπως κε λάθοι τε, and so Schoemann. But λελαθεσθαι is an Homeric form.

472. Hesych. Ἐριννῦς ἁμαρτίας. This gloss is by some referred to this passage, which is certainly a difficult one. Goettling compares Il. xxi. 412, οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις, said by Pallas to the wounded Ares; 'so you may atone for the anger of your mother.' But the middle τίσαιτο ought here to mean, 'and might avenge the curse of her father Uranus,' whereas the context requires, 'might exact vengeance for the crying sin of his father Cronus.' Perhaps therefore it is best to assume that there is a change of the subject, i. e. that παῖς φίλος, i. e. Ζεύς, is the nominative to τίσαιτο,—'that she might bring him forth in secret, and he (in after times) might avenge the accursed deed of his father.' Guietus proposed ἀνδρὸς for πατρός. The next verse, if genuine, means, 'on account of the children which crafty Cronus had severally swallowed.' Gaisford however and Goettling enclose it in brackets, after Wolf and Heyne, but Flach and Schoemann retain it, reading παίδων θ'. In one MS. it is omitted in the text, but added in the margin. Perhaps, after all, the verse is original, and ἐρινῦς πατρὸς παίδων may mean, 'a father's sinful treatment of his child-

[παίδων οὓς κατέπινε μέγας Κρόνος ἀγκυλομ
οἱ δὲ θυγατρὶ φίλῃ μάλα μὲν κλύον ἠδ' ἐπίθ
καί οἱ πεφραδέτην ὅσαπερ πέπρωτο γενέσθα
ἀμφὶ Κρόνῳ βασιλῆϊ καὶ υἱέϊ καρτεροθύμῳ.
πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πίονα δῆμον
ὁππότ' ἄρ' ὁπλότατον παίδων ἤμελλε τεκέσθ
Ζῆνα μέγαν· τὸν μέν οἱ ἐδέξατο Γαῖα πελώρ
Κρήτῃ ἐν εὐρείῃ τραφέμεν *τ' ἀτιταλλέμεναί
ἔνθα μιν ἶκτο φέρουσα θοὴν διὰ νύκτα μέλα
πρώτην ἐς †Λύκτον· κρύψεν δέ ἑ χερσὶ λαβο

475. *Fo* 479. 488. *Fo* 482. *Fe*

478. τεκεῖν γε M. 480. τρεφέμεν M. Κρήτ
482. πρῶτον ἐς αὐτὴν λύκτον Ald. κρύψε Ald.

ren.' In this case the consequence of a crime, which is the vengeance it meets, is put for the crime itself.

475. πέφραδον, the reduplicated aorist of φράζω, or the imperfect of πεφράδω, occurs Opp. 766. See on Sept. H. 228. Their declaration on the part of Γαῖα was made in her capacity of μάντις. See v. 463. The sense is, they consented to assist her in concealing the birth of Zeus, and not only so, but they told her what great fortunes awaited him if she could deceive Cronus.

477—84. Goettling regards these verses as the work of a recent rhapsodist, who was desirous to eulogise Crete. See Il. ii. 645—9. Gaisford, who commonly follows Wolf and Heyne, and rarely gives an original or independent opinion, encloses only 479, 480. But this couplet seems at least as genuine as the rest of the suspected paragraph, if rightly explained. 'him indeed mighty Gaea received from her (Rhea) in wide Crete, for to nurse and fondle (viz. in the capacity of μαῖα, Aesch. Cho. 39, and κουροτρόφος). There she (Earth) came bearing him through the dark night, to Lyctus first; and she hid him, having taken him in her hands, in a cavern under a precipice.' It seems necessary to accept Hermann's obvious corr for ἔνθα μέν. Goettling ρουσα by ἐν γαστρὶ ἔχ case the nominative to But this is a forced Rhea had come to Cr given birth to a son, and Earth to carry off and hi nep also makes Rhea ἶκτο, but takes φέρουσα t ing off.' It is not impe 483 is interpolated.—F pare Aesch. Cho. 737 and μητρόθεν δεδεγμένος. T δεξαμένα παρὰ μητρός. T well known from the Ho σκῆπτρον, &c. An instan the digamma.

480. Probably τραφέμ λέμεναί τε, or τραφεμεν τ being found in many cop τε is wanting in the edit

482. Λύκτον. There see to the root λευκ, *light*, ac count of the attributes s because a new-born chil come forth to light, φάο reared in the darkness ἐν σκότοισι νηδύος. Aesc Fleck however, with Sch Δικτην, whence the epi *Rex* &c., and this is po

ἄντρῳ ἐν ἠλιβάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης,
Λιγαίῳ ἐν ὄρει, πεπυκασμένῳ, ὑλήεντι.
τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν
[Οὐρανίδῃ μέγ' ἄνακτι, θεῶν προτέρῳ βασιλῆϊ·]
τὸν τόθ' ἑλὼν χείρεσσιν ἐὴν ἐγκάτθετο νηδύν,
σχέτλιος, οὐδ' ἐνόησε μετὰ φρεσὶν, ὡς οἱ ὀπίσσω
ἀντὶ λίθου ἑὸς υἱὸς ἀνίκητος καὶ ἀκηδὴς
λείπεθ', ὅ μιν τάχ' ἔμελλε, βίῃ καὶ χερσὶ δαμάσσας,
τιμῆς ἐξελάαν, ὁ δ' ἐν ἀθανάτοισιν ἀνάξειν.
Καρπαλίμως δ' ἄρ' ἔπειτα μένος καὶ φαίδιμα γυῖα
ἠύξετο τοῖο ἄνακτος· ἐπιπλομένων δ' ἐνιαυτῶν
Γαίης ἐννεσίῃσι πολυφραδέεσσι δολωθεὶς

---

487. *Ἑὴν* (*Fεὴν* Flach) 489. *Fεὸς* 491. *Fανάξειν* 493. *Fάνακτος*

---

487. *νηδὴν* Ald. 489. *ἀνήκιστος* M. 490. *βίῃ χερσὶ* M. qu. *βίῃ χείρεσσι*. Cf. Opp. 321. 491. *ἐξελάειν* M. 493. *ἐπιπλομένου ἐνιαυτοῦ* Ald. 494. *τῆς γαίης* M.

The Aldine reading of this verse indicates a variant *πρῶτον ἐς αὐτὴν Λύκτον· ἔκρυφε δὲ χερσὶ λαβοῦσα*. With the next verse compare v. 300.

484 *Αἰγαίῳ*. The name probably refers to the legend of the goat Amalthea, who fed Zeus, Ovid, Fast. v 115. The 'goat-mountain' is probably another name for 'Ida,—itself perhaps a Pelasgic word meaning *wood*. *Αἰγαίῳ* however is thus the more correct orthography.

485. *ἐγγυάλιξεν*, *ἐνεχείρισε*, put into his hands. Ovid, Fast. iv 205, copies this passage. 'Veste latens saxum caelesti gutture sedit. Sic genitor fatis decipiendus erat.'

486. This verse appears to be spurious, and the same kind of interpolation as v 470, viz exegetic of the sense. It is omitted by Flach. The phrase *μέγ' ἄνακτι* is not easily defended, and *ἄναξ* is a digammated word. Besides, Cronus could not properly be called *πρότερος βασιλεὺς* till Zeus supplanted him in the empire.

487 *ἐγκάτθετο*. The *motum intro* implied by this compound sufficiently defends the accusative. So *ἔμπασεν*, *κατασκήπτειν* are found with an accusative of the person in the tragic writers. Otherwise either *ἐὴ νηδύι* (synizesis or *ἐκάτθετο* would be an easy correction. The latter is found in two MSS., and adopted by Dindorf. See inf. 890 899, where some MSS. give *ἐσκάτθεο*, and Opp. 27.

489 *ἀκηδὴς*, unheeded, uncared for.

491. *ὁ δὲ*. A prose writer would have said *αὐτὸς δὲ*, as Goettling observes.

493. The Aldine reading *ἐπιπλομένου [δ'] ἐνιαυτοῦ* seems as good as the plural, which is found in several MSS. The infant Zeus grew apace, and about the same time in the following year Cronus disgorged his offspring. It was the common notion, that the gods became adult in a very short time after birth.

494 *Γαίης*. This was a part of the *μῆτις* mentioned in v 471. Probably, as Goettling suggests, v 496 belonged to another recension, where the present verse was omitted. Some therefore represented the disgorging of the stone as the result of craft, others, of violence.

ὃν γόνον ἂψ ἀνέηκε μέγας Κρόνος ἀγκυλομήτ
[νικηθεὶς τέχνῃσι βίηφί τε παιδὸς ἑοῖο.]
πρῶτον δ' ἐξήμεσσε λίθον, πύματον καταπίνε
τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης
Πυθοῖ ἐν ἠγαθέῃ γυάλοις ὕπο Παρνησσοῖο
σῆμ' ἔμεν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσι
[Λῦσε δὲ πατροκασιγνήτους ὀλοῶν ἀπὸ δε

---

495. σὸν 496. ἑοῖο 500. θάῦμα 501.

---

499. παρνασσοῖο M. παρνησοῖο Ald. 500. ἔμ

---

497. ἐξήμεσσε (ἐμεῖν) Passow and Hermann for ἐξήμησε, which Gaisford retains without remark. Cf. Ar. Ach. 6, τοῖς πέντε ταλάντοις οἷς Κρέων ἐξήμεσεν. —καταπίνων, by a rare use, represents the imperfect, ἐπεὶ πύματον κατέπινεν. Cf. v. 467. We should have expected κατατιών, as Goettling observes.

500. The depositing of the sacred stone at Delphi to be 'a sign and a wonder' to posterity, suggests the probability that this, like the Roman *ancile* and other objects superstitiously worshipped as διιπετῆ, may have been a meteoric stone. Pausan. x. 24, 5.—ἐπαναβάντι δὲ ἀπὸ τοῦ μνήματος λίθος ἐστὶν οὐ μέγας· τούτου καὶ ἔλαιον δσημέραι καταχέουσι, καὶ κατὰ ἑορτὴν ἑκάστην ἔρια ἐπιτιθέασι, τὰ ἀργά· ἔστι δὲ καὶ δόξα ἐς αἰτὸν, δοθῆναι Κρόνῳ τὸν λίθον ἀντὶ τοῦ παιδὸς, καὶ ὡς αὖθις ἤμεσεν αὐτὸν ὁ Κρόνος. — For κατὰ χθονὸς, which ought to mean 'under the earth,' we should perhaps read κατὰ χθόνα. The notion may be, that he buried the lower part of it under the surface. But why not ὑπὸ (or ἐπὶ) χθονός? See on Opp. 617, πλειὼν δὲ κατὰ χθονὸς ἅμενος εἴη. Il. xxi. 172, μεσσηγὺς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.

501—6. These verses are obviously spurious, and the present editor had marked them so without knowing Goettling's opinion on the subject. Flach also omits them. That a considerable *lacuna* exists here, wherein the quarrel between Cronus and Zeus was described, is more than probable, and has been remarked by other this from a passage of P p. 377, ε), where Hesio representing what Cronu and what he did in requ He might have added, th lus (Eum. 611) and Eur 1317—1342) speak of Zeu in bonds his father Cr which was, in all likelih detail by Hesiod. The closed within brackets v transition to the next began abruptly from th lines. We have seen th but not his accession throne, and yet the na to describe the acts of ing rebels against his nothing in fact has ap about the imprisonment by Uranus, which hov rus expressly mentions τούτους δὲ αὐτῷ τεκνο Ἄργην, Στερόπην, Βρόν εἶχεν ἓνα ὀφθαλμὸν ἑ Ἀλλὰ τούτους μὲν Οὐ Τάρταρον ἔρριψε. There sion to it in πάντας ἀν v. 157. Compare inf. v Cyclopes would hardly νίδας by Hesiod (for v spurious), even if (whi from v. 139 compared w made them the sons either case they were th τοι, 'father's brothers, his father Cronus was Cyclopes at least by th

Οὐρανίδας, οὓς δῆσε πατὴρ ἀεσιφροσύνῃσιν·
οἵ οἱ ἀπεμνήσαντο χάριν εὐεργεσιάων,
δῶκαν δὲ βροντὴν ἠδ' αἰθαλόεντα κεραυνὸν
καὶ στεροπήν· τὸ πρὶν δὲ πελώρη Γαῖα κεκεύθει·
τοῖς πίσυνος θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.]
Κούρην δ' Ἰαπετὸς καλλίσφυρον Ὠκεανίνην
ἠγάγετο Κλυμένην καὶ ὁμὸν λέχος εἰσανέβαινεν.
ἡ δέ οἱ Ἄτλαντα κρατερόφρονα γείνατο παῖδα·
τίκτε δ' ὑπερκύδαντα Μενοίτιον ἠδὲ Προμηθέα
ποικίλον, αἰολόμητιν, ἁμαρτίνοόν τ' Ἐπιμηθέα,
ὃς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράσιν ἀλφηστῇσι·

---

503. ϝοι 506. ϝανάσσει 509. ϝοι

506. τοῖσι M. 507. ὠκεανίην M.

---

v. 137—9.—ἀεσιφροσύνη, 'folly,' 'infatuation.' So ἀεσίφρονα θυμὸν, Opp. 315. 646. Buttmann regards the compound as a euphonic form of ἀασίφρων (ἀάω). The form δῶκαν is noticed as doubtful on Opp. 741.

503. οἵ. Perhaps for οὗτοι. See on v. 22. The syntax of this verse seems to be confused of two idioms, χάριν εἶχον or ᾔδεσαν εὐεργεσίων, and ἀπεμνήσαντο εὐεργεσιῶν. Cf. Il. xxiv. 128, τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ. Thucyd. i. 137, πειθομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν. The thunderbolts were κατ' ἐξοχὴν the weapons of Zeus. Cronus had not possessed these, and it was to the gratitude of the liberated Cyclopes that the new sovereign owed the making of them.

505. κεκεύθει, had concealed them, viz. the thunderbolts. Compare v. 141, where the Cyclopes are said τεῦξαι κεραυνὸν, to manufacture it. They first supplied them to Zeus, according to Apollodorus, i. 2, 1, on the occasion of the battle with Cronus and the Titans.

507. The offspring of Iapetus and Clymene are now described. Iapetus (v. 134), son of Gaea and Uranus, was one of the primeval Titanic powers, and his sons, Atlas, Menoetius, Prometheus, are described as the first enemies of Zeus in his new dynasty. A long narrative about Prometheus and Pandora forms the principal part of this account, which is only another version of the story given in Opp. 50 seqq. Some of the verses are even identical, e. g. 571—3 occur Opp. 70—2, and 613 is nearly the same as Opp. 105. There is nothing surprising in this repetition; and the variations in the story are not greater, as Goettling observes, than may be accounted for by the different character and object of the two poems, or perhaps by an interval of some years between the composition of them.

510. ὑπερκύδας, over-boastful, an epithet of the Achaei in Il. iv. 66, is by some taken for a contraction of ὑπερκυδήεις, in which case the word must be circumflexed, like χρυσὸν τιμῆντα, Il. xviii. 175. The same doubt may be raised about ἀργᾶς in Aesch. Ag. 114.

511. ἁμαρτίνοον, wrongly judging, on account of his name which implies afterthought, or finding out consequences too late. See Opp. 47 and 84.

512—16. These verses, in the opinion of Goettling, are wrongly inserted here. For the punishment of Menoetius ought to follow the account of the quarrel between Zeus and the Titans, inf. v. 535 seqq. The objection however has little

πρῶτος γάρ ῥα Διὸς πλαστὴν ὑπέδεκτο γυναῖ
παρθένον. ὑβριστὴν δὲ Μενοίτιον εὐρύοπα Ζ
εἰς Ἔρεβος κατέπεμψε βαλὼν ψολόεντι κεραυ
εἵνεκ' ἀτασθαλίης τε καὶ ἠνορέης ὑπερόπλου.
Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῇς ὑπ' ἀν
πείρασιν ἐν γαίης, πρόπαρ Ἑσπερίδων λιγυφ
ἑστηὼς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσι.
ταύτην γάρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεύς.

513. Διὸς 520. For

513. ὑπέδεκτο M. 518. πρόπαν M. 519. With t
ends, and N commences with the next. The deficien
supplied by L, which agrees with M hitherto, and
closely with the Aldine. 520. ἐδάσατο N.

weight. The sons of Iapetus are mentioned together, and so are their respective fates or destinies. Of these *Atlas* may be supposed to symbolise *patient endurance*, or industry, and Menoetius *resignation* to the will of fate. All the four brothers incurred the anger of Zeus, because they were of Titanic origin.

513. πρῶτος ὑπέδεκτο, he was the first to receive the newly-fashioned woman from the hands of Zeus, and to convey the gift to mortals, though Prometheus had warned him against it, Opp. 81-9. Goettling explains the sense differently, as if ὑπέδεκτο meant, 'took to himself:' "Nempe primus fuit Epimetheus, qui uxorem feminam sibi consociavit. Post mutati sunt homines." Perhaps the true reading is ἀνέδεκτο, as Baroce. 60 gives ἐνέδεκτο.

516. Cf. inf. v. 619, ἠνορέην ὑπέροπλον ἀγώμενος. Apollodor. i. 2, 3, Ἰαπετοῦ δὲ καὶ Ἀσίας (Hesiod says Κλυμένης, v. 508) τῆς Ὠκεανοῦ Ἄτλας καὶ Προμηθεὺς καὶ Ἐπιμηθεὺς, καὶ Μενοίτιος, ὃν κεραυνώσας ἐν τῇ Τιτανομαχίᾳ Ζεὺς κατεταρτάρωσεν.

517. Ἄτλας δ' κ.τ.λ. This is somewhat briefly put for, 'Atlas also was similarly punished by Zeus, by being made to sustain the heaven in the far west.' Aesch. Prom. 355, ἐπεί με καὶ κασιγνήτου τύχας τείρουσ' πρὸς ἑσπέρους τόκους ἕστη 133, μόνον δὴ πρόσθεν δ δαμέντ' ἀδαμαντοδέτοις εἰσιδόμαν θεῶν. Homer o ὀλοόφρων, Od. i. 52.—πε thest limits: cf. v. 335.— fore,' 'in front of,' προ φώνων, 'sweet-voiced,' Eur. Here. 394, ἀοιδοὶ Hi ling refers the epithet to western Celts. But there doubt that the abode of was placed *beyond* the πέρην κλυτοῦ Ὠκεανοῖο, πείρασιν ἐν μεγάλοις, v. 3 thinks the Atlas of the e the great volcano of Ten Teyda), of which vague been brought by Phoeni This is not improbable, origin of the legend, be ceives the idea of a vast up the sky with his ar and Aeschylus copies hi and 438. See inf. v. 745

519. ἑστηὼς, in a stan ὀρθοστάδην, ἄυπνος, οὐ Aesch. Prom. 32. Goe places a comma after λιγ verse is repeated inf. 747

520. ἐδάσσατο, had a Generally (as Opp. 37)

δῆσε δ' ἀλυκτοπέδῃσι Προμηθέα ποικιλόβουλον
δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας.
καί οἱ ἐπ' αἰετὸν ὦρσε τανύπτερον· αὐτὰρ ὄγ' ἦπαρ
ἤσθιεν ἀθάνατον, τὸ δ' ἀέξετο ἶσον ἁπάντῃ
νυκτὸς, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρνις. 525
τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς
Ἡρακλέης ἔκτεινε, κακὴν δ' ἀπὸ νοῦσον ἄλαλκεν
Ἰαπετιονίδῃ, καὶ ἐλύσατο δυσφροσυνάων,
οὐκ ἀέκητι Ζηνὸς Ὀλυμπίου ὑψιμέδοντος,
ὄφρ' Ἡρακλῆος Θηβαγενέος κλέος εἴη 530
πλεῖον ἔτ' ἢ τοπάροιθεν ἐπὶ χθόνα πουλυβότειραν.

522. ϝαργαλέοισι 523. ϝοι 524. ϝῖσον 529. ἀϝέκητι

524. ἶσον om. LN. 525. πρόπαν N and by the first hand L. ἕδει Ald.

means 'to have allotted to oneself.' Cf v. 112, but also v 537. 885 Inf. 789, δεκάτῃ δ' ἐπὶ μοῖρα δέδασται. v. 541 διεδάσσαο μοίρας. The phrase here (if this verse be genuine) merely means ταύτην ποινὴν ἔκειμεν.

521 Prometheus also was punished by Zeus, as well as Atlas, and in the same way, by being bound with fetters. Hence the fates of both are compared in Aesch Prom. 433 seqq., quoted above. Homer includes Japetus and Kronos, whom he represents as imprisoned by Zeus in the far west, Il. viii 480.—ἀλυκτοπέδη, a word of obscure etymology. As ἀλύσκειν is 'to escape,' there is no place here for a privative; and to derive ἄλυκτος from ἀλύω, ἀλυκτέω (whence ἀλαλύκτημαι, Il. x. 94), is hardly satisfactory. The Scholiast's theory is obviously false, πλεονάζει τὸ κ, ἀλυτοπέδαις γὰρ ἦν—μέσον διὰ κίονα κ.τ.λ., 'having driven them (the chains) through the middle of the pillar,' i. e. affixed them halfway up, so as to clasp his breast, or perhaps μέσον refers to the diameter of the pillar Schol ἤγουν διὰ μέσου κίονος δῆσαι τὸν Προμηθέα· ἢ μέχρι τῶν μέσων κίονα ἔλασας This indicates a reading μέσου or μέσων διὰ κ.τ.λ. The use of the accusative in the sense of 'right through' is not common. But cf Eur. Phoen. 1397, ὃ πρόσθε τροθεὶς στέρνα Πολυνείκους βίᾳ διῆκε λόγχην The compound is altogether irregular in the sense of ἄλυκτος πέδη (Hesych. δεσμοῦ εἶδος ἀναφεύκτου). Was the term applied to a chain to prevent a slave from running away,—an 'escape-chain,' as it were?

523—534. Perhaps this passage about Hercules is a later addition (It is omitted also by Flach.) See Aesch. Prom 891. The epithet Θηβαγενὴς seems purposely given to a Boeotian bard

528 Ἰαπετιονίδῃ. This double patronyme form, which had its origin solely in metrical convenience, occurs also Opp. 54 The intermediate name was Ἰαπετίων (ι), like Κρονίων, Ὑπερίων, Πανδίων, as the Schol observes. Similarly we have Ἀρηϊάδης, the son of Ares (Cycnus) in Scut 57, as if from Ἄρης, Ἄρηος Pindar has Ταλαϊονίδης, Ol vi 15.—For ἐλύσατο we might have expected ἔλυσε. But see the note on Opp 95

531 ἐπὶ χθόνα. For the accusative see Opp. 11

†ταῦτ' ἄρα ἁζόμενος τίμα ἀριδείκετον υἱόν·
καίπερ χωόμενος παύθη χόλου ὃν πρὶν ἔχεσκ
οὕνεκ' ἐρίζετο βουλὰς ὑπερμενέϊ Κρονίωνι.
καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θνητοί τ' ἄνθρωποι
Μηκώνῃ, τότ' ἔπειτα μέγαν βοῦν πρόφρονι θ
δασσάμενος προὔθηκε, Διὸς νόον ἐξαπαφίσκ

532. ταῦτ' ἄρ ἁζ. LN, Ald. 533. παύθη N. παύ
537. ἐξαπατίσκων Ald. ζηνὸς νόον LN, Ald.

532. This verse appears to be corrupt, or perhaps a verse has been lost which followed it. Flach, with Robinson, has τοῦτον ἄρ' ἁζ. Goettling's conjecture, ταῦτ' ἄρ' ἀγαζόμενος, probable in itself, is the more so because two or three MSS give the unmetrical elision ταῦτ' ἄρ' ἁζόμενος. He compares Pind. Nem. xi. 6, πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρώταν θεῶν. But τίμα cannot be the imperfect, unless on the supposition of some *lacuna*, or that the next verse, which has no connecting particle, is spurious. Perhaps τίμᾳ ἀριδείκετον υἱόν, καίπερ χωόμενος παύσας χόλον κ.τ.λ. (Or as we might rather expect παυσάμενος), τιμῶν would be no violent change.—καίπερ χωόμενος, cf. inf. v. 561, 568.

534. ἐρίζετο βουλὰς, 'competed in wisdom,' claimed to be wiser, as the 'fore-knowing' god. He was ποικιλόβουλος, v. 521, and αἰολόμητις, v. 511. The allusion is to the contest next described, as to whether of the two was the shrewder. See on v. 60 for the short ας of the accusative.

535. ἐκρίνοντο, 'quarrelled,' literally, 'were having their dispute decided.' So inf. v. 882, τιμάων κρίναντο βίηφι. Schol. ἐν τῇ Μηκώνῃ ἐκρίνοντο τίνες θεοὶ τοὺς ἀνθρώπους λαχοιεν μετὰ τὸν πόλεμον. Another explanation is, ἐκρίνοντο τί θεὸς καὶ τί ἄνθρωπος. But the Schol. was perhaps unacquainted with the use of κρίνεσθαι = ἐρίζειν.—Μηκώνῃ, 'at Sicyon.' Goettling, in an ingenious note, endeavours to show that the legend here following refers to the first introduction into the Peloponnese of the worship of the Olympian gods, to the rejection, or at least to the association with them, of the p
genous divinities. Van
the story may be traced t
council held at Sicyon
what gods should belon
tional religion of Hellas.

537. δασσάμενος, ha
into two portions' (perha
See on v. 520.—προὔθηκε,
them,' offered for a
trick consisted in this:
eatable parts of the ox i
and covered the heap
paunch, which, as Go
from Od. xviii. 44, was a
and one little cared f
really worthless parts,
bones, he enveloped in
as to appear the better
although he took the l
sented as doing so know
and making the affair
punishing man, since in
sequence of the choic
wrapped in fat were l
altars for the portion of
δια τοῦτο ἀνεσχετο χλ
εὕρῃ χώραν τιμωρήσασθαι
ἵνα ἄξιος ᾖ μείζονος τιμωρ
Cox remarks on this (
Folk-lore, p. 174, note)
this story the Hesiod
strangely enough, tha
through the trick from
that it was therefore n
But this is inconsistent
ish eagerness of Zeus to
on the fat. The god
witted." The story seem
one of the ἱεροὶ λόγοι,
certain sacrificial practic

τοῖς μὲν γὰρ σάρκας τε καὶ ἔγκατα *πίονα δημῷ
ἐν ῥινῷ κατέθηκε καλύψας γαστρὶ βοείῃ,
τῷ δ' αὖτ' ὀστέα λευκὰ [βοὸς δολίῃ ἐπὶ τέχνῃ
εὐθετίσας κατέθηκε] καλύψας ἀργέτι δημῷ.
δὴ τότε μιν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε·
Ἰαπετιονίδη, πάντων ἦ ἀριδείκετ' ἀνάκτων,
ὦ πέπον, ὡς ἑτεροζήλως διεδάσσαο μοίρας.
Ὣς φάτο κερτομέων Ζεὺς ἄφθιτα μήδεα εἰδώς.
τὸν δ' αὖτε προσέειπε Προμηθεὺς ἀγκυλομήτης,
ἦκ' ἐπιμειδήσας, δολίης δ' οὐ λήθετο τέχνης·
Ζεῦ κύδιστε, μέγιστε θεῶν αἰειγενετάων,
τῶνδ' ἑλεῦ ὁπποτέρην σε ἐνὶ φρεσὶ θυμὸς ἀνώγει.
Φῆ ῥα δολοφρονέων· Ζεὺς δ' ἄφθιτα μήδεα εἰδὼς
γνῶ ῥ' οὐδ' ἠγνοίησε δόλον· κακὰ δ' ὄσσετο θυμῷ

539. βοείῃ 540. βοὸς 542, 546. προσέειπε 545, 550. Ϝειδὼς

538. πίονι MSS. τοῖς μὲν γὰρ N. τῷ μὲν γὰρ vulg. 544. μοῖραν Ald. 547. οὐκελήθετο N. 548. Ζεὺς Ald., L. Ζεῦ N. 550. φῇ ῥα οὐδ' ἠγνόησε N, the intermediate words omitted. With this verse a different hand commences in L, which henceforth exhibits readings more distinct from N.

538—40. τοῖς μὲν—τῷ δέ. There were two shares, and two parties to choose; gods and mortal men. This is a safer and better reading than τῷ μὲν—τῷ δέ, 'on this side and on that.' Guiet. proposed τῇ μὲν—τῇ δέ, which perhaps is the Attic rather than the Epic form. Two MSS. give τοις μὲν—τοις δέ—For πίονι we should doubtless read πίονα, 'the inwards rich in fat,' i. e. the σπλαγχνα, or larger organs, as the heart and liver, which were considered delicate parts. The error may have arisen from ἀργέτι δημῷ v. 541. Flach also gives πίονα.

540. δολίῃ ἐπὶ τέχνῃ, for δόλια μηχανώμενος, 'intending a crafty trick.' Cf. inf 555.—κατέθηκε, set down, viz. near to the other heap. But this verse can hardly be genuine. It repeats κατέθηκε, it anticipates v. 555, and it contains a verb εὐθετίζειν, which seems of a late coinage. We should read therefore τῷ δ' αὖτ' ὀστέα λευκὰ καλύψας ἀργέτι δημῷ.

543. This is a corrupt or spurious verse, since ἄναξ regularly has the digamma. Besides, 'conspicuous among all kings' was an extraordinary appellation for Prometheus. Perhaps, ἀριδείκετε λαῶν

544. ἑτεροζήλως, unfairly, partially; with zeal for one side.

545. κερτομέων, reproaching him for the *apparent* unfairness, though Zeus knew which was the better portion.—ἄφθιτα μήδεα εἰδώς is quoted by Goettling from Il. xxiv. 88, and Hymn. in Ven. 43, and so δολίης δ' οὐ λήθετο τέχνης from Hymn. Merc. 76. Compare also inf. 545. 550. 559. 561.

549. σε ἐνί. Perhaps γέ σ' ἐνί, or σέ γ' ἐνί. But see on v. 399.

551. ὄσσετο, designed, meditated. See Lexil. p. 445.

θνητοῖς ἀνθρώποισι, τὰ καὶ τελέεσθαι ἔμελλε.
χερσὶ δ' ὅγ' ἀμφοτέρῃσιν ἀνείλετο λευκὸν ἄλ
χώσατο δὲ φρένας, ἀμφὶ δέ μιν χόλος ἵκετο θ
ὡς ἴδεν ὀστέα λευκὰ βοὸς δολίῃ ἐπὶ τέχνῃ.
ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φῦλ' ἀνθρώπ
καίουσ' ὀστέα λευκὰ θυηέντων ἐπὶ βωμῶν.
τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα
Ἰαπετιονίδη, πάντων πέρι μήδεα εἰδώς,
ὦ πέπον, οὐκ ἄρα πω δολίης ἐπιλήθεο τέχνης.
Ὣς φάτο χωόμενος Ζεὺς ἄφθιτα μήδεα εἰδώ
ἐκ τούτου δὴ ἔπειτα, δόλου μεμνημένος αἰεί,
οὐκ ἐδίδου μελέοισι πυρὸς μένος ἀκαμάτοιο
[θνητοῖς ἀνθρώποις, οἳ ἐπὶ χθονὶ ναιετάουσιν.

555. ἴδεν βοὸς 557. κάουσ' 559. 561.

552. ἔμελλεν Ald. 554. θυμῷ LN, Ald. 557. ὑ
ἐπὶ βομμῷ L, Ald. 559. Ἰαπετευνίδη N. 560.
563. μελίῃσι LN, Ald. 564. οἳ om. N.

553. Goettling and Van Lennep give ἄλειφα, with several MSS., for ἄλειφαρ, as the older form. Hesych. ἄλειφαρ· στέαρ, μύρον, χρισμα, ἔλαιον. Cf. Aesch. Agam. 313. The share meant is the bones covered with fat, v. 540—1.

554. Schoemann reads χώσατο δὲ φρένας ἀμφὶ, χόλος δέ μιν ἵκετο θυμόν, the majority of copies having this order.

556 ἐκ τοῦ, 'in consequence of this;' like ἐκ τούτου inf. v. 562, and the Attic ἐκ τῶνδε, Aesch. Agam. 850. Eur. Electr. 31. Ion 843. Since Zeus had himself chosen the bones, mortals thought themselves justified in offering the same in sacrifice. Human nature is ever the same: the smaller share falls to the lot of religion, the larger to self. This distich (556—7), if not an interpolation, can hardly be considered to stand in its right place. Goettling would transpose it to follow v. 561, where it is much more appropriate. In this case, it would almost follow that v. 564 was added by an interpolator, since μελέοισι in 563 would refer to φυλ' ἀνθρώπων.—ὀστέα λευκὰ, th stripped clean from the appear to have been bur the slices of meat envel Here there is specific ment bones in a burnt sacrifice, μηροί (μηρὰ) seem to me carved or cut from th technical term for what h ἐξελεῖν. See Soph. Ant. 1021

560 οὕτω ἄρα. 'So you it seems,' &c. This implie (Iletis had frequently be the arts of deception. 562. δόλου μεμνημένος ἀεί.

563. οὐκ ἐδίδου, he did not continue the use of The reading of many cop not easy to account for, supposition made in the that v. 564 was wanting. have been made from a gl v.z. ἀνθρώποις implied fro Schol. seems to refer to ment ἢ ὅτι ἐκ Μελιῶν ἐγέ

ἀλλά μιν ἐξαπάτησεν ἐὺς παῖς Ἰαπετοῖο,
κλέψας ἀκαμάτοιο πυρὸς τηλέσκοπον αὐγὴν
ἐν κοίλῳ νάρθηκι· δάκεν δ' ἄρα νειόθι θυμὸν
Ζῆν' ὑψιβρεμέτην, ἐχόλωσε δέ μιν φίλον ἦτορ,
[ὡς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγήν.]
αὐτίκα δ' ἀντὶ πυρὸς τεῦξεν κακὸν ἀνθρώποισι.
γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυήεις
παρθένῳ αἰδοίῃ ἴκελον Κρονίδεω διὰ βουλάς.
ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη
ἀργυφέῃ ἐσθῆτι· κατακρῆθεν δὲ καλύπτρην
δαιδαλέην χείρεσσι κατέσχεθε, θαῦμα ἰδέσθαι·
ἀμφὶ δέ οἱ στεφάνους, νεοθηλέας ἄνθεσι ποίης,

---

567. νεϝόθι 569. ϝίδεν 572. ϝίκελον 574. ϝεσθῆτι
575. θάϝμα ϝιδέσθαι 576. ϝοι

---

567. δέ ἑ εἰόθι N. 574. ἀργυφέϊ Ald. ἀργυρέῃ N. ἀργυφέῃ L. καταθῆκε δὲ καλύπτρην N. καταθῆκεν δὲ κ. L, but with gloss ἐπάνω τῆς κεφαλῆς. 575. κατέθηκεν N. 576. νεοθηλέας Ald. νεοθηλέος LN? πίης N.

---

567. νάρθηκι. See Opp. 52.—νειόθι, ἐκ νέου, for νεάτου, 'at the very bottom.' Photius, νεάτη ἐσχάτη. Il. xxi 317, οὔτε τὰ τεύχεα καλὰ, τά που μάλα νειόθι λιμνης κείσεται.

569. ὡς ἴδεν. Perhaps ὡς ἴδ' ἐν κ.τ.λ. But this verse seems made up from 555 and 566. Goettling is inclined to include in brackets v. 568, and in the preceding one to adopt the reading of the Emmanuel MS. (N.), δάκεν δέ ἑ κ.τ.λ.

570 ἀντὶ πυρός. See Opp. 57. For the next three verses see ibid. 70—2.—ἴκελον, supply πλάσμα from σύμπλασσε.

575 "Recte habet χείρεσσι κατεσχεθε. Pandora enim veli ab Minerva et praebiti laciniae suis manibus tenebat, quemadmodum saepissime id expressum videmus in antiquae artis monumentis." Goettl. The meaning appears simply to be, 'she kept down with her hands (i.e. drew close, or prevented from being moved by the wind) a worked veil that fell from her head.' Compare σχεσθαι καλύπτρην in Apoll. Rhod. iii. 145. So Penelope in Od. xxi 65, ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα, and Helen in Il. iii. 419, κατασχομένη ἑανῷ ἀργῆτι φαεινῷ. There is perhaps some objection to the abrupt change of the subject from Athena to Pandora. At the same time, the change will account for the repetition of Παλλὰς Ἀθήνη in 577, which some critics have thought an indication of spuriousness. The καλύπτρη was probably a kind of head-cloth, which could be held so as to enclose the face. It is nearly represented by the coloured kerchiefs that gipsies wear, after the Eastern fashion. It appears generally to have been richly embroidered; hence Σιδονίᾳ καλυπτρᾳ Aesch. Suppl. 113.

576. στεφάνους. As this, the chaplet of flowers, was added over and above the στεφάνη, the diadem or circlet of gold, and by the same hand of Pallas, Wolf and others have enclosed this and the next verse in brackets. The same account, however, is given in Opp. 74, ἀμφὶ δὲ τήνγε Ὧραι καλλίκομοι στεφον

ἱμερτοὺς †παρέθηκε καρήατι Παλλὰς Ἀθήνη
ἀμφὶ δέ οἱ στεφάνην χρυσέην κεφαλῇφιν ἔθη
τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυήεις
ἀσκήσας παλάμῃσι, χαριζόμενος Διὶ πατρί.
τῇ δ' ἐνὶ δαίδαλα πολλὰ τετεύχατο, θαῦμα ἰδ
κνώδαλ', ὅσ' ἤπειρος πολλὰ τρέφει ἠδὲ θάλα
τῶν ὅγε πόλλ' ἐνέθηκε, (χάρις δ' ἀπελάμπετα
θαυμάσια, ζώοισιν ἐοικότα φωνήεσσιν.

Λὐτὰρ †ἐπειδὴ τεῦξε καλὸν κακὸν ἀντ' ἀγα
ἐξάγαγ' ἔνθα περ ἄλλοι ἔσαν θεοὶ ἠδ' ἄνθρωπ
κόσμῳ ἀγαλλομένην γλαυκώπιδος ὀμβριμοπά
θαῦμα δ' ἔχ' ἀθανάτους τε θεοὺς θνητούς τ' ἀ
ὡς εἶδον δόλον αἰπὺν, ἀμήχανον ἀνθρώποισιν

---

578. *Foι* 580. *Διΐ* 581, 588. *θάῦμα* 581. 584. *ζώοισι Fεοικότα* 589. *Fείδον*

---

577. *ἱμερτούς τε* N. 578. *δὲ* om. L, Ald. 582. L, Ald. *πολλὰ* om. Ald. 584. *θαυμάσια* N. *θαυμα* 587. *ὀβρ.* N. *ὀμβρ.* L, Ald.

ἐνθεσιν εἰαρινοῖσι. Here the entire decoration of the woman is attributed to Pallas, who *ζῶσε καὶ κόσμησε* v. 573, where *ζωννύναι* refers to the *ἐσθής*, *κοσμεῖν* to the head-ornaments. For *παρέθηκε*, which Goettling explains *παρὰ τὴν καλύπτρην ἔθηκε*, Hermann would read *περίθηκε* or *περιέθηκε* (like *περίαχε* inf. v 678). The former is better, and appears very probable. But the reading of the Emmanuel MS., *ἱμερτούς τε*, suggests *ἱμερτοὺς τ' ἐπέθηκε κ.τ.λ.* And this is adopted by Dr Flach, who however excludes from the text 366—384. We might also suggest *προσέθηκε*.

578—80. These three verses were probably taken from a different recension, in which they stood *in place of* the distich preceding.

582. The readings of the Aldine and Barocc 109 suggest *κνώδαλά θ' ὅσσα περ ἤπειρος τρέφει ἠδὲ θάλασσα*.

584. *θαυμάσια*, the reading of several good copies, is manifestly better than *θαυμασιη*, agreeing with *χάρις*.

585. *καλὸν κακὸν* W fashioned a fair evil as a to the good that had bee obtained, viz the stolen Opp. 57, *ἀντὶ πυρὸς δωσ δάπτει τερπωνται*. Fro mann infers that the sa is continued as in the tence, viz *Ἀμφιγυήεις* — Opp 63. The correctio is probably right, *αὐτὰ κ.τ.λ*

586. *ἔνθα περ*. The poe where the place was, in w and men were assembled new created beauty. In story is differently told is ordered to conduct Pan to Epimetheus, who forth at the disposal of mort There is something abrup in the narrative here, wh *ἔχεν ἀνθρωπους ὡς εἶδον* ποις.

[Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων.]
τῆς γὰρ ὀλώϊόν ἐστι γένος καὶ φῦλα γυναικῶν,
πῆμα μέγ' *αἳ θνητοῖσι μετ' ἀνδράσι ναιετάουσιν,
οὐλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο.
ὡς δ' ὁπότ' ἐν σμήνεσσι κατηρεφέεσσι μέλισσαι
κηφῆνας βόσκουσι, κακῶν †ξυνήονας ἔργων,
αἱ μέν τε πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα

593. ἀσύμφοροι L, Ald. κούροιο L. 594. εἰς μήνεσσι (εἰ σμήνεσσι) N. qu. ὡς δ' ὁπότε σμήνεσσι? 595. βόσκωσι N. βόσκουσι L, Ald. 596. αἱ μέν τοι N. αἱ μέν τε L. οἱ μέν τε Ald.

---

590 This verse, as Hermann perceived, belonged to another recension in place of the next, or possibly of the next three. Indeed, there is hardly any passage in Hesiod which demonstrates the fact of two recensions being mixed together more incontestably than this. The whole passage, from v. 590 to v. 612, was suspected by Wolf, and it seems not only in great measure different in style, but it is partly made up of Homeric phrases, and involves some suspicious violations of the digamma. That Hesiod should be one of the so-called Greek misogynists, in common with Aeschylus, Aristophanes, Euripides, the pseudo-Simonides, and others, is not a little remarkable. Hesiod, however, does not allude to the faithlessness of women, on which Euripides especially dwells, but he calls them idle, self-indulgent, fit only for the rich, though he modifies his harsh opinion of the sex at v. 608.

591 τῆς, sc. ταύτης, viz. from Pandora, the first of her sex.—ὀλώϊον, a lengthened form of ὀλοιόν, and that for ὀλοόν. Probably the word was ὀλοϝος, whence a secondary form ὀλοϝοιος, ὀλοφωϊος. See Curtius, Gr. Et. 562.—The stop commonly placed after γένος is intolerable. The most natural way of construing the vulgate reading seems to be this, πῆμα μέγα ἐκείνοις, οἳ ναιετάουσι μετὰ θνητοῖς ἀνδράσι. This however is an unusual periphrasis, and it seems better to insert αἳ, with Schoemann and Flach, for this agrees more directly with σύμφοροι than φῦλα γυναικῶν = γυναῖκες. This adjective takes the genitive in the sense of 'companions in,' 'fellow-bearers of,' though in Opp. 302 we have λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί. Theognis 526 (quoted by Goettling), ἡ πενίη δὲ κακῷ σύμφορος ἀνδρὶ φέρειν. Were we sure v. 592 was genuine, we might read οὐ σύμφορον, especially as there are variants ἀσύμφορα and οὐ σύμφορα. Perhaps, however, it was added in consequence of the stop at γένος, by some who construed καὶ ἐκ τῆσδε φῦλα γυναικῶν (γυναῖκες) ναιετάουσι πῆμα μέγα μετ' ἀνδράσιν. Stobaeus, Flor. σγ' 47, cites 591—3 as we have them in the copies.—κόροιο, abundance, luxury.

594—5 There are variants ἐν σίμβλοισι and βόσκωσι, adopted by Gaisford and Flach, rejected by Goettling.—ξυνήονας (ξυνός), for κοινῇ ἐργαζομένους κακά. Cf. v. 601. The absence of the digamma from ἔργων is an indication of some error. Cf. Opp. 382. Inf. v. 601. Here at least one is tempted to read κακῶν ξυνήονας ἄργους, but that Hesiod uses the form ἀεργός. The simile from drones in a hive is applied by Plato to idle spendthrift citizens, De Rep. viii. p. 552, c, βούλει οὖν, ἦν δ' ἐγώ, φωμεν αὐτόν, ὡς ἐν κηρίῳ κηφὴν ἐγγίγνεται, σμήνους νόσημα, οὕτω καὶ τὸν τοιοῦτον ἐν οἰκίᾳ κηφῆνα ἐγγίγνεσθαι, νόσημα πόλεως.

596 πρόπαν ἦμαρ, all day long, cf. sup. v. 525. ἡμάτιαι, day by day. So Hom. Il. ix. 72, πλεῖαι τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν ἡμάτιοι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν. Goettling's conjecture ἀκαμάται is superfluous.—τιθεῖσι, see inf. v. 875. Il. xvi. 242. Aeschylus uses this form for τιθεῖσι, Ag. 451.

ἠμάται σπεύδουσι, τιθεῖσί τε κηρία λευκὰ,
οἱ δ' ἔντοσθε μένοντες ἐπηρεφέας κατὰ σίμβλ
ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμῶν
ὣς δ' αὖτως ἀνδρεσσι κακὸν θνητοῖσι γυναῖκα
Ζεὺς ὑψιβρεμέτης θῆκε, ξυνήονα ἔργων
ἀργαλέων· ἕτερον δὲ πόρεν κακὸν ἀντ' ἀγαθο
ὅς κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικ
μὴ γῆμαι ἐθέλῃ, ὀλοὸν δ' ἐπὶ γῆρας ἵκηται
χήτει γηροκόμοιο, ὁ δ' οὐ βιότου ἐπιδευὴς
ζώει, ἀποφθιμένου δὲ διὰ κτῆσιν δατέονται
χηρωσταί· ᾧ δ' αὖτε γάμου μετὰ μοῖρα γένητ
κεδνὴν δ' ἔσχεν ἄκοιτιν ἀρηρυῖαν πραπίδεσσι

---

601. *Γέργων Γαργαλέων* 603. *Γέργα* 604. *ὀλοὸν* 6

---

598. *ἐπηρεμφέας* N. *ἐπίρεφέας* L. 600. *ὡς αὖτως* N. *ξυνήονας* vulg. 602. *δ' ἔπορε* N. 605. *βιότου τ'* N. *διάζωήν* N. 608. *ἔσχε* L, Ald.

---

598. Hesych. *σίμβλοι· τὰ σμήνη, τὰ ἀγγεῖα τὰ τῶν μελισσῶν, ἐν οἷς τὰ κηρία συνάγεται.*

599. *ἀμῶνται*, heap up, scrape together, *corraiunt in ventrem* Cf. Opp. 775–778.

601. *ξυνήονα*, 'taking part in grievous troubles,' i.e. causing them cares. See on v. 603, and for *ξυνήων*, 'a partner,' Pind. Pyth. iii. 48. Hesych. *ξυνήονες· κοινωνοί.* This must be the sense, otherwise the comparison with the drones altogether fails, if we render it 'helpmates in their hard labours.' This would be a virtue; but the poet is speaking of women's vices. The meaning is determined by v. 595. Stobæus, citing 600—9 (*ξθ'*. 15), gives *λευγαλέων* (602) and *ζωὴν* (606).

602 *ἕτερον κακόν*. The making of the woman was *κακὸν ἀντ' ἀγαθοῖο*, v. 585, the second evil consists in the following dilemma: Either a man marries, or he does not. If he does not, strangers possess his wealth; if he does, though he may have a good wife, he may at the same time have, as a counterbalancing evil, an insubordinate fam *γενεθλὴ*. Schol. *τοῦτό φ γῆμαι* (I *ὅτι ὁ μὴ γῆμα κακὸν, τὸ μὴ γηροβοσκεῖσθ ἀγαθὸν τὸ μὴ γαμεῖν, ἀλλὰ ἔχειν γηροβοσκοὺς καὶ κλη* poet is weighing good a both cases (1) an unmar not the expense of a wif but then he has no one to and he leaves his property (2) a married man may wife but a bad offspring, good is counterbalanced v. 607 seems to have been the similar verse in Il. v. 15 *διὰ κτῆσιν δατέονται*. On t taining the same root (: *χῆρος*, and *hæres*, see Curtiu

603 *μέρμερα Γέργα* is to as compared with the u *ἔργων* in v. 595. In v. 60 MSS. gives *γυναῖκα—ξυν ξυνήονα* has now been adopte the true reading. Hesyc *γηροτρόφος.*

τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει
ἔμμεναι· ὃς γὰρ τέτμῃ ἀταρτηροῖο γενέθλης.
ζώει ἐνὶ στήθεσσιν ἔχων ἀλίαστον ἀνίην
θυμῷ καὶ κραδίῃ, καὶ ἀνήκεστον κακόν ἐστιν.
Ὡς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν.
οὐδὲ γὰρ Ἰαπετιονίδης ἀκάκητα Προμηθεὺς
τοῖό γ' ὑπεξήλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης
καὶ πολύϊδριν ἐόντα μέγας κατὰ δεσμὸς *ἔρυκεν.

---

609. αἰῶνος 613. Διὸς 616. πολύϊδριν

---

609. τῷδ' ἀπ' L, Ald. 610. τέμῃ L. δν δεκε τέτμῃ Ald. ὃς δέ κε γήμῃ N. 614. ἰαπετηονίδης N. 615. ἀνάγκῃ Ald. 616. μέγα N. ἐρύκει MSS.

---

609 ἀντιφερίζει, 'contends against,' 'matches' In Opp 210, a passage of doubtful genuineness, it has the same sense. The phrase ἀπ' αἰῶνος, for ἀεί, is not free from suspicion, though Homer has ἀπ' αἰῶνος νεος ὤλεο, Il. xxiv 725, for ἀπὸ βίου, nor is ἔμμεναι in the next verse easily explained. Schoemann reads τῷ δὲ δ' αἰῶνος κ.τ.λ. Stobaeus, ending his quotation with ἀντιφερίζει, might seem to have not read in his copy the three concluding lines. The context seems to require εἰ γὰρ τέτμῃ κ.τ.λ. Flach and Schoemann read ἔμμενέμεν with Wopkens, and mark ἀντιφερίζει with an obelus. Possibly, ὃς γήμας γαρ τέτμῃ κ τ λ, one MS giving ὃς δε κε γήμῃ.

610 The word ἀταρτηρὸς does not occur elsewhere in Hesiod, though Homer once or twice uses it. Schol. σκληρὰς, χαλεπῆς, ἀπὸ γενικῆς (?) γενεᾶς. Gloss Barocc 109, βλαβερᾶς.

Ibid, γενέθλης If the poet had meant 'race' in the sense of 'womankind,' he would probably have avoided ambiguity by using γυναικός But the troubles of an ungrateful offspring are clearly here meant Euripides touchingly alludes to the same cross in life, Med 1090—1104; and he has a very similar passage on happy and unhappy marriages, in Orest. 602—4 —τέτμῃ seems to govern a genitive in the sense of τύχῃ.

612. This verse is defended by Goettling, who construes ἀλίαστον θυμῷ. Gaisford encloses it in brackets after Ruhnken, who thinks θυμῷ and κραδίῃ were glosses on στήθεσσιν, and ἀνήκεστον a gloss on the false reading ἀνίαστον for ἀλίαστον. (Hesych. ἀνήκεστον· ἀνίαστον.) It is possible that ἔσχεν should be read for ἐστιν.

613 ὃς οὐκ ἔστι. This reverts to the punishment of Prometheus described sup. v. 521. The sense is, 'Thus we see that no cunning is so clever as to escape punishment, if it involves disobedience to Zeus.' It is, as it were, the moral of the foregoing story. Compare Opp 105, οὕτως οὔτι τῃ ἔστι Διὸς νόον ἐξαλέασθαι.

614. ἀκάκητα. Perhaps 'beneficent,' the Homeric epithet of Hermes (Il. xvi. 185. Od. xxiv. 10), and probably to be compared with a similar attribute of the same god, ἰριούνιος. The negative quality of doing no harm suggested the positive quality of doing good But in the former sense only Darius is called ἄκακος in Aesch. Pers. 663.

616. πολύϊδριν. He is elsewhere called ποικίλος and αἰολόμητις, sup v. 511. Homer terms him *callidus* Carm n 18, 35 For the vulg ἐρυκει Flach reads ἔρυκεν, with Schoemann, and this seems necessary, as Prometheus was liberated by Hercules.

Ὀβριάρεῳ δ' ὡς πρῶτα πατὴρ ὠδύσσατο
Κόττῳ τ' ἠδὲ Γύῃ, δῆσε κρατερῷ ἐνὶ δεσμῷ,
ἠνορέην ὑπέροπλον †ἀγώμενος ἠδὲ καὶ εἶδος
καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυό
ἔνθ' οἵγ' ἄλγε' ἔχοντες ὑπὸ χθονὶ ναιετάοντες
εἵατ' ἐπ' ἐσχατιῇ, μεγάλης ἐν πείρασι γαίης,
δηθὰ μάλ', ἀχνύμενοι, κραδίῃ μέγα πένθος ἔ
ἀλλά σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄ

617. *βριάρεω δ' ὡς τὰ πρῶτα* LN, Ald. *ὀδύσσατο* L, *
ἀγόμενος* N. 622. *εἶτ' ἐπ'—μεγάλοις* N. 623. *μέγα*

---

617 seqq. The contest between the Olympian gods and the Titans, or the change from the old to the new dynasty, is related at length.—Cottus, Briareus, and Gyes, were the hundred-handed giant-sons of Gaea and Uranus, sup. v. 149. For their treatment of their father they had been threatened with punishment (sup. v. 209, 210), and the threat is now about to be executed, on the principle that an undutiful son (Cronus) will himself have an undutiful offspring (Zeus).—Ὀβριαρεύς, another form of the name, is recognised in Etym. M. p. 346, 38, and indeed is sufficiently defended by the analogy of *βριαω* compared with *ἄβριτος*. Here the metre requires Ὀβριαρεως, while in v. 149 and 714 either form is admissable. It occurs also inf. v. 734, where the common reading, *Κόττος τε καὶ ὁ Βριάρεως μεγάθυμος*, though a manifest solecism, is retained by Gaisford. But here the MSS. give *Βριάρεῳ δ' ὡς πρῶτα* (so Van Lennep), or *Βριάρεῳ δ' ὡς τὰ πρῶτα* (Gaisford). L. Dindorf conjectured Ὀβριάρεῳ, which Goettling says is found in two MSS. To make *Βριάρεῳ* a spondee by *synizesis* is quite out of the question—*πατὴρ*, viz. Uranus—*πρῶτα ἀδυσσατο*, 'when first he was enraged against them.' This corresponds to *σφετέρῳ ἤχθοντο τοκῆι ἐξ ἀρχῆς*, sup. v. 155. Homer has the form *ὀδύσσομαι* more than once.—*δῆσε*, see v. 157.

619 *ἀγώμενος*, 'being awed at.' Compare *ἀγαίεται*, Opp. 333. The genuineness of this and the next verse is doubtful. It does n
ἀγώμενος or *ἀγᾶσθαι* is el
and the form looks like
a post-epic interpolator,
the Homeric *ἀγάασθε*,
θαι, from ἄγαμαι Aga
and *ὑπὸ χθονὸς* in the sam
hardly stand in two con
Thirdly, *ἠδὲ καὶ εἶδος* is
the digamma; and lastly
πλου occurred sup. v. 51
conjecture is very proba
ἠδὲ Fεῖδος. *κατένασσε*,
sup. v. 329.

622 *ἐπ' ἐσχατιῇ*, in
where Atlas also was pu
517), and where the He
who seem in some way
associated with woe an
they were the daughters
sisters of Μαμος and Ὀ
The *west* is also called
v. 335 and 518. Even
was by some placed i
parts of the west. H
called Ἑσπερας θεὸς, Sop
Compare inf. v. 729
where ζόφος connected
means the darkness of th
The Schol. explains *ἐν
ὑποκατω τῆς γῆς*.—The
Emmanuel MS., *μεγαλο*
by v. 335, *πείρασιν ἐν με*

623. This verse is reg
ous by Heyne. But, a
marks, we require the a
μαλα, 'for a very long
they were at length b
the light. We might i
622, and read *ναιετάεσκε*

[οὓς τέκεν ἠύκομος Ῥεῖα Κρόνου ἐν φιλότητι,]
Γαίης φραδμοσύνῃσιν ἀνήγαγον ἐς φάος αὖτις·
αὐτὴ γάρ σφιν ἅπαντα διηνεκέως κατέλεξε,
σὺν κείνοις νίκην τε καὶ ἀγλαὸν εὖχος ἀρέσθαι.
δηρὸν γὰρ μάρναντο, πόνον θυμαλγέ' ἔχοντες,
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,
ἀντίον ἀλλήλοισι διὰ κρατερὰς ὑσμίνας·
οἱ μὲν ἀφ' ὑψηλῆς Ὄθρυος Τιτῆνες ἀγαυοί,
οἱ δ' ἄρ' ἀπ' Οὐλύμποιο θεοὶ, δωτῆρες ἐάων.

626. φάΓος 632. ἀγαΓοί

628. κείνοισι L., Ald. 632. ὄρθιος N. 633. οἱ δ' ἄρ' ἐπ' N. δωτῆμες ἐάων N.

626. *φραδμοσύνῃσιν*, the oracular warnings, *ἐννεπίσπε* sup v. 491 Apollodor i. 2. 1, *μαχομένων δ' αὐτῶν ἐνιαυτοὺς δέκα, ἡ Γῆ τῷ Διὶ ἔχρησε τὴν νίκην, ταύτ' ἀποτελεσθέντας ἂν ἔχῃ σεμνάχους· ὁ δὲ τὴν φρουρούσαν αὐτῶν τὰ δεσμὰ Κάμπην ἀποκτείνας ἔλυσε*

627. *σφιν*, viz to the gods; whereas *σφέας* above means the imprisoned giants —*ἅπαντα διηνεκέως*, had told them the whole matter in detail, viz. (to use the words of Aeschylus, referring to the same event, Prom. 220,) *ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν χρείᾳ, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν*.

ἄρεσθαι, 'that they would win glory,' —an Homeric phrase. The aorist infinitive follows verbs of promising or hoping, by a kind of *prolepsis* peculiar to the Greek mind, when an expected act is contemplated as realised. Perhaps *ἀρεῖσθαι*. See Opp. 455

629. *δηρὸν γὰρ κ.τ.λ.* For the other Titans (not the hundred-handed, compare 134 with 147) had long been contending with the Cronidae, or new Olympian powers What the cause of the dispute was, Hesiod does not expressly say, but inf. v 882, it is said to have been about their prerogatives, *τιμαων κρίναντο* Aeschylus is more explicit, Prom. 207, *ὅπως τάχιστ' ἤρξαντο δαίμονες χόλου, στάσις τ' ἐν ἀλλήλοισιν ἐφοδυνᾶτο, οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας Κρόνου, ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὐμπαλὶν στυγοῦντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν*. It was on condition of assisting Zeus against the rest, that these three Titans, (the hundred-handed,) whose lordly strength surpassed theirs, were liberated. A similar legend (from the *ἱεροὶ λόγοι*) is recorded in Il. i. 401, where Thetis is said to have summoned Briareus to the aid of Zeus, whom the other gods were for putting in bondage By the *Cronidae* are meant primarily Zeus and his brothers and sisters (sup. v 453), with those of the elder gods whom he could win over to his cause, against the rest of the Titans headed by Cronus himself. Aeschylus (who perhaps had the Theogony in a much more perfect condition) says that Prometheus sided with Zeus, being unable to persuade the other Titans, Prom. 212 It is clear from v. 624—6 that the offspring of Rhea, viz the elder gods, sided with Zeus and in v. 883 it is stated that they agreed to confer the sovereignty on Zeus, whom Hesiod therefore does not represent as a *τύραννος* or usurper

632. *ἀγαυοὶ* It is probable that this word is nearly a synonym of *ἀγαθοὶ*. As the *ν* appears to have represented *F*, we have *ἀγαθ*, *ἀγαF*, as variants of the root. (Curtius however, Gr. Et. 172, thinks the root *γαυ*, *γαF*, more nearly allied to *γεγηθα* and *gaudeo*.)

οὓς τέκεν ἡΰκομος Ῥεῖα Κρόνῳ εὐνηθεῖσα·
οἱ ῥα τότ' ἀλλήλοισι μάχην θυμαλγέ' ἔχοντ
συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτοὺς,
οὐδέ τις ἦν ἔριδος χαλεπῆς λύσις οὐδὲ τελευ
οὐδετέροις, ἶσον δὲ τέλος τέτατο πτολέμοιο.
ἀλλ' ὅτε δὴ κείνοισι παρέσχεθεν ἄρμενα πά
νέκταρ τ' ἀμβροσίην τε, τάπερ θεοὶ αὐτοὶ ἔ
πάντων ἐν στήθεσσιν ἀέξετο θυμὸς ἀγήνωρ,
†ὡς νέκταρ δ' ἐπάσαντο καὶ ἀμβροσίην ἐρα
δὴ τότε τοῖς μετέειπε πατὴρ ἀνδρῶν τε θεῶν

Κέκλυτέ μευ, Γαίης τε καὶ Οὐρανοῦ ἀγλα
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει
ἤδη γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι
νίκης καὶ κράτεος πέρι μαρνάμεθ' ἤματα πά
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐκγενόμεσθ

---

638. *Ἶσον* 643. *μετέειπε* 645. *ὡς Γείπα*

---

637. *ἦν* om. L, Ald. *τελευτὴν* Ald. 638.
639. *ἄρμενα* L. 641. *ἐνὶ στήθεσσιν* N. qu. π
642. *νέκταρ τ'* N, Ald.

---

634. Of this verse the same may be said as of 631. 648. 668, and indeed many others, that they are not improbably interpolated by rhapsodists. The present verse occurred as v. 625.

636. *πλείους*, full or solar years, as contrasted with the lunar; or the great cyclic years of 99 lunar months. See on Opp. 617. Van Lennep suggests that the poet may have alluded to the duration of the Trojan war.

638. This verse, which is unnecessary to the context, was perhaps made up from Il. xv 413, *ὡς μὲν τῶν ἐπὶ ἶσα μάχη τέτατο πτόλεμός τε*. It also occurs in Il. xii 436. Both passages were indicated by Wolf.

639. *παρέσχεθεν*, viz. *Κρονίδης* in v. 624, the intervening passage (627–638) being virtually a parenthesis. The giants were there released from Tartarus by Zeus, and now they by him. Hence *κεί* Briareus and his fellow- ling would prefer *παρέ* in the next verse, or *νέ τε*, so that *παρέσχεθεν παρεσχέθησαν*. Neithe necessary, though Van cined to approve the Flach adopts it.

642. There is an appe logy here, which may ha two recensions being n Perhaps either 641–2 c be ejected, or only v. 64 we must read *πάντων κ.τ.λ.* (So Dr. Flach ed

646. "Quod hic dicit supra v 636 erat *δεκα π* et quod hic *ἤματα πά συνεχέως*." *Goettling.*

ὑμεῖς δὲ μεγάλην τε βίην καὶ χεῖρας ἀάπτους
φαίνετε Τιτήνεσσιν ἐναντίοι ἐν δαὶ λυγρῇ.
μνησάμενοι φιλότητος ἐνηέος, ὅσσα παθόντες
ἐς φάος ἆψ ἀφίκεσθε δυσηλεγέος ἀπὸ δεσμοῦ
ἡμετέρας διὰ βουλὰς ὑπὸ ζόφον ἠερόεντος.
Ὣς φάτο· τὸν δ' ἐξαῦτις ἀμείβετο Κόττος ἀμύμων·
δαιμόνι', οὐκ ἀδάητα πιφάσκεαι· ἀλλὰ καὶ αὐτοὶ
ἴδμεν, ὅ τοι πέρι μὲν πραπίδες, πέρι δ' ἔστι νόημα,
ἀλκτὴρ δ' ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο.
ἄψορρον δ' ἐξαῦτις ἀμειλίκτων ἀπὸ δεσμῶν
σῇσιν ἐπιφροσύνῃσιν ὑπὸ ζόφον ἠερόεντος
ἠλύθομεν, Κρόνου υἱὲ ἄναξ, ἀνάελπτα παθόντες.

649. ἄάπτους? 653. ἀερόεντος 656. ἴδμεν
660. ἄναξ ἀνάελπτα

652. ὑπὸ δεσμοῦ LN, Ald. 655. πιφάσκεν N. 656. πραπίδης N. 657. γένετο N. 658. ὑπὸ δεσμῶν N. 658–9. Transposed in L, Ald., which give σῇσι δ' ἐπιφροσύνῃσιν ὑπὸ κ.τ.λ. 660. ἠλύθαμεν N.

649 ἀάπτους. See v 150 Opp 148.

651. μνησάμενοι. Compare v. 503 — ἐνηής, 'kind,' 'cordial,' is an Homeric word of very uncertain etymology

652 ἀπὸ δεσμοῦ Many good copies give ὑπὸ, 'from under,' as inf. v. 669. For δυσηλεγής see Opp 506.

653. Gaisford marks this verse as spurious, after Wolf, and he gives ἀπὸ for ὑπὸ, but against the MSS. The sense is rather weakened by omitting this line,—'remember, it was through me that you returned from prison'

655 οὐκ ἀδάητα, 'what is well known to us,' viz ὅσα ἀγαθὰ ὑπὸ σοῦ ἐπαθ-μεν — πιφασκομαι, identical with πιφαύσκομαι, (πιφαF-σκω,) contains the reduplicated root φαF Van Lennep gives πιφαύσκεαι with three or four MSS The Emmanuel MS, according to my collation, has πιφασκεν, not πιφαυσκεο)

656 ὅ τοι Hermann for ὅτι — πέρι, adverbially, for περισσῶς, should be accented on the first syllable, as representing περιεισι.

657 ἀρῆς, scil βλάβης. Cf Sent H 29. The meaning seems to be, that Zeus had hitherto protected the other gods in the long war with the Titans. For the masculine form κρυερὸς Goettling compares inf v 836, τοὺς δ' ἀμφέπε θερμὰς ἀυτμὴ We might compare the feminine ἀγανώτατον, sup. v 408, but the verse may be of a later insertion.

658–9. The MSS and edd (with the single exception of the Emmanuel MS.) give these two verses in inverted order, σῇσι δ' ὑποφραδμοσύνῃσιν ἀπὸ ζόφου ἠερόεντος Ἄψορρον δ' ἐξαῦτις κ.τ.λ. There are various readings σῇσι δ' ἐπιφροσύνῃσιν, σῇς δ' ἐπ., and ἄψορρον without the δέ The reading in the text is that of Goettling and the MS Ehm (N). Van Lennep gives σῇσι δ' ἐπιφροσυνῃσιν — ἄψορρον ἐξαῦτις, remarking that this is a better order of the words: 'It was by your thoughtfulness too that we returned from the darkness of the prison.' The *hiatus* however in ἄψορρον ἐξαῦτις seems objectionable, even though δυσηλεγέος ἀπὸ δεσμοῦ in v. 652 is not very unlike it Dr Flach agrees with Van Lennep, but excludes v. 658.

660 ἀνάελπτα supplies an example of ἀνὰ used as the full form of the pri-

τῷ καὶ νῦν ἀτενεῖ τε νόῳ καὶ ἐπίφρονι
ῥυσόμεθα κράτος ὑμὸν ἐν αἰνῇ δηϊοτῆ
μαρνάμενοι Τιτῆσιν ἀνὰ κρατερὰς ὑσμ
Ὣς φάτ'· ἐπῄνησαν δὲ θεοὶ, δωτῆρε
μῦθον ἀκούσαντες· πολέμου δ' ἐλιλαίε
μᾶλλον ἔτ' ἢ τοπάροιθε· μάχην δ' ἀμέ
πάντες, θήλειαί τε καὶ ἄρσενες, ἤματι
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγέ
οὔς τε Ζεὺς Ἐρέβεσφιν ὑπὸ χθονὸς ἧκ
δεινοί τε κρατεροί τε, βίην ὑπέροπλον
[τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀΐσσ
πᾶσιν ὁμῶς, κεφαλαὶ δὲ ἑκάστῳ πεντή
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλ
οἳ *δ' ὅτε Τιτήνεσσι κατέσταθεν ἐν δα

---

664. ἐϝάων? 669. φάϝοσδε

---

664. ὡς φάτο. ἐπῄνεσαν δὲ N. qu. ἐπῄνεσσ
666. μάχην τ' N. 669. ἐρέβευσφι N. οὔτε ζε
Ζεὺς ἐρέβευσφιν Ald. φάος τε N. φάος δὲ
673. μελέεσσι N. οἵ τοτε MSS.

---

vative ἀ, which merely means the reversal of some quality, as ἀνόμοιος is the converse of ὅμοιος.

661. ἀτενεῖ νόῳ, with stedfast resolve, with unflinching allegiance.

668. This verse occurred also at v. 630 and 648. Here it is not necessary, though it rather assists the syntax of the next verse.

669. Ἐρεβευσφιν *vulgo*, and so Van Lennep. Goettling, after L. Dindorf and some MSS. gives Ἐρέβεσφιν. In Il. ix 572, Bekker edits ἔκλυεν ἐξ Ἐρέβεσφιν, and we may compare the common form στήθεσφι, which no one would write στήθευσφι. The old genitive was ἐρεβεσος, and thus the suffix is added to the crude form as in νεικεστῆρα, Opp. 716, where see the note. It is to be observed that φι was not peculiar to the dative, but was commonly added to the genitive also; thus we have in Homer ἐκ πασσαλοφι κρέμασεν Od. viii. 67, ἀπ' ἐσχαρόφιν ib. xiii 585, ἐξ εὐν cases this term either in the sense, e g. ἐκ ἐκκρεμάσαι πασ peg;' ἐξ εὐνῆφ on one's bed in

671–3. The before, v. 150 πᾶσιν ὁμῶς. G close them in Goettling and genuine here.

674. κατεστ often said καθ init., the sense 'stood opposite *runt*; and the the implied no nep well comp πόλεμον ὑμῖν κα

πέτρας ἠλιβάτους στιβαρῇς ἐν χερσὶν ἔχοντες,
Τιτῆνες δ' ἑτέρωθεν ἐκαρτύναντο φάλαγγας
προφρονέως, χειρῶν τε βίης θ' ἅμα ἔργον ἔφαινον
ἀμφότεροι, δεινὸν περίαχε πόντος ἀπείρων,
γῆ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρὺς
σειόμενος, πεδόθεν δ' ἐτινάσσετο μακρὸς Ὄλυμπος
ῥιπῇ ὑπ' ἀθανάτων, ἔνοσις δ' ἵκανε βαρεῖα
Τάρταρον ἠερόεντα, ποδῶν τ' αἰπεῖα ἰωὴ
ἀσπέτου ἰωχμοῖο βολάων τε κρατεράων·

677. *ἔργον* 678. *δεινὸν περίαχε* 682. *ἰωὴ*

675. *στιβαρὰς* LN, Ald. 677. *προφρονέων* N. 678. *δεινὸν δὲ περίαχε* MSS. 682. *ποδῶν δ' αἰπειά τ' ἰωή* L, Ald. (gl. I₂ *φωνή*.) *ὁδὸν αἰτίατη κρατεάων* N. 683. *κρατεάων* N. *ἀσπεύτου ἰοχμοῖο* N.

675. The best copies seem to give *στιβαρὰς*, and so the Schol. *μεγάλας, καθ' ὑπερβολήν* (this referring to *ἠλιβάτους*), *στιβαρὰς, ἰσχυράς*. But inf. v. 692 we have *χειρὸς ἀπὸ στιβαρῆς*, and v. 715, *τριηκοσίας πέτρας στιβαρὼν ἀπὸ χειρῶν*. Of course, *πέτρας* is a greater hyperbole than *πετρους* would have been, and especially with *ἠλιβάτους*, steep and inaccessible rocks. Photius, *ὀρυτόντους, τοὺς γίγαντας· ὅτι ταῖς τῶν ὀρῶν κορυφαῖς ἔβαλλον*. Apollodorus also says (i. 6, 1), *ἠκόντιζον δὲ εἰς οὐρανὸν πέτρας καὶ ὁρῶν ἥμισυ*. The giant Polyphemus tore off and threw at Ulysses *κορυφὴν ὄρεος μεγάλοιο*, Od. ix. 481.

676. The resemblance of this verse to Il. xvi. 563 can hardly be accidental; *οἱ δ' ἐκὰς ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας*. So also Il. xii. 415, *Ἀργεῖοι δ' ἑτέρωθεν ἐκαρτύναντο φάλαγγας*.

678. Van Lennep calls the vulgate reading *περίαχε* an Aeolic crasis for *περίαχε*, citing the authority of Choeroboscus in Etym. M. p. 92, 9. Certainly the elision of the *ε* in *περὶ* is very rare, though we have *περοίχεται* inf. v. 733, if the reading is to be relied on. Guietus conjectured *δεινὸν δ' ὑπερίαχε*. Generally, but not always, *ἰάχειν* takes the digamma. The present passage (674—8) seems to have been tampered with, perhaps by the insertion of the Homeric verse, 676. In this case *προφρονέως* will belong to *κατέσταθεν*. On the whole it seems most probable that for *οἱ τότε κ.τ.λ.*, we should read *οἱ δ' ὅτε Τιτῆνεσσι κατεσταθεν—δεινὸν περὶ Fίαχε κ.τ.λ.*, the apodosis commencing with this verse. Otherwise we might read *δεινὸν περὶ δ' Fίαχε πόντος*, as sup. v. 69, *περὶ δ' Fίαχε γαῖα μελαινα*. In Scut. H. 151, *ἀλλὰ μεγα ἰάχων*, there is certainly a digamma, and ib. 382 for *μεγάλ' Fίαχον* we might read *μέγα Fίαχον*.

679. *ἐσμαράγησεν*, crashed, viz. with the noise of the hurled rocks. Cf. inf. v. 693.

682. The common reading *ποδῶν αἰπειά τ' ἰωή*, or *ποδῶν δ' αἰπειά τ' ἰωή*, was corrected by Hermann. It is retained by Schoemann, who punctuates *Τάρταρον ἠερόεντα ποδών, αἰπειά τ' ἰωή*. But *ποδῶν* is thus quite out of its natural place. It is manifest that *ἰωὴ* here has the digamma, and that the *τ'* was inserted from ignorance of it. In Il. x. 139, *τὸν δ' αἶψα περὶ φρενας ἦλυθ' ἰωή*, the old reading was probably *ἦλθε Fιωή*. Compare Il. iv. 276, *ὑπὸ Ζεφύροιο ἰοῆς*, and xvi. 127 —*ἰωχμοῖο*, a secondary genitive; 'the far-ascending noise of feet from the incessant pursuit and from the hard blows of the missiles.' The clause is exegetical of *ἔνοσις βαρεῖα*. The *ι* in *ἰωχμοῖο* is long, as in Scut. H. 154, *ἐν δὲ τροιωξίς τε παλίωξίς τε τέτυκτο*.

ὣς ἄρ' ἐπ' ἀλλήλοις ἴεσαν βέλεα στονόεντα
φωνὴ δ' ἀμφοτέρων ἵκετ' οὐρανὸν ἀστερόεντ
κεκλομένων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητ
οὐδ' ἄρ' ἔτι Ζεὺς ἴσχεν ἑὸν μένος· ἀλλά νυ
εἴθαρ μὲν μένεος πλῆντο φρένες, ἐκ δέ τε π
φαῖνε βίην· ἅμυδις δ' ἄρ' ἀπ' οὐρανοῦ ἠδ' ἀ
ἀστράπτων ἔστειχε συνωχαδόν· οἱ δὲ κερα
ἵκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέον
χειρὸς ἄπο στιβαρῆς ἱερὴν φλόγα εἰλυφόω
ταρφέες, ἀμφὶ δὲ γαῖα φερέσβιος ἐσμαράγ
καιομένη, λάκε δ' ἀμφὶ πυρὶ μεγάλ' ἄσπετ
ἔζεε δὲ χθὼν πᾶσα καὶ Ὠκεανοῖο ῥέεθρα,

---

687. ἴσχε Fεὸν 689. ἀπὸ Fορανοῦ? 692. Fε
694. καFομένη 695. ῥέεθρα

---

685. δ' ἵκετ' LN, Ald. 688. πλήντοι N. 690,
691. ἀστραπῇ π. N. ἀστεροπῇ εὖ π. L, Ald. 692
Ald. φλόγα εἰλ. N. 695. ἔζεσε N.

---

686. This is rather a weak verse, and perhaps spurious. It is excluded by Dr. Flach. The entire passage, describing the contest of the Titans, is in a more florid and descriptive style than Hesiod commonly adopts. It was the opinion of Heyne that a fragment from an ancient *Titanomachia* had been inserted here. Goettling regards 687—712 as the addition of a later writer, desirous to magnify the exploits of Zeus. It may be remarked that the article in *οἱ δὲ κεραυνοί*, v. 690, is hardly consistent with the early epic usage.

687. *οὐκέτι ἴσχεν.* "Significat poeta Jovem antea vim suam quasi cohibuisse, ut illam omnem exsereret in hac postrema bello confluente pugna." *Van Lennep.*

688. *εἶθαρ*, an epic form of *εὐθύς.*—*πλῆντο*, a passive aorist of *πλῆμι, πίμπλημι.* So Sent. H. 116, *τοῦ καὶ ἀδόντων μὲν πλῆτο στόμα.*

690. *συνωχαδόν*, *συνεχῶς*, continuously. The termination is the same as in *περισταδόν*, and the long *ω* results from *σύνοχος* being pro after the Aeolic dialec *λόκχοιο* sup. v. 178.

691. *ἵκταρ*, *πλησίο* enemy. "Ita ut pari *Van Lennep.*—Hesych (*in v.*) from *ἱκνεῖσθαι.* seems the most probab preferred by Van Le gives *ἀστραπῇ εὖ ποτέ*

692. *φλόγα.* Most *θ'*, which may be co false reading *αἰκεία τ* resulting from the lo pare *Fελικώπις, Fελικε* word *welkin.* In Il. *πῦρ ἀΐδηλον ἐν ἀξυλῳ τ' εἰλυφόων ἄνεμος φ* allows the omission of Sent. H. 275, *πῆλε δαίδων σέλας εἰλυφάζε* gamum.—The whole especially the boiling 695, seems to have be who had seen the effec lava falling into an adj

πόντος τ' ἀτρύγετος· τοὺς δ' ἄμφεπε θερμὸς ἀϋτμὴ
Τιτῆνας χθονίους, φλὸξ δ' ἠέρα δῖαν ἵκανεν
ἄσπετος, ὄσσε δ' ἄμερδε καὶ ἰφθίμων περ ἐόντων
αὐγὴ μαρμαίρουσα κεραυνοῦ τε στεροπῆς τε.
καῦμα δὲ θεσπέσιον κάτεχεν Χάος· εἴσατο δ' ἄντα
ὀφθαλμοῖσιν ἰδεῖν ἠδ' οὔασιν ὄσσαν ἀκοῦσαι
αὔτως, ὡς ὅτε Γαῖα καὶ Οὐρανὸς εὐρὺς ὕπερθεν
ἤπίλνατο· τοῖος γάρ κε μέγιστος δοῦπος ὀρώρει
[τῆς μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξεριπόντος.
τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων].

700. χάος 701. ἰδεῖν ὄσσαν

696. ἀμφείπετο L, Ald. 700. ἄντῖσα N. 705. ἔπλειτο L (gl. ὑπῆρχε), Ald. ξυνιέντων N.

696. θερμός. For the masculine form see v. 657.

697. The epithet χθονίους, which should mean ὑποχθονίους, but is prematurely applied to the Titans not yet imprisoned by Zeus, makes it probable that this verse is interpolated. Van Lennep thinks it may mean that the Titans made the surface of the earth their battle-ground against the gods above, i.e. it may stand for ἐπιχθονίους.

700. εἴσατο, it appeared, viz μάχη, or τὸ πρᾶγμα. But the absence of the *F* throws doubt on the genuineness of the passage. So Od. v. 281, εἴσατο δ' ὡς ὅτε μοῦνον ἐν ἠεροειδέϊ πόντῳ — In the next verse perhaps ὄσσαν took the digamma. See on v. 10 sup.

702 ὡς ὅτε πίλνατο. This should describe a real event, 'as when the earth and sky met,' or we should expect πίλνατο, 'as when (i.e. as if) it should meet.' Again, τοῖος μέγιστος δοῦπος seems a strange phrase, and one that does not well suit the τόσσος δοῦπος in v. 705. Perhaps therefore we should read ὡς ὅτε γαῖα —πίλναται· δσσος γάρ κε μέγιστος κ.τ.λ., 'for as great a noise as would have been made by the fall of earth and sky, so great noise did arise from the gods meeting in conflict' (This conjecture is adopted by Dr. Flach, but with οἷος and ὀρώρει.) Perhaps, after all, 701—3 are spurious verses, especially as it seems incredible that any ancient poet should have used ἐρειπομένης and ἐξεριπόντος in the same clause and so nearly in the same sense, 'the one falling in ruins, the other tumbling from on high' (For the intransitive ἐρηρεῖν see Sent. H. 424.) At all events, v. 705 seems a mere appropriation of an Homeric verse, Il. xx. 66, τόσσος ἄρα κτύπος ὄρτο θεῶν ἔριδι ξυνιόντων. Indeed the whole description there of the gods inciting Trojans and Achaeans to the contest, bears a close resemblance to the present. — Gottling's interpretation, with which he professes himself satisfied, is this: — "Chaos thought that it saw and heard the like sounds as when Gaea and Uranus embraced (cf. v. 133), for such a noise would have then occurred, had they fallen, as now arose from the gods in their conflict." It seems however difficult to extract any other meaning than this: — 'And it seemed, to behold it closely with the eyes, and to hear the noise with one's ears, just as when earth and heaven from above approached each other.' Possibly we should read τοῖοι γάρ τε μέγιστοι δοῦποι ὀρώρει, omitting the two next verses.

705. For ἔγεντο see supr. v. 190.

σὺν δ' ἄνεμοί τ' ἔνοσίς τε κονίην ἐσφαράγι
†βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κε
κῆλα Διὸς μεγάλοιο, φέρον δ' ἰαχήν τ' ἐνοπ
ἐς μέσον ἀμφοτέρων, ὄτοβος δ' ἄπλητος ὀρ
σμερδαλέης ἔριδος, κάρτος δ' ἀνεφαίνετο ἔρ
ἐκλίνθη δὲ μάχη· πρὶν δ' ἀλλήλοις ἐπέχοντ
ἐμμενέως ἐμάχοντο διὰ κρατερὰς ὑσμίνας.
οἳ δ' ἄρ ἐνὶ πρώτοισι μάχην δριμεῖαν ἔγειρα
Κόττος τε Βριάρεώς τε Γύης τ' ἄατος πολέμ
οἳ ῥα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρ
πέμπον ἐπασσυτέρας, κατὰ δ' ἐσκίασαν βελ
Τιτῆνας, καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης
πέμψαν καὶ δεσμοῖσιν ἐν ἀργαλέοισιν ἔδησα

---

710. *Ἔργων* 714. *ἄϝατος*

---

706. *ἄνεμοι ἔνοσίν τε* MSS. *ἐσφράγιζον* N. 710. *κράτος δ'—ἔργον* N. 718. *ἐν* om. L.

There is a variant *ἔκλειτο*, which may be a corruption of *ἔπλητο*, a gloss on *πλῆτο* preceding, or of *ἔπλετο*, a gloss on *ἔγεντο*. Cf. sup. v. 193. Il. viii. 63, *ἅταρ ἀσπίδες ὀμφαλόεσσαι ἔκλειον' ἀλλήλῃσι*.

706. *κονίην τ'* Goettling and Van Lennep, with several MSS., for *κόνιν τ'* or *κόνιν θ' ἅμα*. The meaning of the vulgate, *σὺν δ' ἄνεμοι ἔνοσίν τε* κ.τ.λ., is not clear;—'together the winds brought with a mighty noise the earthquake and the dust.' Here *σφαραγίζειν* seems an active form of *σφαραγεω*, 'to crackle' Hesych. *ἐσφαράγιζον ἐβόων· μετὰ ψόφου ἦχον*. Flach and Schoemann read *σὺν δ' ἄνεμοί τ' ἔνοσίς τε κονίην ἐσφαράγιζον*, omitting the next distich. Probably we should read thus: *βροντὴ δὲ στεροπή τε σὺν αἰθαλόεντι κεραυνῷ, κῆλα Διὸς μεγάλοιο, φέρον ἰαχήν* (*ϝιαχήν*, see v. 678) *τ' ἐνοπήν τε*.

710. This verse reads like a later insertion.

711. *πρὶν*, before this final manifestation of the power of Zeus (cf. v. 687), and before the strength of Briareus and his brethren had been subject to *ἐμάχοντο* is Goettling supposes (for allow of *ἀλλήλοις* being combatants on both sid

712. *ἐμμενέως*, 'angri H. 429. Others inter ingly,' 'without inter

714. *ἄατος*. On this where the second *α* is see Lexil. p. 3, and o *Γυης* Goettling and *Γύγης*.

715. *πέτρας*, see sup *κατεσκίασαν* the poet *κατέκρυψαν, κατέχωσαν*.

716. *ἐσκίασαν*, cf. Virg 'obumbrant aethera tel 366—9.

718. *πέμψαν* κ.τ.λ. thing weak in *πέμψαν* and more usual *πεμψαντες*, have expected the bind the conveying away to 732, it is said that t Titans cannot get out, n are chained in Tartarus,

[νικήσαντες χερσὶν ὑπερθύμους περ ἐόντας,]
τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
ἶσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἠερόεντα.
ἐννέα γὰρ νύκτας τε καὶ ἤματα χάλκεος ἄκμων
οὐρανόθεν κατιὼν δεκάτῃ ἐς γαῖαν ἵκοιτο·
ἐννέα δ' αὖ νύκτας τε καὶ ἤματα χάλκεος ἄκμων
ἐκ γαίης κατιὼν δεκάτῃ [δ'] ἐς Τάρταρ' ἵκοιτο·
τὸν πέρι χάλκεον ἕρκος ἐλήλαται· ἀμφὶ δέ μιν νὺξ

721. *Ἶσον* 722—4. *ἐννέα*

720. *ἔνερθ' ἀΐδης* LN. 721 seqq. In N the verses are in this order; 722, 725, 721. But 721 is thus read, *τόσσον δ' αὖ ἀπὸ γαίης ἐς Τάρταρον ἠερόεντα.* 725. *δεκάτῃ δ' ἐς τάρταρον ἵκοιτο* L, Ald. *δ' ἐς τάρταρον ἵκοι* N.

door is closed upon them. And v. 719 is so feeble a verse that it is probably an interpolation. (It is omitted by Flach.) One may suspect the original reading to have been *καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης δήσαντες δεσμοῖσιν ἐν ἀργαλέοισιν ἔπεμψαν τόσσον ἔνερθ' ὑπὸ γῆς* κ.τ.λ. But it is remarkable that this last verse seems to have been adapted from Il. viii. 16, *τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανὸς ἐστ' ἀπὸ γαίης*. Virgil copies but diversifies this description, Aen. vi. 577, 'Tum Tartarus ipse Bis patet in praeceps tantum, tenditque sub umbras, Quantus ad aetherium caeli suspectus Olympum.' From Homer or Hesiod Apollodorus took his statement, i. 1, 2, *τόποι δὲ οὗτοι* [Τάρταρος] *ἐρεβώδης ἐστὶν ἐν Ἅιδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.* Aeschylus also copied this passage. Prom. 227, *ἁμαὶ δὲ βυσσίαις Ταρτάρου μελαμβαθῆς κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον σὺν τοῖσι συμμάχοισι.*

721—3. These verses are wanting in several MSS. Ruhnken, followed by Gaisford, condemned v. 721. Flach omits 722—5, with Schoemann, and the Paris MS. Thus *τὸν περι* in 724 refers to *Τάρταρον* in 721. In other MSS. 723—4 are omitted, and in the Emmanuel and some others the order is inverted or otherwise changed. The occurrence of *χάλκεος ἄκμων* twice seems to have caused these disarrangements; or perhaps the two verses commencing with *ἐννέα* were at first transposed, or one of them omitted. The sense is, as the text now stands,—'The distance is equal between heaven and earth, and earth and Tartarus, for a mass of bronze would take nine days to fall through either space.' The idea of the *ἄκμων* probably originated in the actual fall of a mass of meteoric iron.

723 *δεκάτῃ δ'* Van Lennep, with many MSS. Goettling omits the *δὲ*, by which the sense is somewhat benefited at the expense of the metre. If *δὲ* be genuine, it is added as if *κατίων* had preceded.

726—81. Here follows a long and minute description of Tartarus, its various parts, and the rebel powers confined therein. The conception and the language are alike fine, and they have the impress of a genuine antiquity in the main, though some verses may be interpolations. Hesiod's idea of Tartarus was nearly this:—A vast cavernous recess under the earth, extending indefinitely into Chaos, contained, as it were, an upper and a lower region. From the upper part of this dim abode, which was fenced round with a brazen wall, *χάλκειον ἕρκος*, v. 726, were seen, in the obscurity, and forming as it were the vault of the prison-house, the roots

τριστοιχεὶ κέχυται περὶ δειρήν· αὐτὰρ ὕπερ
γῆς ῥίζαι πεφύασι καὶ ἀτρυγέτοιο θαλάσσης
ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἠερόεντι
κεκρύφαται βουλῇσι Διὸς νεφεληγερέταο
χώρῳ ἐν εὐρώεντι, πελώρης ἔσχατα γαίης.
τοῖς οὐκ ἐξιτόν ἐστι, πύλας δ' ἐπέθηκε Ποσ

729. ἀερόεντι

728. πεφύκασι LN, Ald. 730. διὸς μεγάλοιο ἐκη
πελώρης τ' N. 732. τοῖς οὐκ ἐξύπόντον ἐστὶ N.

of earth and sea. The highest part of this place is the δειρή, the entrance through earth, as food enters the body through the throat. But it is in the deepest and darkest spot, ὑπὸ ζόφῳ, v. 729, and perhaps in the region of the far west (sup. v 622), that the rebel Titans are confined: the χάσμα μέγα of v. 740, from which there is no escape through the upper δειρή, because Poseidon has placed gates over the entrance. Virgil seems to allude to this lowest region, Aen. vi. 580, 'Hic genus antiquum Terrae, Titania pubes, Fulmine dejecti, fundo volvuntur in imo.' Milton borrowed hence the notion of the *depth* of hell, Parad. L. Bk. ii., "All unawares, fluttering his pinions vain, plumb down he drops Ten thousand fathoms deep.'

727. τριστοιχεί, 'in three rows,' 'in a triple fold.' The notion of a triple wall, triple darkness, &c., is common in the poets, as is the multiple of three, nine. Cf. Georg. iv 480, 'novies Styx interfusa coercet.' Aen. vi 549, 'sub rupe sinistra Maenia lata videt, triplici circumdata muro.' Ovid, Fast. iii 801, 'Hunc triplici muro lucis metuunt atris Parcarum monitu Styx violenta trium.'

728. πεφύασι. This is a notable instance of that singular property of the epic perfect, the evanescence of the κ, and the shortening the long vowel before it, πεφῦα for πέφυκα. So τεθνηώς, τεθνειώς, τεθνεώς, for τεθνηκώς, τεθνάναι, for τεθνηκέναι, Aesch. Ag. 512, and so ἑστηώς (inf. v 741), ἑστεώς, ἑστώς, &c. In φύω indeed, the υ is accidentally long, as in λῦσα, but we have φῦσις by the side of θύσια. Homer has λῦσε, Il. 313, and even the Attic poets used φῦναι and termination of the κ is hom phenomenon. Like t would seem in a certa been an arbitrary sound as the forms common perfects are more c epic, the κ did not or gi of the perfect terminati son's opinion on this found in p. 185 of h Grammar.

731. χώρῳ ἐν εὐρώε senta situ,' Virg. Ae ἔσχατα is rather unu ἔσχατα, or adverbially should perhaps read χ Compare ἐν' ἔσχατιῇ, following Wolf, enclo brackets, and both F mann eject it. The have been tampered reading may have been ὑπὸ ζόφῳ ἠερόεντι χ πελώρης ἔσχατα γαίης Διὸς νεφεληγερέταο, τῶ κ.τ.λ.

732. Ποσειδέων. T attributed any mighty in moving vast mass ἐξιτὸν is remarkable, λεγόμενον. Aeschylus εὐεξόδου, Pers. 684.

χαλκείας, τοῖχος δὲ †περοίχεται ἀμφοτέρωθεν.
ἔνθα Γύης Κόττος τε καὶ Ὀβριάρεως μεγάθυμος
ναίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο.
ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἠερόεντος
πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος
ἐξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοί περ,
χάσμα μέγ', οὐδέ κε πάντα τελεσφόρον εἰς ἐνιαυτὸν

736. ἀφράντι 739. Fαργαλέ'

733. τεῖχος δὲ περίκειται N. τεῖχος δέ περ οἴκεται L, Ald. 734. ὀβριάρεος N. ὀβριάρεως (or ὁ βρ.) L, Ald. 736–7. ἔνθα δὲ γῆς δνοφερῆς καὶ οὐρανοῦ ἀ. N, omitting the intermediate words. 738. ἔασιν N, Ald. 740. πάντα om. N.

733, περοίχεται was conjectured by Hermann for the vulg. περικεται δ'. It was afterwards restored by Goettling and Van Lennep from two or three copies, some others having τεῖχος δε περ οἴκεται, while the Emmanuel MS. has τεῖχος δε περικεται. On the doubtful elision of the ι in περί see v. 678. Perhaps τοῖχος περί δ' οἴκεται, though οἴκεται is hardly the right verb, and possibly περιστάδη should be restored, or περιστέγει (περιστεχίζω, Aesch. Ag. 1354). By ἀμφοτέρωθεν he means that the wall is continuously built from the gate on both sides of it.

734—5. On the form Ὀβριάρεως, which is found in one MS. and the Aldine for ὁ Βριάρεως (a solecism), see on v. 617. Van Lennep edits ἔνθα Γύγης, Κόττος καὶ Βριάρεως μεγάθυμος. The MSS. as usual agree in Γύγης.

735. φύλακες πιστοί. Cf. Aesch. Prom. 999, ἢ πατρὶ φίλαι Ζηνὶ πιστὸν ἄγγελον. The hundred-handed Giants had been released from their prison by Zeus, sup. v. 621, and are now appointed to the office of jailers over the conquered Titans. Apollodor. i. 2, 1, οἱ δὲ τοσοῦτοι ὑπερισθέντες κράτουσι Τιτάνων, καὶ καθείρξαντες αὐτοὺς εἰς τὸν Τάρταρον τοὺς ἑκατογχείρας καθίστασαν φύλακας. Scheol. ibi. δι' ὃ καὶ, ὅτι οὗτοι ἦσαν οἱ τοῦ τείχους ἐπιτηροῦντες τοὺς Τιτᾶνας, οὐδὲ ἐν τοῖς Τιτᾶσι δεῖ ταῦτα οἰκοῦντας τούτους.

736—9. These lines seem merely to repeat in other words the description in v. 728. Indeed, v. 739 is borrowed directly from Il. xx. 65, and all these four verses are repeated inf. v. 807–10. It is possible indeed that from 736 to 745 is a varied account of Tartarus, added from another recension, and formerly standing in place of 721–9. The idea of *distance* would seem to have been differently described in the two recensions (or recitations of the early rhapsodists), by the χάλκεοι ἄκμονες in the one, and the year's journey from the entrance of Tartarus to the bottom (πέδαι) in the other. There is something abrupt in v. 740, where χασμα μέγ' should be exegetical of some preceding word different from πηγαὶ καὶ πειρατα, and also in the omission of τις before ἐνιαυτὸς. How the 'sources of sea and sky' (which were thought to touch in their extreme limits) can be said to have their site in Tartarus, will be understood from the note on v. 726.

740. τελεσφόρος ἐνιαυτὸς is a complete or solar year, the same as δεκα πλειους ἐνιαυτους, sup. v. 636, or it may mean simply, 'for an entire and complete year,' viz. measured by the seasons in any general way. Here παντα is not the nominative to ἵκοιτο, but for ὅλον. We must supply τις, the idea being, that the descent is so vast from the ex-

οὔδας ἵκοιτ', εἰ πρῶτα πυλέων ἔντοσθε γέ
ἀλλά κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα
[ἀργαλέη· δεινόν τε καὶ ἀθανάτοισι θεοῖσι
τοῦτο τέρας· καὶ νυκτὸς ἐρεμνῆς οἰκία δειν
ἔστηκεν νεφέλῃς κεκαλυμμένα κυανέῃσι.]
Τῶν πρόσθ' Ἰαπετοῖο πάϊς ἔχει οὐρανὸν
ἑστηὼς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσ
ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἆσσον

744. ῥοικία

742. φέρει LN, Ald. 743. δεινή τε N. 7
746. τῶν πρὸς τ' Ald. 747. καὶ om. N. 748.
N. ἡμέρα τάσσον L, Ald.

trance of Tartarus to the bottom, that any one would be falling for a whole year, being driven to and fro, up and down, back and forward, by violent currents of wind. A storm is said προφέρειν, to carry any thing before it. Here the dative is superadded to signify 'storm upon storm.' Compare Opp. 579, Ἠώς τοι προφέρει μὲν ὁδοῦ, προφέρει δέ τε ἔργου. Il. vi 345, ὅτ μ' ὄφελ' ἥματι τῷ —οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα. Od. xx. 63, ἔπειτά μ' ἀναρπάξασα θύελλα οἴχοιτο προφέρουσα κατ' ἠερόεντα κέλευθα.

743—5. "Hi versus mire languent. Ineptissimum etiam est καὶ νυκτὸς ἐρεμνῆς οἰκία δεινὰ, quod cum sequentibus v. 746 seq. prorsus non cohaeret. Igitur seclusi utpote non profectos ab Hesiodo." *Goettling.* But, as Van Lennep observes, the position of the abode of night refers back to ἔνθα in v. 736, viz. in the extreme west. Nevertheless, v. 743 is like an interpolated verse, and it is not very clear to what τοῦτο τέρας exactly refers. These three verses may have been added to introduce the episode about Atlas, ὃς πρὸς ἑσπερους τόπους ἔστηκε, as Aeschylus said in Prom. 356. They are rejected by Fisch. Schoemann supposes a lacuna of lost verses.

746. τῶν πρόσθε, προπάροιθε, in front of these abodes of night. Schol. πρὸ τῶν οἴκων, δηλονότι τῆς νυκτός. He adds, that there is an inconsistency in this account of Atlas. For h
Atlas stand on the e
heaven, if heaven was
that a mass of iron wo
in falling? According
v. 747. The poet s
was, that Atlas held u
junction with earth in
is not said, either he
seqq., that Atlas was
tarus, though he was it
—The common readin
εὐρὺν, which has been
Hermann's conjecture,
Goettling's MSS. Ne
verb nor the elision o
usual. (See Opp. 702.
defended by the nearly
sup. 517—19, Ἄτλας
ἔχει κρατερῆς ὑπ' ἀνάγκ
occurs as v. 519. Van
ἔχεται may be defended
but there ἔχετε is the b

748. ὅθι, in the place
in the west. Thus local
by a singular metaphor
bly, from the change of
'Where Night and D
(viz. when going in oppo
greet each other as they
threshold,' or as Night
earth and Day sinks
neath it. Schol. ἡ νὺξ κ
ζόμενοι ἀπ' ἀλλήλων
ἀπαντῶσαι ἀλλήλαις. C

ἀλλήλας προσέειπον, ἀμειβόμεναι μέγαν οὐδὸν,
χάλκεον. ἡ μὲν ἔσω *κατεβήσετο, ἡ δὲ θύραζε
ἔρχεται, οὐδέ ποτ' ἀμφοτέρας δόμος ἐντὸς ἐέργει,
ἀλλ' αἰεὶ ἑτέρη γε δόμων ἔκτοσθεν ἐοῦσα
γαῖαν ἐπιστρέφεται, ἡ δ' αὖ δόμου ἐντὸς ἐοῦσα
μίμνει τὴν αὐτῆς ὥρην ὁδοῦ, ἔστ' ἂν ἵκηται·
ἡ μὲν ἐπιχθονίοισι φάος πολυδερκὲς ἔχουσα,
ἡ δ' Ὕπνον μετὰ χερσὶ, κασίγνητον Θανάτοιο,
[Νὺξ ὀλοὴ, νεφέλῃ κεκαλυμμένη ἠεροειδεῖ.
Ἔνθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν,
Ὕπνος καὶ Θάνατος, δεινοὶ θεοί· οὐδέ ποτ' αὐτοὺς
Ἠέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν

---

749. προσέϝειπον 751. ἐϝέργει 757. ἀϝεροϝειδεῖ 758. ϝοικία

---

749. ἀλλήλοις N. 750. καταβήσεται MSS. 754. τῆς αὐτῆς L. τὴν αὐτῆς N, Ald. 755. ἐπιχθονίησι N. 758. ἐρετμαῖς N.

82, ὅθι ποιμένα ποίμην ἠπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.—There is a variant ἀμφὶς ἐοῦσαι, but it has less authority and gives an inferior sense. For ἡμέρη there are variants ἡμέραι and ἡμέρα. The plural was first written on account of ἰοῦσαι, and then the final ι was mistaken for τ, giving the Aldine τᾶσσον, and leaving ἡμέρα.

749. μέγαν οὐδόν. The idea is that of steps leading to a vast portal, through which guards pass to keep watch outside. For the expression cf. Theocr. ii. 104, ἄρτι θύρας ὑπὲρ οὐδὸν ἀμειβόμενον ποδὶ κούφῳ. Aesch. Cho. 562, εἰ δ' οὖν ἀμείψω βαλὸν ἕρκειον πυλῶν. Ibid. 952, τάχα δὲ παντελὴς χρόνος ἀμείψεται πρόθυρα δωμάτων.

750. καταβήσεται, 'descensura est,' is a less probable sense than κατεβήσετο (the epic aorist), *descendere solet*. Day retires, as it were, into the subterranean palace of night, and then Night leaves her own abode, comes upon the earth from the western door, and leaves it by a similar door in the east at the moment when Day reappears at that door.

754. αὐτῆς does not agree with ὁδοῦ, as if for τῆς αὐτῆς (see on Scut. H. 35), but stands for the emphatic ἑαυτῆς, which is not an epic form, 'she awaits her own time for the journey, until it shall have arrived.'

755—7. These lines are enclosed in brackets by Gaisford and Flach after Heyne and Wolf. It seems more likely that v. 757—61 in part belonged to a different recension, or were the interpolations of rhapsodists, especially as v. 760 is read in Od. xi. 16, and the feeble line that follows seems modified from ibid. 17, 18; οὔθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα, οὔθ' ὅτ' ἂν ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται. It may be added, that Ὕπνος κασίγνητος Θανάτοιο, 'consanguineus letisopor,' Aen. vi. 278, occurs also in Il. xiv. 231. See sup. v. 212. It is not improbable that the original passage contained only v. 754 followed by 758 and 762 seqq., the names not having been specified, but only the attributes of Sleep and Death described. Flach has ejected 759–61.

οὐρανὸν εἰσανιὼν οὐδ' οὐρανόθεν καταβαίνω
τῶν ἕτερος μὲν γῆν τε καὶ εὐρέα νῶτα θαλάσ
ἦσυχος ἀνστρέφεται καὶ μείλιχος ἀνθρώποισ
τοῦ δὲ σιδηρέη μὲν κραδίη, χάλκεον δέ οἱ ἦτ
νηλεὲς ἐν στήθεσσιν· ἔχει δ' ὃν πρῶτα λάβῃ
ἀνθρώπων· ἐχθρὸς δὲ καὶ ἀθανάτοισι θεοῖσι
Ἔνθα θεοῦ χθονίου πρόσθεν δόμοι ἠχήεντ
[ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείη
ἑστᾶσιν, δεινὸς δὲ κύων προπάροιθε φυλάσσ
νηλειὴς, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἰόντας
σαίνει ὁμῶς οὐρῇ τε καὶ οὔασιν ἀμφοτέροισι
ἐξελθεῖν δ' οὐκ αὖτις ἐᾷ πάλιν, ἀλλὰ δοκεύων
ἐσθίει ὃν κε λάβῃσι πυλέων ἔκτοσθεν ἰόντα
[ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείης.
Ἔνθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισ

---

764. Foι 768. 774. Ἀΐδεω

---

764. σιδήρη Ald. 768. ἐπαινεῖς N. 771.
774. om. N. ἀίδαο L, Ald.

---

763. ἦσυχος καὶ μείλιχος. On this principle Latona, the goddess of Night, is called ἤπιος καὶ μείλιχος, sup. v. 406.

767. πρόσθεν, in front of the abode of Sleep and Death is the dwelling of Hades and Proserpine. Compare τῶν πρόσθε in v. 746. One can hardly doubt that the next verse has been interpolated from Od. x. 534. xi. 47. Wolf supposed it to have been a marginal comment on θεοῦ χθονίου. It occurs again, at least in the majority of MSS., as v. 774.—On ἐπαίνης, which Buttmann would write ἐπ' αἴνῃς, see the Lexilogus in v.

770. The syntax appears to be, τοὺς μὲν εἰσιόντας σαίνει, though perhaps σαίνειν ἴς τινα may be defended.—ἀμφοτέροις, viz. both ears on every one of his fifty or hundred heads; for there is a discrepancy in this respect with v. 312 sup.

772. ἐξελθεῖν. The Schol. cites Aesch. Pers. 684—6, οἰκτρὰς καλείσθε μ', ἵστι δ' οὐκ εὐεξόδου.

774. Omitted in many tainly needless in this ph

775. ἔνθα, in continua and 767, viz. near the —θυγάτηρ πρεσβυτάτη, well as most venerated, ἀγαυῶν, sup. v. 361— perhaps 'sounding hall ἠχήεντες, sup. v. 767, κλυ 274. Cf. κλυτὰ δώματα As an epithet to *persons* it may rather mean 'renc episode about *Styx* is of interest, and evidently o quity. Derived from a 'to shudder,' it was held infernal power of which gods stood in dread, and which they dared not speedal prerogative had on Styx sup. v. 397—9 ception of it seems to hav vague: it rose from a ca the earth (having its ult

δεινὴ Στὺξ, θυγάτηρ ἀψορρόου Ὠκεανοῖο
πρεσβυτάτη. νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει
μακρῇσιν πέτρῃσι κατηρεφέ· ἀμφὶ δὲ πάντῃ
κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται.
παῦρα δὲ Θαύμαντος θυγάτηρ πόδας ὠκέα Ἶρις
ἀγγελίης πωλεῖται ἐπ' εὐρέα νῶτα θαλάσσης,
ὁππότ' ἔρις καὶ νεῖκος ἐν ἀθανάτοισιν ὄρηται.
καί ῥ' ὅστις ψεύδηται Ὀλύμπια δώματ' ἐχόντων,
Ζεὺς δέ τε Ἶριν ἔπεμψε θεῶν μέγαν ὅρκον ἐνεῖκαι

---

776. ἀψορρέϝου 780. ϝῖρις 784. ϝῖριν

---

781. ἀγελίην N. ἀγγελίης L, Ald.

---

like all other rivers, from Oceanus), but appeared on the surface of the earth falling from a rock (v. 792). In later times, at least, the Styx was thought to flow into Lake Avernus. But there was a spring so called in Arcadia, Pausan. viii. chap. 18.

779. κίοσιν. The notion seems borrowed from a grotto having white stalagmites that formed supporting pillars to the roof.—πρὸς οὐρανὸν perhaps means, 'reaching upwards to the base or foundation of heaven,' viz. in Tartarus, sup. v. 737. Cf. Eur. Bacch. 1082, πρὸς οὐρανὸν καὶ γαῖαν ἐστηρίζε φῶς σεμνοῦ πυρός. Schol. τοῦτο καθ' ὑπερβολήν, οὐ γὰρ ἄχρις οὐρανοῦ οἱ κίονες ἐκ Ταρτάρου. There is a confusion between the subterranean abode of a goddess, and the subterranean cave of a deep-seated spring.

780–2. Gaisford and Flach reject these lines after Wolf and Heyne, who condemn also v. 783. To remove them however would be a great detriment to the sense. 'But seldom does Iris go to and fro (from Heaven to Tartarus and back) with a message over the wide surface of the sea, (namely,) when strife and dispute shall have arisen among the immortals, and whoever (i.e. whoever any one) of those dwelling in Olympus shall speak falsely, then truly does Zeus send Iris to bring, as a mighty oath for the gods, from afar in a golden flagon the much-celebrated water.' There is nothing obscure here but the use of Ζεὺς δέ τε for Ζεὺς δή τοι (Ζεὺς τότε Flach.) in v. 784.

781. The MSS. vary between ἀγγελίη, ἀγγελίης, ἀγγελίην. This is a difficult Homeric word, for which the reader should refer to Buttmann's discussion in the Lexilogus (in v.). He shows that many of the grammarians believed in a nominative ὁ ἀγγελίης. Between the genitive and the cognate accusative it is difficult to decide. We find in Homer, Il. iii. 206, ἤδη γὰρ καὶ δεῦρο ποτ' ἤλυθε διὸς Ὀδυσσεὺς σεῦ ἕνεκ' ἀγγελίης. In xiii. 252, ἦε τεν ἀγγελίης μετ' ἔμ' ἤλυθες, ib. xv. 640, ἀγγελίης οἴχεσκε. But in xi. 140, ἀγγελίην ἐλθόντα occurs. Goettling attempts to explain the genitive as in πρήσσειν ὁδοῦ, θεῖν πεδίου, &c. Van Lennep adopts the reading ἀγγελίη, the thing being used for the person.

783. Flach reads with Gerhard καί ῥ' ὅτε τις ψ. Van Lennep assents to Goettling's explanation of the syntax, καὶ ὁπότε τις ψεύδηται, ὅστις ποτ' ἐστίν.

784. μέγαν ὅρκον. The water itself is so called, because ὅρκος properly means any object to swear by. See on v. 400.

τηλόθεν ἐν χρυσέῃ προχόῳ, πολυώνυμον ὕδ
ψυχρὸν, ὅ τ' ἐκ πέτρης καταλείβεται ἠλιβάτ
ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείη
ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν
Ὠκεανοῖο κέρας· δεκάτη δ' ἐπὶ μοῖρα δέδασ
ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσ
δίνῃς ἀργυρέῃς εἰλιγμένος εἰς ἅλα πίπτει,
ἡ δὲ μί' ἐκ πέτρης προρέει μέγα πῆμα θεοῖ

---

788. ῥέει 790. ἐννέα 791. εἰλιγμένος

---

785. πολϋόμβρῑμον N. 786. πέτρας N. 7
ὑπὸ L, Ald. 788. ποταμοῦ N. 791. εἰλιγμένα
προῤῥέει N.

---

785. "πολυώνυμος dicitur Styx quod multa est in ore poetarum." *Goettling.* Schol. ὀνομαστὸν, τίμιον, ἢ ἔνδοξον, ἢ πολλάκις ὑπὸ πολλῶν ὀνομαζόμενον, διὰ τοὺς ὅρκους. So the cave of Typhoeus in Cilicia is called πολυώνυμον, Pind. Pyth. i. 17.

786 ψυχρόν. This probably alludes to the physical meaning of Styx. See on v. 775.—καταλείβεται, as Homer calls it τὸ κατειβόμενον Στυγὸς ὕδωρ, Od v 185. Il xv 37.

789. κέρας, a branch, ἀπορρώξ. Thuc. i. 110, τριήρεις διάδοχοι πλέουσαι ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρας. Van Lennep well compares Apoll. Rhod. iv. 1282, where the Ister is called ὄφρατον κέρας Ὠκεανοῖο.—δεκάτη μοῖρα, a tenth share of the water of Oceanus is allotted to Styx, which therefore πολλὸν ῥέει, v. 787—8.

790 ἐννέα, viz. κέρατα, the accusative after εἰλιγμένος, the subject of which is Ὠκεανός. Translate:—'nine indeed (out of ten) channels ocean conveys in zig-zag courses with clear eddies round the earth and the broad expanse of the sea, and (so at last) falls into the brine; but this one (viz the Styx, or tenth portion) flows from a rock, a great harm to the gods.' The passage is difficult, but is capable of a better and simpler meaning than that given by some interpreters. By περὶ γῆν κ.τ.λ. the subterranean courses of the rivers appear to be scribed in Georg iv 3 magna labentia flumina diversa locis, Phasimq &c. These rivers, like ultimately appear on into the inner seas, viz. nean or Pontus. The comment:—πολὺ δὲ ὑπὸ Ὠκεανοῦ λαθραίως παρέρ τῆς Στυγὸς, καὶ οὗτος corruption here He ad ἐκεῖ ὕδωρ τῆς Στυγὸς τὸ τοῦ Ὠκεανείου ὕδατος, ὡς ὕδωρ τοῦ Ὠκεανοῦ μοῖρα τῆς Στυγὸς μιαν. The dread of the Styx (a st from a rock in Arcadia being in a solitary and place, and also from th pearing in a swallow supposed to conduct it world.—As for εἰλιγμέ the Emmanuel MS Hesiod used it also o course of the Cephisus, τε δι' Ὀρχομενοῦ εἰλιγμ δι. (The sister stream seem to be derived from Euripides used the sam the *Theseus* (frag 385, the letter Σ, τρίτον δὲ βέ εἰλιγμένον.

792 μέγα πῆμα. See

ὅς κεν τὴν ἐπίορκον ἀπολείψας ἐπομόσσῃ
ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντος Ὀλύμπου,
κεῖται νήϋτμος τετελεσμένον εἰς ἐνιαυτὸν,
οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἔρχεται ἆσσον
βρώσιος, ἀλλά τε κεῖται ἀνάπνευστος καὶ ἄναυδος
στρωτοῖς ἐν λεχέεσσι, κακὸν δ' ἐπὶ κῶμα καλύπτει.
αὐτὰρ ἐπὴν νοῦσον τελέσῃ μέγαν εἰς ἐνιαυτὸν,
ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἆθλος·
εἰνάετες δὲ θεῶν ἀπομείρεται αἰὲν ἐόντων,
οὐδέ ποτ' ἐς βουλὴν ἐπιμίσγεται οὐδ' ἐπὶ δαῖτας
ἐννέα πάντ' ἔτεα· δεκάτῳ δ' ἐπιμίσγεται αὖτις
εἰρέας ἀθανάτων, οἳ Ὀλύμπια δώματ' ἔχουσι.

---

801. εἰνάϝετες 803. ἐννέϝα πάντα ϝέτεα 804. ϝείρας?

---

793. τὸν—ἐπομώσει N. ἀπολείψας LN, Ald. 795. νήποτμος L, Ald. 797. βρώσιος L. 799. νοῦ σου N. 800. χαλαιπώτατος L. χαλεπώτατος Ald. χαλεπώτερος N.

---

793. ἀπολείψας, 'having taken up this water as a libation.' Cf. v. 785—ἐπίορκον, perhaps agreeing with τὴν, 'in witness of an oath.' Otherwise, we must understand ἐπίορκον ὅρκον ἐπομόσσῃ. Perhaps too the poet intended ἐπομνύναι ἀθανάτων, 'to swear by the immortals,' to be taken together like ἐπώνυμος or ἐπωνομασμένος τινός. See Opp. 194.

795. νήϋτμος, 'breathless,' from ἀϋτμή. Schol. γρ. νηΰποτμος, a variant which probably gave rise to νήποτμος, found in the Aldine and others.

797. ἀλλά τε. Perhaps ἀλλ' ὅγε. But see sup. on v. 3. Goettling is certainly wrong in saying "Hinc τε v. 798 respondet δὲ in κακὸν δέ."—ἀνάπνευστος can only be explained by ἀνά having the negative sense of α (see on ἀνάελπτα, v. 660, and cf. ἀνάεδνον (ἀνεεδον), Il. ix. 146). But ἀναπνεῖν means 'to respire,' hence ἄμπνευστος might mean 'having drawn breath,' and ἀνάμπνευστος 'breathless.' Either this form of the word should be restored, or Hermann's ἅμ' ἄπνευστος.

798. κῶμα, 'a trance,' 'a lethargy.' This word is used in Il. xiv. 359. Od. xviii. 201.

799. The μέγας ἐνιαυτὸς is either the same as the τετελεσμένος or τελεσφόρος ἐνιαυτὸς, sup. v. 740, 'a full year,' or, as Goettling thinks, not a single year, but a cycle of eight years (ἐνναετηρίς) is meant.—νοῦσον τελέσῃ, sc. διατελέσῃ εἰς ἐνιαυτὸν καρτερῶν, πάσχων. The common phrase τελευτᾶν ἔς τι explains this syntax.

801. ἀπομείρεται. See on Opp. 578. Van Lennep prefers the form ἀπαμείρεται with several MSS. here, and the Cod. Gale in the former place.—Between ἐνναετες and the Homeric form εἰναετες the MSS. vary. Van Lennep prefers the former, which is the common reading, comparing ἐνναετήρω in Opp. 436. There may have been a primitive form ἐνϝεα by the side of ἐννέϝα.

802. The full construction perhaps is, οὐδὲ ἐς βουλὴν ἰὼν ἐπιμίσγεται τοῖς βουλευουσιν. Van Lennep well compares Il. xviii. 215, στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς μίσγετο.

804. εἰρέας, the conversations, λέσχας.

τοῖον ἄρ' ὅρκον ἔθεντο θεοὶ Στυγὸς ἄφθιτο
[ὠγύγιον, τό θ' ἵησι καταστυφέλου διὰ χώ
[Ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἠ
πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόε
ἑξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοί πε
ἔνθα δὲ μαρμάρεαί τε πύλαι καὶ χάλκεος ο
ἀστεμφής, ῥίζῃσι διηνεκέεσσιν ἀρηρὼς,
αὐτοφυής· πρόσθεν δὲ θεῶν ἔκτοσθεν ἁπάν

---

807. ἀϝερόεντος 810. ϝαργαλέα

---

806. τὸ δ'—κατασταφελοῖ N. 809. ἔασσϊν N, A
λάινος οὐδὸς L. 812. ἀστεμφῆς L.

See on εἰρεῦσαι, sup v. 38. Homer uses εἴρειν and εἶρα (Il. xviii. 531), Hesiod εἴρεω and εἰρέα. Ruhnken remarks that the form εἶρεα is not mentioned by any of the old lexicographers, and would read εἴραις

805. ἔθεντο θεοί. Zeus appointed this honour as a special prerogative of Styx, sup. v. 400; but here the gods are said to have adopted it for themselves

806. Perhaps this verse is an addition; it is ejected by Flach also. The epithet ὠγύγιον seems to mean 'dark' (see on Aesch. Eum. 989). As the Thebans had their Ὠγυγίαι πύλαι, it may have been a Boeotic word, and so employed by Hesiod. But the Styx is strangely said ἰέναι ὕδωρ διὰ χώρου. Probably we must supply ῥεῦσα, and suppose the epithet to refer to ἐκ πέτρης in v. 786. The more common word applied to rocks is στυφλός, which combines the two notions of 'hard' and 'dry.' Cf. Aesch. Prom. 767. Soph. Antig. 250. Hesych. καταστυφελου· καταξήρου. Id. κατάστυφλον· κατάξηρον· καὶ ἡμεῖς δὲ τὰς ἀνεργάστους χώρας καὶ σκληρὰς Στυφλὰς καλοῦμεν.

807—10. These four lines have already occurred at v. 736, and their recurrence here is an evidence of disjointed portions of this poem having been variously put together. Gaisford, Flach, and Goettling, after Wolf, enclose in brackets from
frequent use of the com
δὲ or ἔνθα (e. g. 729, 73
775, 807, 811 facilitate
of similar descriptive
suming only 807—10
added in this place, &
must refer to the gates
tarus by Poseidon, v. 7
there called χάλκειαι, b
μάρεαι, meaning perhaps
Photius, μαρμαρεήν· λ
xiv 273, ἅλα μαρμαρεήν
αἰγίδα μαρμαρεήν. Ibid
σιδηρεαί τε πύλαι καὶ χ

812. ἀστεμφής, firm, i
νητος, sup. v. 748. Il. i
deeply infixed or implan
with natural and not ar
tions. Cf. Oed. Col 1
ράκτην ὁδὸν χαλκοῖς βά
ριζωμένον. This line cl
Il. xii 134, δρυες—ῥίζ
διηνεκεεσσ' ἀραρυῖαι

813. πρόσθεν. This a
cide with ἔνθα in v. 734.
explains, "Non ante
limen." But there is
προσθε should have
here and in 746, 767, viz.
gates. Here however
Titans, but the hundred-
their keepers, were poste
There is less difficulty i

Τιτῆνες ναίουσι πέρην Χάεος ζοφεροῖο.
αὐτὰρ ἐρισμαράγοιο Διὸς κλειτοὶ ἐπίκουροι
δώματα ναιετάουσιν ἐπ' Ὠκεανοῖο θεμέθλοις.
Κόττος τ' ἠδὲ Γύης· Βριάρεών γε μὲν ἠῦν ἐόντα
γαμβρὸν ἑὸν ποίησε βαρύκτυπος Ἐννοσίγαιος,
δῶκε δὲ Κυμοπόλειαν ὀπυίειν, θυγατέρα ἥν.
Αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασε Ζεὺς,
ὁπλότατον τέκε παῖδα Τυφωέα Γαῖα πελώρη
Ταρτάρου ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην.
οὗ χεῖρες μὲν ἔασιν ἐπ' ἰσχύϊ ἔργματ' ἔχουσαι,

---

814. χάϝεος 815. Δ, ϝὸς 818. ἑϝόν 819. σϝήν (σφήν) 823. ϝέργματ'

---

814. μένουσι N. 815. κλειτοί τ' L. 819. ὀπυίει N. 820. ἐξ οὐρανοῦ ἐξέλασχε N. 821. τυφῦέα N. 823. ἔασσιν Ald.

---

which means in the part of Tartarus across the great gulf, and furthest removed from the celestial gods. The guards or sentinels dwell close to the upper entrance of Tartarus, and therefore near to the πόντου πηγαί (v. 738) and ὠκεανοῖο θέμεθλα, the under parts, as it were, seen from below, of sea and earth.

817. γε μὲν, 'but,' i.e. there are two out of three who continue to keep guard over the Titans, sup. 735. From the contiguity of their habitation to Oceanus, we may suppose that Poseidon selected the favoured one for his son-in-law. K. O. Muller observes (Hist. Gr. Lit. p. 91) that Poseidon and Briareus seem to have had in some countries a common worship. Thus Briareus is said to be called Αἰγαίων by mortal men, Il. i. 404, and Αἰγαίων is also a name of Poseidon (Hesych. ἐναλιος θεός). Sup. 626 it was said that Briareus Cottus and Gyes had been released from bondage for their services to Zeus; here they seem transferred to some happy land, some μακάρων νῆσος. To this Pindar alludes, Pyth. iv. 291, λύσε δὲ Ζεὺς ἀφθίτους Τιτᾶνας.

819. ἥν evidently takes both the σ and the ϝ, or in other words, the aspirated digamma. The metre requires σϝήν or σφήν. So Scut. H. 59, αὐτὸν καὶ πατέρα ὃν Ἄρη. Il. xiii. 376, ὁ δ' ὑπεσχετο θυγατέρα ἥν, and Od. xix. 400, θυγατερὸς ἧς. Od. ix. 461, ὣς εἰπὼν τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε. The ἑ in ἑὸν is from another form ϝὸν for σϝὸν, or ϝεόν.

820. Hesiod continues his account of the Titanic race, and the doom which they received from the victorious Zeus. This Typhoeus, the god of volcanoes and earthquakes (see v. 306–7), was born after the expulsion of the Titans from heaven, and became a second and hardly less formidable adversary of Zeus. Muller (Hist. Gr. Lit. p. 91) calls this episode "an after-piece to the battle of the Titans." Goettling thinks that it should follow v. 452, and so conclude the first part of the Theogony. Compare Apollodor. i. 6, 3, ὡς δὲ ἐκράτησαν οἱ θεοὶ τῶν Γιγάντων, Γῆ μᾶλλον χολωθεῖσα μιγνυται Ταρτάρῳ, καὶ γεννᾷ Τυφῶνα ἐν Κιλικίᾳ, μεμιγμένην ἔχοντα φύσιν ἀνδρὸς καὶ θηρίου. Aeschylus calls the monster γηγενής, as born from Earth, Prom. 359. Pindar, Pyth. i. 25, mentions it as κεῖνο ἕρπετον.

823. ἐπ' ἰσχύϊ. Van Lennep explains this, 'for strength,' 'whose hands are engaged in actions to show his strength.' Hesych. ἔργματα πράγματα. Perhaps he took it to mean 'whose hands were

καὶ πόδες ἀκάματοι κρατεροῦ θεοῦ· ἐκ δέ
ἦν ἑκατὸν κεφαλαὶ ὄφιος, δεινοῖο δράκοντ
γλώσσῃσι δνοφερῇσι λελειχμότος, ἐκ δέ
θεσπεσίῃς κεφαλῇσιν ὑπ' ὀφρύσι πῦρ ἀμ
[πασέων δ' ἐκ κεφαλέων πῦρ καίετο δερκο
φωναὶ δ' ἐν πάσῃσιν ἔσαν δεινῇς κεφαλῇ
παντοίην ὄπ' ἱεῖσαι, ἀθέσφατον. ἄλλοτε
φθέγγονθ' ὥστε θεοῖσι συνιέμεν, ἄλλοτε δ

824—6. ϝοι 828. κάϝετο

825. κρατεροῖο N. 826. λελιχμότος N. λελειχμ
λείχοντος.) λελειχμότες Ald. οὐδέ οἱ ὄσσων N.
πασῶν δ' L. πασσῶν δ' Ald. 830. ἱεῖσαι MSS.

strong in action.' But the phrase is difficult to explain. It may mean, 'besides,' 'over and above,' his strength; having both power and the desire to exert it. So sup. v. 153, ἰσχὺς δ' ἄπλητος κρατερὴ μεγάλῳ ἐπὶ εἴδει. Also v. 146, βιη ἐπι ἔργοις. Aesch Theb 549, χεὶρ ὁρᾷ τὸ δράσιμον. Flach reads οὗ χεῖρες μὲν ἄϝαπτοι ἐπ' ἰσχύϊ ϝέργματ' ἔχουσαι, Schoemann having proposed ἄαπτοι for ἔασιν.

825 On ἦν for ἦσαν (or ἔσαν) see v. 321. Aristophanes seems to copy this passage, Pac. 756, ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο Περὶ τὴν κεφαλήν. Apollodor. i. 6, 3, χεῖρας δὲ εἶχε (Τυφὼν), τὴν μὲν ἐπὶ τὴν ἑσπέραν ἐκτεινομενην, τὴν δὲ ἐπὶ τὰς ἀνατολάς· ἐκ τούτων δὲ ἐξεῖχον ἑκατὸν κεφαλαὶ δρακόντων,—πῦρ δὲ ἐδερκετο τοῖς ὄμμασι.

826 The masculine λελειχμότες, the reading of most copies, and as such retained by Goettling and Van Lennep (who however gives λελιχμότες), is capable of defence, since κεφαλαὶ ὀφίων is virtually the same as ὄφεις. Compare sup. v. 591—3, φυλα γυναικῶν—σύμφοροι. Gaisford edits λελειχμότος, with two or three MSS. The anomalous perfect λελειχμα or λέλιχμα must be referred to λείχω, λειχμών, λίχμημι, though the regular form would be λέλειχα. See on Scut. II. v. 235, and Buttm. Lexil. p. 547, note. Perhaps λελειχμότες is the result of two re
and λελειχότες. Co
says, "it would be
forward the Hesiodi
derive its μ from ϝ.
rhapsodist's coinage
λιχμάω. -ἐκ δέ οἱ κ.τ.
eyes in his monstrou
eyebrows fire flashed.

828 This verse is
and others to have be
recension, in place of
It is enclosed in bra
and Goettling, ejected

830 The vulgate
capable of defence, w
the aspirate has som
Aeolic ὄπφις. One c
give ὄφ' ἱεῖσαι.

831 θεοῖσι should p
θεούς. The dative is d
Perhaps it is a conf
for φθέγγοντο ὥστε συ
Van Lennep would s
dus (liceret) intelliga
sounds here described
the noises made by s
referred to the earth
and other strange so
monly precede eruptio
are called 'intelligib
either because they we
to others, or because
rebellion and hostility

ταύρου ἐριβρύχεω, μένος ἀσχέτου, ἦσσαν ἀγαύρου,
ἄλλοτε δ' αὖτε λέοντος ἀναιδέα θυμὸν ἔχοντος,
ἄλλοτε δ' αὖ σκυλάκεσσιν ἐοικότα, θαύματ' ἀκοῦσαι,
ἄλλοτε δ' αὖ ῥοίζεσχ', ὑπὸ δ' ἤχεεν οὔρεα μακρά.
καί νύ κεν ἔπλετο ἔργον ἀμήχανον ἤματι κείνῳ,
καί κεν ὄγε θνητοῖσι καὶ ἀθανάτοισιν ἄναξεν,
εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.
σκληρὸν δ' ἐβρόντησε καὶ ὄμβριμον, ἀμφὶ δὲ γαῖα
σμερδαλέον κονάβησε καὶ οὐρανὸς εὐρὺς ὕπερθεν,
πόντος τ' Ὠκεανοῦ τε ῥοαὶ καὶ τάρταρα γαίης.
ποσσὶ δ' ὕπ' ἀθανάτοισι μέγας πελεμίζετ' Ὄλυμπος
ὀρνυμένοιο ἄνακτος· ἐπεστενάχιζε δὲ γαῖα.
καῦμα δ' ὑπ' ἀμφοτέρων κάτεχεν ἰοειδέα πόντον

---

834. *Fεϝοικότα θάϝματα* 836. *Fέργον* 837. *Fάναξεν*
843. *Fάνακτος* 844. *καΐμα Fιοϝειδέα.*

---

832. *ἐριβρόχεω μένος ἄσχετον* L. *ἄσχετον* N. 834. *οπ.* N. 835. *ῥοίζασχ'* L, Ald. *ῥοίζεσχ'* N. 837. *ὧδε* N. 839. *σκληρόν τ'* N. *ὄβριμον* N. *γαῖαν* N. 840. *οὐρανὸν ἐγγὺς* N. 842. *πολεμίζετ'* N. 843. *ὑπεστονάχιζε* N. 844. *ἀμφοτερήνων* N.

---

832. *ταύρου*, viz *φωνὴ ἦσαν*, v. 829 But *ἐοικότα* in v. 834 depends again on *φθέγγοντο* Aeschylus, who has rather closely copied this passage in Prom 360 seqq., says nothing about a tauriform shape;—

ἀντίστη θεοῖς
σμερδναῖσι γαμφηλαῖσι συρίζων φόνον·
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ.

But Ovid, also alluding to this passage, Fast. iii 799, describes the monster as half serpent, half bull-shaped, 'Matre satus Terra, monstrum mirabile, taurus Parte sui serpens posteriore fuit.' Hesiod, indeed, only says that his voice was like that of a bull But *ὅσσα* is not the right word, and moreover it should be *Fοσσα*. Perhaps *ὅσσα δ' ἀγαύρου, torva tuentis.*

835. Most copies give *ῥοίζασχ'*, which would imply a present tense in *—αω* or *—άζω*. See Scut. H 480. Goettling gives *ῥοίζεσχ'* with the Emmanuel MS. (which omits v 834) Some copies have *ῥοῖζος ἴσχ'* or *ἴχε* Properly, *ῥοιζέω* is 'to whizz,' 'to rustle,' 'to hiss' But Hesiod seems to have used *ῥοιζῶ*. Perhaps, *ἄλλοτε δ' αὖ ῥοιζῷ ὑπὸ Fήχεεν οὔρεα μακρά*, or *ὑπὸ Fήχεε δ' κτ λ*—On three consecutive verses beginning with the same word, see Opp. 5.

836 *ἔργον ἀμήχανον*, viz. the attainment of the sovereignty. The preceding narrative implies that Typhoeus sent out threatening sounds against Zeus. Goettling thinks this verse belonged to another recension in place of v. 837.

843. *ἐπεστενάχιζε*, 'adgemebat,' Van Lennep Goettling reads *ἐπεστονάχιζε*, the reading of the Emmanuel MS. being *ὑπεστονάχιζε*

844. *ὑπ' ἀμφοτέρων*, from the lightning of Zeus and the fire (v. 827) from Typhoeus. Schol. *ὑπὸ τοῦ Διὸς καὶ τῶν*

βροντῆς τε στεροπῆς τε, πυρός τ' ἀπὸ τοῦ
πρηστήρων ἀνέμων τε κεραυνοῦ τε φλεγέ
ἔζεε δὲ χθὼν πᾶσα καὶ οὐρανὸς ἠδὲ θάλα
θῦε δ' ἄρ' ἀμφ' ἀκτὰς περί τ' ἀμφί τε κύρ
ῥιπῇ ὕπ' ἀθανάτων, ἔνοσις δ' ἄσβεστος ἐ
[τρέσσ' Ἀΐδης, ἐνέροισι καταφθιμένοισιν
Τιτῆνές θ' ὑποταρτάριοι, Κρόνον ἀμφὶς ἐ
ἀσβέστου κελάδοιο καὶ αἰνῆς δηϊοτῆτος.]

---

850. Ἀϝίδης ϝανάσσων

---

845. πυρός τ' N. πυρὸς L, Ald. 847. ἔζεε πυρὶ
κύματα L. 850. τρέσσε δ' ἀΐτης N. τρέσσε
851. Τιτῆνες δ' N. κρόνου L (gl. περὶ τὸν κρόνον), Al

κεφαλῶν τοῦ Τυφωέως, τοῦ μὲν διὰ τὰς βροντὰς, τοῦ δὲ διὰ τὰ πνεύματα In fact, the next verse is exegetical of this. It is surprising therefore that Goettling should explain ὑπ' ἀμφοτέρων of both the earth and Olympus placed on it. The reading of MS Emm N ἀμφοτερήνων, seems to indicate a confusion between ἀμφοτέρῃ (viz βροντῇ τε στεροπῇ τε) and ἀπφοτέρων.—Unless in the next verse we should read ἄπο, βροντῆς, &c. are the genitives after καῦμα.

846. If this verse be genuine, and not another ancient reading of the preceding, the πρηστῆρες ἄνεμοι mean the gushing and bursting winds, which the ancients supposed to be the cause of earthquakes Hesych πρηστὴρ σφοδρὸς ἄνεμος. Cf. πρημαινούσας θυέλλας, Ar Nub 336. The τε added by Gaisford and Van Lennep after πρηστήρων has but little MS. authority. The latter critic takes πρηστήρων to mean 'blasting and burning flames.' We may remark on the whole of this description, that it accurately describes, though in somewhat symbolic language, some ancient volcanic eruption We have the rumblings, the fire bursting out of the sea, the great earthquake wave, the liquified lava, the explosion of confined gases This account however is so mixed up with the mythical notions of the bolts of Zeus and the fire of the monster, that the poet seems unc
describing any real n
It is an interesting
this should be refer
recorded eruption o
iii. 116), which is G
or to the outbreak
canic mountain nov
Typhaonium, near
32), as Van Lennep
850-2 These ver
interpolation. They
Flach. Wolf rema
place alone there is
being imprisoned wi
however may be due
portion of the Theog
expressly says that O
were thrust down int
227). But the present
up from Il xiv 274
Κρόνον ἀμφὶς ἐόντες,
ἅπαντας τοὺς ὑποταρτ
καλέονται. The δὲ
connecting particle
violates the metre, un
and Van Lennep we p
a reading given in on
martians. (Compare
Opp. 5.) Again the
can only depend on
Hermann thought th
and 846 were only var
The reading of som

Ζεὺς δ', ἐπεὶ οὖν κόρθυνεν ἑὸν μένος, εἵλετο δ' ὅπλα,
βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνὸν,
πλῆξεν ἀπ' Οὐλύμποιο ἐπάλμενος· ἀμφὶ δὲ πάσας
ἔπρεσε θεσπεσίας κεφαλὰς δεινοῖο πελώρου.
αὐτὰρ ἐπεὶ δή μιν δάμασε πληγῇσιν ἰμάσσας,
ἤριπε γυιωθείς, στενάχιζε δὲ γαῖα πελώρη·
φλὸξ δὲ κεραυνωθέντος ἀπέσσυτο τοῖο ἄνακτος
οὔρεος ἐν βήσσῃσιν ἀϊδνῆς, παιπαλοέσσης,
πληγέντος· πολλὴ δὲ πελώρη καίετο γαῖα

---

853. *κόρθυνε ἑὸν* 855. *οὐλύμπου ἐπιάλμενος?* 859. *ἑάνακτος* 860. *ἀϊδηῆς* 861. *κάϊετο*

---

853. *κόρθυνεν ἑὸν μένος εἵκετο δ' ὅπλον* N. 856. *ἔπερσε* N. *ἔπρεε* L, Ald. 858. *γυρωσθεὶς* N. *ἐστέναζε δὲ* L. 859. *σοῖο* N. 860. *πεπαλοέσσης* N.

ἀμφὶ, 'apart from Cronus,' arose from no mention having been made of Cronus being imprisoned.

853. *κορθυνεν*, had raised to the highest point, had exerted his full strength; *ἐξῆρεν, ὕψωσεν, συνήγειρεν*. Cf. Il. ix. 6, ἀμυδὶ δέ τε κῦμα κελαινὸν Κορθύεται. Scut. 148, *κορωσσυσα κλόνον ἀνδρῶν*.

855. For the *hiatus* see sup. v. 389.

856. *ἔπρεσε*, he scared, scorched. A remarkable form for *ἔπρησε*, of which it is called an Aeolic abbreviation. Undoubtedly, in Hesiod's time the η had not the power of long e. Still, whether ε or η, ο or ω, was used in writing a word, the metrical sound was in all probability the same, as far as pronunciation was concerned. *θεσπεσιας*, cf. v. 827.

857. *ἰμάσσας*. Cf. Il. ii 782, 'ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἰμάσσῃ εἰν Ἀρίμοις.

858. *γυιωθεὶς*, 'maimed.' Il. viii 102, *γυιώσω μὲν ὀφὼ ὑφ' ἅρμασιν ὠκέας ἵππους*. But, if this verb is from γυῖα, 'limbs,' the only intelligible form is *ἀπογυιώσας*, 'to un-limb (as it were), and so 'to weaken.' Like ὄχα in the formula ὄχ' ἄριστος, this must be due to the clipping of some rhapsodist. Aeschylus alludes again to this passage, Prom. 370, *ἐφεψαλώθη καξεβρωτώθη σθένος, καὶ νῦν ἀχρεῖον καὶ παιδάρων δέμας κεῖται*. — On *ἤριπε*, intransitive, see Scut. Il 421—3.

859. *τοῖο ἄνακτος*. Compare τοῖο πελώρου, v 845, where the demonstrative rather than the article is meant. The construction is, *κεραυνωθέντος (αὐτοῦ) φλὸξ ἀπέσσυτο ἄνακτος*, sc. Διὸς, *ἐν βήσσῃσιν οὔρεος πληγέντος κεραυνῷ*. — Flach doubts if this is admissible, and reads τοῖο πελώρου, to which there is the strong objection that the same word would terminate three out of four consecutive verses. In the next line he reads 'Αἴτνης (i.e. Αἴτνης) for ἀϊδνῆς. The epithet is open to suspicion, as of a later age. Apollonius Rhodius uses it twice, i. 989, and iv. 1537. The root is ἀϊδ, ἀϝιδ, 'unseen,' with the termination as in παιδιὰν, κυδνός. Gaisford says that this and the preceding verse, which are quite unnecessary to the context, are wanting in one MS. And *οὔρεος ἐν βήσσῃσι* occurs again at v. 865. — By *καίετο* the burning of the wood is meant, and the melting of the earth (into lava) is described as consequent on it, just as below the fire of the charcoal furnace and the melting of the iron are adduced in comparison. Lucret. v. 1251, 'flammarum ardor Horribili contu sylvas excolunt altas Ab radicibus, ut terram pervoleat ignis.'

ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο, κασσίτερ
τέχνῃ ὕπ' αἰζηῶν ὑπό τ' εὐτρήτου χοά
θαλφθεὶς, ἠὲ σίδηρος, ὅπερ κρατερώτ
οὔρεος ἐν βήσσῃσι δαμαζόμενος πυρὶ
[τήκεται ἐν χθονὶ δίῃ ὑφ' Ἡφαίστου
ὣς ἄρα τήκετο γαῖα σέλᾳ πυρὸς αἰθορ
ῥῖψε δέ μιν θυμῷ ἀκαχὼν ἐς Τάρταρο
Ἐκ δὲ Τυφωέος ἐστ' ἀνέμων μένος
νόσφι Νότου Βορέω τε, καὶ Ἀργέστε

---

869. ἀΐντων

---

862. ἀϋτμῇ LN. θεσπεσίᾳ καὶ ἐκιέτο N.
865. κηλαίῳ N. 866. δίῃ ῥ' N. ὑπ' Ald. ὑφ'
870. Ζεφύρου τε N. Ζεφύροιο L, Ald.

---

863. ὅτ' L. Dindorf for ὑπ'. On αἰζηὸς, 'stalwart,' see Opp. 441. This passage, if we were sure of its belonging to the age of Hesiod, would be an interesting testimony to the melting of metals by the means of bellows and furnaces. Compare Hom. Il. xvii. 470, where the forge of Hephaestus is similarly described; φῦσαι δ' ἐν χοάνοισιν εἴκοσι πᾶσαι ἔφυσαν, παντοίην εὔπρηστον ἀυτμὴν ἐξανιεῖσαι. Apoll. Rhod. iii. 1299; —ὡς δ' ὅτ' ἀνὴ τρητοῖσιν ἐθμοῖσι χοάνοισι φῦσαι χαλκῆων ὁτὲ μὲν τ' ἀναμαιμώωσι πῦρ ὀλόον πιμπρᾶσαι, ὅτ' αὖ λήγουσιν ἀυτμῆς.

865. δαμαζόμενος. So Euripides, speaking of Necessity, Alcest. 980, says, Καὶ τὸν ἐν Χαλυβοις δαμάζεις σὺ βίᾳ σίδαρον.

866. ἐν χθονὶ, 'on the earth,' i. e. by flowing upon it.—δίῃ is a mere poetical epithet. But the genuineness of this line seems doubtful. It is inconsistent to speak of the παλάμαι, the art of Hephaestus, just after the τέχνῃ αἰζηῶν. Flach also ejects it.

867. This verse is condemned as spurious by Ruhnken, with the assent of Heyne. Goettling regards the following as still more suspicious, and Flach condemns it.—For σέλᾳ we should perhaps read σελαι, which is found in one or two copies. We have δέναι in Od. x. 316, δέναι in xv. [illegible] —ἀκαχὼν Goe[illegible] hard to say [illegible] cated particip[illegible] cated root ἀχ, [illegible] ἀκαχημι, when [illegible] which some r[illegible] μένος

868. κρατερ[illegible] 'hardest to s[illegible] τὸν ἐγκρατέσ[illegible] πυρὸς περισκε[illegible] doubtful be tw[illegible] iron,' and 'i[illegible] metals.'

870. Ἀργέσ[illegible] form of the [illegible] Compare Λεύκ[illegible] and Πηληιαδέ[illegible] except in the fo[illegible] in that passag[illegible] of Ἠώς and Ἀ[illegible] inconstant gal[illegible] ners, to Typ[illegible] ἄνεμος, sup. v. [illegible] of the sudden [illegible] described ther[illegible] Aeolus, Aen. [illegible] ing, ἀργεστε[illegible] the opinion t[illegible] that of the br[illegible]

οἵ γε μὲν ἐκ θεόφιν γενεὴ, θνητοῖς μέγ' ὄνειαρ.
αἱ δ' ἄλλαι μὰψ αὖραι ἐπιπνείουσι θάλασσαν.
αἱ δ' ἤτοι πίπτουσαι ἐς ἠεροειδέα πόντον,
πῆμα μέγα θνητοῖσι, κακῇ θύουσιν ἀέλλῃ·
ἄλλοτε δ' ἄλλαι ἄεισι, διασκιδνᾶσί τε νῆας,
ναύτας τε φθείρουσι· κακοῦ δ' οὐ γίγνεται ἀλκὴ
ἀνδράσιν οἳ κείνῃσι συνάντωνται κατὰ πόντον·
αἱ δ' αὖ καὶ κατὰ γαῖαν ἀπείριτον †ἀνθεμόεσσαν
ἔργ' ἐρατὰ φθείρουσι χαμαιγενέων ἀνθρώπων,
πιμπλεῦσαι κόνιός [τε] καὶ ἀργαλέου κολοσυρτοῦ.
Αὐτὰρ ἐπεί ῥα πόνον μάκαρες θεοὶ ἐξετέλεσσαν,

---

872. ἐπιπνέϝουσι 873. ἀϝεροϝειδέα 874. ἀϝέλλῃ 875. ἀϝεισι 879. ϝέργ' 880. κόνιος καὶ ϝαργαλέου

---

871. γενεῇ L, Ald. θεόσφιν γενεὴ N. 872. om. N. 873. αἳ δή τοι N. ἐς om. N. 874. θυουσι θυέλλῃ N. 875. ἀεῖσι N. ἄησι L, Ald. διακίδνασι N. 877. κείνῃσι συναντῶνται N. κείνοισι συναντῶτες L, Ald. 878. αἱ δ' αὖτε κατὰ Ald. 879. ἔργον ἐραστὸν N. 880. πιμπλῆσαι L, Ald. 881. πόνων N.

---

871. οἵ γε μέν. 'But *they* are an offspring from the gods, a great benefit to mortals.'

872. There is a variant recognised by Hesychius and found in the majority of the copies, μαψαῦραι, which is retained by Flach and Schoemann. Hesychius explains it by μάταιοι ἄνεμοι, but neither as a substantive nor as an adjective is it formed according to analogy. Schol. μαψαῦραι· κεναὶ καὶ μάταιαι πνοαί· οἷον Καικίας, Θρᾳκίας. Goettling takes μὰψ αὖραι together, comparing μεγ' ἄνακτι in v. 486. But it is better to construe μὰψ ἐπιπνείουσι, where μὰψ is εἰκῇ, by no fixed law. In the Emmanuel MS. (N.) this verse is omitted.

874. θυουσιν. See v. 848. Opp. 619, δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται. The ἤτοι is answered by αἱ δ' αὖ in v. 878; 'either they fall on the sea and destroy ships, or (at other times) they damage the farm-produce by clouds of sand and rubbish.'

875. ἄεισι (or ἀεῖσι) is found in two or three MSS. and in Etymol. M. p. 22, 12, for the vulg. ἄησι. If the reading be right, it is an Aeolic contraction for ἄεντι (ἀέασι). Compare εἰσὶ, ἔασι, ἔντι, for ἔσεντι, by the change of ν into α, or the non-pronunciation of σ. In v. 597 τιθεῖσι is for τίθεντι, and the same plural form occurs Il. xvi. 261. Od. ii. 125 προΐεισι in Il. xi. 270. So διασκιδνᾶσι is for διασκίδναντι -άασι. Cf. Il. v. 524, μένος Βορέαο καὶ ἄλλων ζαχρηων ἀνέμων, οἵ τε νέφεα σκιόεντα πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες.

877. συναντῶσιν Gaisford, with most of the copies. Others give συναντῶνται, συναντωντες, κείνοισι.

878. Apparently, we should read ἠνεμόεσσαν, since the poet is speaking of open highlands exposed to the wind. It is remarkable that Hesychius has ἀνθεμόεσσα· ὑψηλη (ὕψηλα cod.), ἄνθη ἔχουσα, which points to two distinct readings, probably of this very passage.

880. πιμπλεῦσαι. A rare form from πιμπλέω. If genuine, πιμπλημι, πιμπλεω, are analogous to τίθημι, τιθεω. See on Opp. 301, where πιμπλῆσι is the subjunctive for πιμπλῇ.

Τιτήνεσσι δὲ τιμάων κρίναντο βίηφι,
δή ῥα τότ' ὤτρυνον βασιλευέμεν ἠδὲ ἀνάσσε
Γαίης φραδμοσύνῃσιν Ὀλύμπιον εὐρύοπα Ζ
ἀθανάτων· ὁ δὲ τοῖσιν ἐῢ διεδάσσατο τιμάς.
Ζεὺς δὲ θεῶν βασιλεὺς πρώτην ἄλοχον θέ
πλεῖστα θεῶν εἰδυῖαν ἰδὲ θνητῶν ἀνθρώπων.
ἀλλ' ὅτε δή ῥ' ἤμελλε θεὰν γλαυκῶπιν Ἀθήν

883. Ϝανάσσειν 887. Ϝειδυῖαν

882. τιτῆνες δ' αὖ N. 884. ὀλύμπιον αἰεὶ ζῆνα N.
886. μήτην N. 887. ἠδὲ N. καὶ L, Ald. 888.

882 κρίναντο, 'had their dispute about their prerogatives (i.e. about the sovereignty) decided by force of arms.' See on v. 535. The poet now reverts to the history of the Cronidae after the conquest of the Titans and Typhoeus. On the singular incoherency of this part of the narrative, see Col. Mure, Hist. Gr. Lit. p. 414.

884. Either Ζῆν or Ζεῦν seems a better reading than the vulg. Ζῆν', with an elision. Cf. Il. xiv. 265, ἡ φῄς ὡς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν. In both these verses however the elision is allowable by a vowel beginning the next.

885 διεδάσσατο, distributed amongst them their respective prerogatives. Cf. 537. Aesch. Eum. 697 παλαιὰς διανομὰς καταφθίσας. Ibid. 397, τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα. Primarily, this middle aorist meant 'to have distributed by the agency of others,' as δάσσασθαι elsewhere means, to take for one's share. Cf. sup. v. 112, ὥς τ' ἄφενος δασσαντο, καὶ ὡς τιμὰς διέλοντο. Ibid. v. 71—4, εὖ δὲ ἕκαστα ἀθανάτοις διεταξεν ὁμῶς καὶ ἐπέφραδε τιμάς. Aeschylus refers to this passage, Prom. 236, ὅπως ταχιστα τὸν πατρῷον ἐς θρόνον καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο ἀρχήν. According to Apollodorus, i. 2, 1, Zeus was not chosen King of heaven, but obtained that position by lot.

886. The singular legend about Zeus swallowing his own wife Metis, whom he had persuaded to assume a diminutive form, is called "antiquissima ac simplic thus obtained the double ing about within himse counsellor, and of preven of a son who the oracle would prove stronger tha G. W. Cox remarks on th and Folklore, p. 71). " Theogeny, it is true, another name denoting mother to Athene; but reconciled with the other ing that by the counsel o Gaia, Zeus swallowed Me child was born." Schol. Μῆτις τοιαύτην εἶχε δύναμ βάλλειν εἰς ὁποῖον ἂν ἐβούλ οὖν αὐτὴν ὁ Ζεὺς, καὶ πια ποιήσας, κατέπιεν. Apol μίγνυται δὲ Ζεὺς Μήτιδι, εἰς πολλὰς ἰδέας, ὑπὲρ τοῦ καὶ αὐτὴν γενομένην ἔγ φθάσας, ἐπείπερ ἔλεγε (ἐλ σειν παῖδα, μετὰ τὴν μελλ γενέσθαι κόρην, ὃς οὐρανοῦ ἔ σεται.

888. A variant δή ῥα ἔ served by Galen, De Hip Dogm. iii. p. 273, and it is three or four MSS. by But in v. 898 the metre req Hesiod says nothing he subsequent birth of Athe head of Zeus, but relate Apollodorus gives this as to the story of Metis.

τέξεσθαι, τότ' ἔπειτα δόλῳ φρένας ἐξαπατήσας
αἱμυλίοισι λόγοισιν ἑὴν ἐγκάτθετο νηδὺν
Γαίης φραδμοσύνῃσι, καὶ Οὐρανοῦ ἀστερόεντος.
τὼς γάρ οἱ φρασάτην, ἵνα μὴ βασιληΐδα τιμὴν
ἄλλος ἔχῃ Διὸς ἀντὶ θεῶν αἰειγενετάων.
ἐκ γὰρ τῆς εἵμαρτο περίφρονα τέκνα γενέσθαι·
πρώτην μὲν κούρην γλαυκώπιδα Τριτογένειαν
ἶσον ἔχουσαν πατρὶ μένος καὶ ἐπίφρονα βουλήν·
αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν
ἤμελλεν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα·
ἀλλ' ἄρα μιν Ζεὺς πρόσθεν ἑὴν ἐγκάτθετο νηδὺν,
ὣς οἱ συμφράσσαιτο θεὰ ἀγαθόν τε κακόν τε.

---

890. λόγοισι ϝεὴν 892. ϝοι 893. Διϝὸς 896. ϝῖσον
899. πρόσθε ϝεὴν

---

889. τέξασθαι Ald. τόξασθαι L. δολοφρένας Ald. 890. ἐςκάτθετο L, Ald. ἐκάτθετο θῦμὸν (γρ. νηδὺν) N. 892. γάρ ῥ οἱ L. 893. ἔχοι N. 895. μὲν γὰρ L, Ald. 898. ἤμελε N. 900. οἱ φράσσαιτο L, Ald. οἱ φράσατο N.

---

890 ἐγκάτθετο. See on v. 487. Here also there is a variant ἐσκάτθετο.

892 τὼς, viz. οὕτω ποιεῖν, καταπίνειν τὴν Μῆτιν, ἵνα μὴ κ. τ. λ., to prevent any other having the sovereignty over the gods in place of Zeus; viz. to prevent a stronger son being born to supersede him.

894. περίφρονα. This is used in an ambiguous sense, as became an oracle; wise, in reference to Pallas, overbearing (ὑπέρβιον, v. 898), in reference to the son to be born next. Aeschylus uses περίφρων in this latter sense, Suppl. 737, περίφρονες δ' ἄγαν ἀνίερω μένει μεμαργωμένοι. The oracle of Gaea (see v. 626) had foretold that the progeny of Metis should partake of their mother's sagacity. Hence Pallas had the attribute of wisdom, Aesch. Eum. 812. In the Prometheus, v. 785 seqq., it is predicted that if Zeus married Thetis he would have a son to supplant him, —ἢ τέξεταί γε παῖδα φέρτερον πατρός. In neither case is it declared who this son is to be, if born at all.

900. The common reading of this verse, ὡς δή οἱ φράσσαιτο, gives no meaning, since φράσειε is required in place of the middle. We might indeed read φράσσειε, but the reading preserved by Galen (ut sup.), where this verse follows v. 890, ὡς δ' οἱ συμφράσσαιτο κ. τ. λ., gives an easy sense. Zeus swallowed Metis that she might suggest to him both good and evil. Schoemann, com. crit. p. 67, would transpose 900 to follow 887. Compare sup. v. 471, μῆτιν συμφράσσασθαι. Il. ix. 374, οὐδέ τί οἱ βουλὰς συμφράσσομαι οὐδὲ μὲν ἔργον. Ibid. i. 537, οὐδέ μιν Ἥρη ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλάς. The δ' in Galen's citation suggests two variants, ὡς δή and ὡς οἱ συμφράσσαιτο, afterwards combined into ὡς δ' οἱ and ὡς δή οἱ φράσσαιτο. Goettling retains this last; but his explanation is not tenable.—"devoravit Jupiter Metidem, nequis praeter sese deus saperet, i.e. ut sibi cognosceret bonum et malum, non ut sibi diceret." Guisford encloses the verse in brackets, with Wolf and Heyne; Flach also condemns it.

Δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκε
Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλυῖα
αἵτ' ἔργ' ὠρεύουσι καταθνητοῖσι βροτοῖσι,
Μοίρας θ', ἧς πλείστην τιμὴν πόρε μητίετα
[Κλωθώ τε Λάχεσίν τε καὶ Ἄτροπον, αἵτε δ
θνητοῖς ἀνθρώποισιν ἔχειν ἀγαθόν τε κακόν
Τρεῖς δέ οἱ Εὐρυνόμη Χάριτας τέκε καλλ
[Ὠκεανοῦ κούρη, πολυήρατον εἶδος ἔχουσα,

903. αἵ Fέργ' 907. Fοι

902. δίκην καὶ N. 903. ὠρεύουσι N. ὠρ
φυλάσσουσι), Ald. 905. Κλωθὼ καὶ N. 908. κούρ

---

903. *ὠρεύουσι*, 'care for,' *φυλάσσουσι*, *ἐποπτεύουσιν*. Most copies give *ὠραίουσι*, Stobaeus (Flor. ix. p. 110) *ἀρέουσι*. By *ἔργα* the farms are meant, as sup v. 879, which flourish under peace and good government, and bring forth the produce of the seasons, *τὰ ὡραῖα*. The fondness of the Greeks for etymologies would account for the disregard of the aspirate in connecting *ὡρύειν* with *ὥρα*. So sup v. 209, *Τιτῆνες* is derived from *τιταίνειν*. But it is more likely that the verb is from *ἄρος* = *οἶρος*, i. e. *φύλαξ*. Compare *πυλωρὸς*, *στασιωρὸς*, *κηπωρὸς*, and *κηπουρός*. Hesychius, *ὀρύειν· φυλάσσειν*. Id *ὠρύειν· τὸ τῶν ἀγρίων νομῶν καὶ ἐθνῶν ἐπιμελεῖσθαι*. Like the Fates, the Graces, the Gorgons, the Phorcides, the Hesperides, and a great many others, both male and female, the *triple* association is seen in Eunomia, Dikè, and Eirene. On the same principle the Muses make a multiple of three, and elsewhere we have *εἴκοσι*; see on v. 134. The *Hours* (seasons) were three in conformity with the most ancient division of the year into spring, summer, and winter. Pindar, Ol. xiii. 6—10, makes the same goddesses the daughters of Themis: – *ἐν τᾷ γὰρ Εὐνομία ναίει, κασίγνηταί τε, βάθρον πολίων ἀσφαλὲς, Δίκα καὶ ὁμότροπος Εἰράνα, ταμίαι ἀνδράσι πλούτου, χρύσεαι παῖδες εὐβούλου Θέμιτος*. Though he does not immediately mention the Horae in connexion, he adds in v. 21, *πολλὰ δ' ἐν καρδίᾳ Ὧραι πολυάνθεμοι ἀρχαῖ*

905—6. Nearly the occurred before, v. 21 after Wolf, encloses th and also v. 904. In o place, if not in both, th interpolations. Flach re but rejects them in the Here the Fates are mad of Themis, while before the daughters of night. 1, *ἐκ Θεμιδος τῆς Οὐρα θυγατέρας Ὥρας, Εἰρήνην, Μοίρας, Κλωθω, Λαχεσιν, Εὐρυνόμης δὲ τῆς Ὠκ Ἀγλαΐην, Εὐφροσυνην, Θ*

907 *Εὐρυνόμη*. See su mention of the Graces, was so celebrated at Or to be expected from the though he speaks of the Pausan ix. 35, 1, Ἡσιοδος (*προσιέσθω δέ, ἅτε φίλον, ἐν γοῦν τῇ ποιήσει ταυτ σιν εἶναι Διὸς τε καὶ Εὐρ σιν ὀνόματα Εὐφροσύνην τε εἶναι καὶ Θάλειαν*. The names severally imply, t hospitality and festivity were said (sup. v. 64) θαλίαις, if that passage be

908. *εἶδος*. Here the d observed. Cf sup 153. 2 we similarly have *ἠδὲ καὶ* these verses are later add

Ἀγλαΐην τε καὶ Εὐφροσύνην Θαλίην τ' ἐρατεινήν·
τῶν καὶ ἀπὸ βλεφάρων ἔρος εἴβετο δερκομενάων
λυσιμελής· καλὸν δέ θ' ὑπ' ὀφρύσι δερκιόωνται.
Αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐς λέχος ἦλθεν,
ἣ τέκε Περσεφόνην λευκώλενον, ἣν Ἀϊδωνεὺς
ἥρπασεν ἧς παρὰ μητρός· ἔδωκε δὲ μητίετα Ζεύς.
Μνημοσύνης δ' ἐξαῦτις ἐράσσατο καλλικόμοιο,
ἐξ ἧς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο
ἐννέα, τῇσι ἅδον θαλίαι καὶ τέρψις ἀοιδῆς.
Λητὼ δ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν,
ἱμερόεντα γόνον περὶ πάντων Οὐρανιώνων,

---

913. Ἀϝιδωνεύς 914. ϝῆς 916. ϝοι 917. ἐννέϝα ϝάδον
918. ἰοχέϝαιραν

---

909. τε om. LN, Ald. 910. εἴβεται LN, Ald. 911. δ' ὑπ' N. δ' θ' ὑπ' L, Ald. 916. αἱ Μοῦσαι L, Ald. οἱ N. 917. ἀειδῆς N. ἀοιδῇς Ald.

---

911. δερκιᾶσθαι appears to be ἅπαξ λεγόμενον, and it sounds like a tautology after the preceding δερκομενάων. We have ἔρος λυσιμελὴς sup. v. 121, and it is possible that this verse also is due to the rhapsodists. It is to be observed however that sup. v. 64, Ἵμερος is associated with the Graces. Flach reads δερκιόωντο, with Schoemann, cf. 268.

912. πολυφόρβης. This is an unusual form for πολυφόρβου, and we might be tempted to suggest πολυφορβέος. Homer however, Il. ix. 568, has πολλὰ δὲ καὶ γαίαν πολυφορβὴν χερσὶν ἄλοια. See on Opp. 704, and on Aesch. Eum. 758.

913. Περσεφόνην. This goddess, with the variants Φερρεφάττα and the Latin *Proserpina*, has the same origin as Περσῆς, the Titanic name for the sun, sup. v. 377. Compare the Persian name *Pharasmanes*, and possibly φάρος, 'a beacon,' has the same root, meaning 'Light.' As Perses was the light above the earth, so Περσεφόνη (or Περσεφάνη?) was the light below the earth, viz. when the moon is hid from mortals, and visits the regions of Tartarus.—Ἀϊδωνεύς, a form of the name used in Il. v. 190, xx. 61. Aesch. Pers. 651. Gaisford compares Hymn. ad Cerer. 2, ἣν Ἀϊδωνεὺς ἥρπαξεν, δῶκεν δὲ βαρύκτυπος εὐρύοπα Ζεύς. He also thinks this passage is taken "ex antiquissimo carmine," and the opinion is repeated by Goettling. But much of what next follows has rather the impress of a later age than Hesiod, e.g. the mention of *nine* Muses, though this occurs in Od. xxiv. 60, a passage of very doubtful date. Indeed, the whole narrative or list (from v. 886) of the successive wives of Zeus may have formed an episode in the Κατάλογος γυναικῶν. The arrangement of verses in triplets is rather remarkable, though not as any evidence of date.

916. χρυσάμπυκες, wearing a golden frontal, Hesych. χρυσόδεσμοι. Goettling appears to be mistaken in referring this to the top-knot, which was sometimes kept together with a golden ornament (Il. xvii. 52). The birth of the Muses from Zeus and Mnemosyne had already been stated at v. 53, a passage of doubtful authenticity.—For οἱ most copies give αἱ.—Mnemosyne, goddess of memory, is symbolically the mother of the Muses, viz. of literature, Aesch. Prom. 469.

γείνατ' ἐν αἰγιόχοιο Διὸς φιλότητι μιγεῖ
Λοισθοτάτην δ' Ἥρην θαλερὴν ποιήσ
ἣ δ' Ἥβην καὶ Ἄρηα καὶ Εἰλείθυιαν ἔτ
μιχθεῖσ' ἐν φιλότητι θεῶν βασιλῆϊ καὶ
Αὐτὸς δ' ἐκ κεφαλῆς γλαυκώπιδα Τρ
δεινὴν, ἐγρεκύδοιμον, ἀγέστρατον, ἀτρυ
πότνιαν, ᾗ κέλαδοί τε ἄδον πόλεμοί τε μ
Ἥρη δ' Ἥφαιστον κλυτὸν οὐ φιλότητ
γείνατο, καὶ ζαμένησε καὶ ἤρισε ᾧ παρ
ἐκ πάντων τέχνῃσι κεκασμένον Οὐρανι
Ἐκ δ' Ἀμφιτρίτης καὶ ἐρικτύπου Ἐν

---

920. Δεῦς 926. Ἅδον 92

---

920. ἆρ ἐν φ. διὸς μεγάλοιο N. 922. ἦ
925. ἀγρυκύδοιμον LN, Ald. 928. ἤρισε L.

---

920. The common reading is γείνατ' ἄρ', where the ἄρα is an otiose particle. As the Emmanuel MS. gives ἐν φιλότητι Διὸς μεγάλοιο, the ἐν has now been substituted for ἄρ'. Compare inf. v. 923–941.

921. λοισθοτάτην is perhaps not elsewhere found as a superlative. We have λοίσθοι in Il. xxiii. 536, and Eur. Hel. 1597. But Hesiod's account here differs from Homer's, though the latter also makes Ares born from Hera, Il. v. 893 and 896, where Zeus says to Ares, ἐκ γὰρ ἐμεῦ γενος ἐσσι, ἐμοὶ δὲ σε γείνατο μήτηρ.

924. ἐκ κεφαλῆς. See sup. on v. 888. Hence perhaps Aeschylus derived his statement that Pallas was born without a mother, Eum. 635. 706. Flach, with MS. Med., reads γλαυκώπιδα γείνατ' Ἀθήνην. Schoemann melines (p. 67) to transpose 924—6 to follow 899: 'Zeus swallowed Metis, but gave birth to Athene from his own head, i. e. the dawn springs from the forehead of the sky.'

927. οὐ μιγεῖσα. This statement seems to belong to a later mythology. The earlier accounts (as Il. i. 572) make Zeus the father and Hera the mother of Hephaestus. Ap
Hesiod. i. 3, 5,
ἐγεννησεν Ἥφαισ
Ὅμηρος λεγει, κα
νησε. Ovid Fas
sents Mars as bo
Zeus, and this
the present lege
phaestus was
shown by his
Lemnos, and as be
a worker in met
search however t
beneath beings w

928. ζαμενησε,
had quarrelled wi
verb ζαμενῶν
The sense is not
rather have been
the converse. Pe
γείναθ', ὃ καὶ ζ
παρακοίτι, 'for wh
his spouse.' So
παρακοίτι.—The p
the passage now
Probably either
spurious, or it sho
fore this. A long
different recensio
cited by Ruhnken

Τρίτων εὐρυβίης γένετο μέγας, ὅστε θαλάσσης
πυθμέν' ἔχων παρὰ μητρὶ φίλῃ καὶ πατρὶ ἄνακτι
ναίει χρύσεα δῶ, δεινὸς θεός. αὐτὰρ Ἄρηϊ
ῥινοτόρῳ Κυθέρεια Φόβον καὶ Δεῖμον ἔτικτε
δεινοὺς, οἵτ' ἀνδρῶν πυκινὰς κλονέουσι φάλαγγας
ἐν πολέμῳ κρυόεντι σὺν Ἄρηϊ πτολιπόρθῳ·
Ἁρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν.
Ζηνὶ δ' ἄρ' Ἀτλαντὶς Μαίη τέκε κύδιμον Ἑρμῆν,
κήρυκ' ἀθανάτων, ἱερὸν λέχος εἰσαναβᾶσα.
Καδμείη δ' ἄρα οἱ Σεμέλη τέκε φαίδιμον υἱὸν
μιχθεῖσ' ἐν φιλότητι Διώνυσον πολυγηθέα,
ἀθάνατον θνητή· νῦν δ' ἀμφότεροι θεοί εἰσιν.
Ἀλκμήνη δ' ἄρ' ἔτικτε βίην Ἡρακληείην

---

932. ϝάνακτι 940. ϝοι

---

939. εἰσαναβοῦσα N. 941. διόνυσον LN. διόνυσσον Ald. 942. θνητὸν N.

---

poer. et Platon. Dogm. iii. p 273. The commencement runs thus, and is certainly less abrupt and more intelligible than the text as we now have it. Ἐκ ταύτης ἔριδος (ἡ ἔριδος δ', ἡ μὲν τέκε φαίδιμον υἱὸν, Ἥφαιστον τέχνῃσιν, ἄνευ Διὸς αἰγιόχοιο, Ἐκ πάντων παλαμῇσι κεκασμένον Οὐρανιώνων. What follows in Galen is a different version of the legend of Zeus swallowing Metis, and of the birth of Pallas.

931 Τρίτων. This god is not mentioned by Homer, but he is so by Herodotus, iv. 179 and Pindar, Pyth. iv. 49. Later poets, as Moschus, Id. ii. 123, made a plurality of Tritons the assessors of Poseidon. For the connexion of Triton, Amphitrite, and Tritogenea, with the Vedic god Trita, see "Mythology and Folk-lore," p. 71.

933. χρύσεα δῶ. Here alone δῶ is used for the plural δώματα. The place meant is Aegae, as the commentators remark, from Il. xiii. 21. Αἰγαὶ, ἔνθα τέ οἱ κλυτὰ δώματα βενθεσὶ λίμνης, χρύσεα μαρμαίροντα τετεύχαται.

934 ῥινοτόρῳ, an Homeric epithet, Il. xxi. 392, 'shield-piercing.' Φόβος καὶ Δεῖμος are the assessors of Ares in Sent. Herc. 195. 463. Schol. φόβος ἐστὶν ἡ φυγὴ, φεβω γὰρ τὸ διώκω· δεῖμος δὲ οὐχ ἡ φυγὴ, ἀλλ' ὁ ἐκ δειλίας ἐνίοις ἐπιγινόμενος δεσμός.

938 Goettling contends that Μαίη is a doubtful form for Μαῖα or Μαιάς. We may compare δίη τε Μενίππη, sup. v. 260, if the text be right.

942. Perhaps a spurious verse. Flach rejects it, with the two following. Nothing is here said of the death of Semele by lightning, and the enclosure of the infant Dionysus in the thigh of Zeus, as related by Euripides in the Bacchae, and Apollodorus, iii. 4, 3. Homer, Il. xiv. 317 seqq., enumerates Semele and Alcmena among other wives of Zeus. Here only and in Il. vi. 132 is Dionysus mentioned, but twice also in the Odyssey. πολυγηθέα is here used as χάρμα βροτοῖσιν Il. xiv. 325. Cf. Opp. 614, δῶρα Διωνύσου πολυγηθέος.

943. The Schol. has an obscure remark on this verse:—σημειώτεον, ὅτι δυο συλλαβὼν ἀποκοπαί εἰσιν· ἀθετοῦνται ἐφεξῆς στίχοι ἐννέα· τοὺς γὰρ ἐξ ἀμφοτέρων θεῶν γενεαλογεῖν αὐτῷ προκεῖται.

μιχθεῖσ' ἐν φιλότητι Διὸς νεφεληγερέταο.
Ἀγλαΐην δ' Ἥφαιστος ἀγακλυτὸς ἀμφιγ
ὁπλοτάτην Χαρίτων θαλερὴν ποιήσατ' ἄκοι
χρυσοκόμης δὲ Διώνυσος ξανθὴν Ἀριάδνη
κούρην Μίνωος, θαλερὴν ποιήσατ' ἄκοιτιν.
τὴν δέ οἱ ἀθάνατον καὶ ἀγήρω θῆκε Κρονίω
Ἥβην δ' Ἀλκμήνης καλλισφύρου ἄλκιμος
ἷς Ἡρακλῆος, τελέσας στονόεντας ἀέθλους,
παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλ
αἰδοίην θέτ' ἄκοιτιν ἐν Οὐλύμπῳ νιφόεντι,
ὄλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσ
ναίει ἀπήμαντος καὶ ἀγήραος ἤματα πάντα.
Ἠελίῳ δ' ἀκάμαντι τέκε κλυτὸς Ὠκεανίν
Περσηΐς Κίρκην τε καὶ Αἰήτην βασιλῆα.

---

944. Διϝὸς 949. ϝοι 951. ϝὶς 95

---

946. θαλερὴ π. ἄκοιτην Ald. 947. χρυσακόμη N
διόνυσσος Ald. 948. μίνωνος N. 953. ὀλ
955. ἀγήρως N. 956. ὠκεανίη N. 957. αἰήν

Van Lennep with some probability refers ἀποκοπαὶ κ.τ.λ. to δῶ for δώματα in v. 933. If this be right, the nine rejected verses *may* have been 936—944. But Schoemann, p. 68, thinks ἐννέα (θ') a transcriber's mistake for δύο (β'), and that the distich 943—4 was alone condemned. Goettling supposes a reference to the common elisions in δ' ἄρ' (v. 938), and reads ἑπτὰ for ἐννέα, viz. 938—944. In rejecting nine consecutive verses from v. 943 inclusive, the Schol. gives as a reason that "the poet is at present concerned in giving the pedigree of those who were born from both Zeus and Hera." Accordingly at v. 952 we come upon the mention of παῖδα Διὸς καὶ Ἥρης, though this does not allow of the two preceding verses being left out. We conjecture, therefore, that the nine verses which were rejected (viz. by some grammarians) were v. 942—950, and that in v. 951 the reading was Ἥβην δ' Ἡρακλεης κ.τ.λ.

945. Ἀγλαΐην. Comp
τὴν δὲ ἴδε προμολοῦσα
δεμνος Καλὴ, τὴν ἄπυιο
γυήεις. But in Od.
Aphrodite is the wife o
948. A redundant an
polated verse. Ariadn
in Od. xi. 321—5, in
both Theseus and Dion
952. This verse occur
where Bekker omits it
from this passage, αὐτὸ
μετ' ἀθανάτοισι θεοῖσι τ
καὶ ἔχει καλλίσφορον Ἥ
μεγάλοιο κ.τ.λ.
954. ἐν ἀθανάτοισιν.
θρώποισιν, or ἐνὶ θνητοῖ
with Goettling, we mus
ἐν ἀθανάτοισιν, 'great i
the gods,' rather than
τοισιν. With ναίει w
αὐτοῦ ἐν Ὀλύμπῳ.
955. Hesych. ἀπήμαντ
957. Περσηΐς. See so

Αἰήτης δ' υἱὸς φαεσιμβρότου Ἠελίοιο
κούρην Ὠκεανοῖο τελήεντος ποταμοῖο
γῆμε θεῶν βουλῇσιν Ἰδυῖαν καλλιπάρῃον.
ἡ δέ νύ οἱ Μήδειαν ἐΰσφυρον ἐν φιλότητι
γείνατ' ὑποδμηθεῖσα διὰ χρυσέην Ἀφροδίτην.
Ὑμεῖς μὲν νῦν χαίρετ' Ὀλύμπια δώματ' ἔχοντες,
[νῆσοί τ' ἤπειροί τε καὶ ἁλμυρὸς ἔνδοθι πόντος.]
νῦν δὲ θεάων φῦλον ἀείσατε, ἡδυέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
ὅσσαι δὴ θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.
Δημήτηρ μὲν Πλοῦτον ἐγείνατο, δῖα θεάων,
Ἰασίῳ ἥρωϊ μιγεῖσ' ἐρατῇ φιλότητι

---

960. *Fιδυῖαν* 961. *Foι* 965. *Fηδυέπειαι* 966. *Διὸς* 968. *ἐπιFείκελα*

---

958. *αἰήτης δ' αὖ υἱος φαεσίμβροτον* N. 960. *γῆμαι* N. *εἰδυῖαν* LN, Ald. 961. *ἡ δ' οἱ* N. *ἡ δέ οἱ* L, Ald. 963. *μὲν οὖν* N. 964. *ἁλμυροὶ* Ald. 967. *ὅσαι* L. *παρ'* om. N. 968. *γείνοντο* LN, Ald.

---

an enchantress, Circe has the same mother as the goddess Hecate, who presided over poisons and baleful drugs, Eur. Ion 1050. In Od. x. 136 she is called the *αἰνοκαπηγήτη* of Aeetes, and daughter of the sun and an Oceanid nymph Perse. This clearly illustrates the meaning of *Perses*. The union of *the sun* with one of the *Oceanides* refers to the apparent rise and setting of the sun over the sea. From this passage to the end (excepting however v. 963, and adding to it *αὐτὰρ ἐγὼν δμίων τε καὶ ἄλλης μνήσομ' ἀοιδῆς*) Fluch supposes that a compiler has been at work, and he regards the list of the *ἡμίθεοι*, the offspring of mortal by an immortal, as taken from some other epic. If it is the work of Hesiod at all it is perhaps the commencement of another poem, a Ἡρωογονία, as Wolf and others have supposed. There followed (see v. 1021) a corresponding list of heroines (the same perhaps as those of the Μεγάλαι Ἠοῖαι attributed to Hesiod), as a counterpart to the verses now concluding the Theogony; and that list seems to have included the heroes born from gods and mortal women, "a far more frequent occurrence in Greek mythology," says Muller, Hist. Gr. Lit. p. 93.

960. Ἰδυῖαν, the knowing one, has reference to Medea's skill in incantations.

963. Both this and the next verse are considered spurious by Wolf. Goettling condemns only the latter, remarking that the plural ἤπειροι appears to belong to the later epic. Sophocles indeed uses it, Trach. v. 100, *διασσαίσιν ἠπείροις κλιθείς*. Van Lennep thinks it hardly defensible here without supposing the loss of some verses. He cites from Dionys. Perieg. 1181, *ὑμεῖς δ' ἤπειροί τε καὶ εἰν ἁλὶ χαίρετε, νῆσοι*.

970. Ἰασίῳ. An unusual form for Ἰασίωνι. Goettling thinks the former is a contraction of the latter, but it is easier to suppose the poet adopted a

νειῷ ἔνι τριπόλῳ Κρήτης ἐν πίονι δήμῳ,
ἐσθλὸν, ὃς εἶσ' ἐπὶ γῆν τε καὶ εὐρέα νῶτα
†πᾶσαν· τῷ δὲ τυχόντι καὶ οὗ κ' ἐς χεῖρα
τὸν δ' ἀφνειὸν ἔθηκε, πολύν τέ οἱ ὤπασεν
Κάδμῳ δ' Ἁρμονίη, θυγάτηρ χρυσέης
Ἰνὼ καὶ Σεμέλην καὶ Ἀγαυὴν καλλιπάρῃ
Αὐτονόην θ', ἣν γῆμεν Ἀρισταῖος βαθυχά
γείνατο καὶ Πολύδωρον ἐϋστεφάνῳ ἐνὶ Θή

---

971. *νεῖῳ* (*νεϝῷ*) 974. *ϝοι* 976. *Ἀ*

---

971. *κρήτης ἐνὶ* N. 972. *γῆν καὶ* LN, Ald.
977. *αὐτυνόμην θ'* N.

---

nominative Ἰάσιος. This story of Demeter in the wheat-field is perhaps but another version of Selene and Endymion. The symbolical meaning may be, that corn is produced by a union of the male and female powers representing Earth. For Ἰασιος is possibly connected with ἴα, αἶα, Ἴωλκος, perhaps Ἰάσ. The story was clearly of Cretan origin. Probably it formed one of the secret instructions at the Eleusinian mysteries. Cf. Theocr. III. 50 (where Endymion is mentioned together with Iasion), *ζαλωτὸς μὲν ἐμὶν ὁ τὰν ἄτροπον ὕπνον ἰαίων Ἐνδυμίων· ζαλῶ δέ, φίλα γύναι, Ἰασίωνα, ὃς τυσσῶν ἐκύρησεν, ὃσ' οὐ πευσεῖσθε, βέβαλοι.* Hom. Od. v. 125, *ὡς δ' ὁπότ' Ἰασιωνι ἐυπλοκαμος Δημήτηρ, ᾧ θυμῷ εἴξασα, μίγη φιλότητι καὶ εὐνῇ Νειῷ ἐνὶ τριπόλῳ, οὐδὲ δὴν ἦεν ἄπυστος Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.* Apollodor. III. 12, 1, *Ἠλέκτραι δὲ τῆς Ἄτλαντος καὶ Διὸς Ἰασιων καὶ Δάρδανος ἐγενοντο· Ἰασίων μὲν οὖν ἐρασθεὶς Δήμητρος καὶ θελων καταισχύναι τὴν θεὸν, κεραυνοῦται.*—For *νειὸς* see Opp. 456. Hom. Il. XVIII. 541, *ἐν δ' ἔτιθει νειὸν μαλακὴν, πίειραν ἄρουραν, εὐρεῖαν τρίπολον*

972—3. Something is wrong in the syntax of these lines, especially in *πᾶσαν* referring to *γῆν*, and *τῷ τυχόντι* to *οἱ ὤπασεν*, with several words respectively intervening. For *πᾶσαν* Goettling would read *τυφλὸς*, Hermann, with much greater probability, *πᾶσιν*,—'he comes to all, but earl gets wealth into his adopted by Flach. are said to give *ἐ* read thus; *πᾶσαν δὲ εὐρεα νῶτα θαλάσσης τυχόντι καὶ οὗ κ' ἐ δ' ἀφνειὸν ἔθηκε κ.τ.λ.* said to confer *ἄφενος* no difficulty. Cf. O *φευγων οὐδὲ κλοίτόν* perly *ἀφνειὸς* means property, but cf Od. *χρυσοιό τε ἐσθῆτός τε*

975. Κάδμῳ. Cf *θ', ἣν Κάδμος ὑπερθυμ* the name Κάδμος may, to the Greek order and arrangem 'fitness of things,' wife. She is the dite, because love Aeschylus, Prom. 5 *Ἁρμονίαν θυατῶν* Suppl. 1024, *δεδοται Ἀφροδίτας*

976. Compare Pin Hom. Od. v 333, Κά *λισφυρος Ἰνώ.* The *καυτυνόα χὰ μαλοπά* Bacch. 1227, *καὶ Ἀριστέα ποτὲ τεκοῦσ* Apollodor III. 4, 3, *θυγατερες μὲν Αὐτο Ἀγαυὴ, καῖ δὲ Πολύδ*

[Κούρη δ' Ὠκεανοῦ, Χρυσάορι καρτεροθύμῳ
μιχθεῖσ' ἐν φιλότητι πολυχρύσῳ Ἀφροδίτῃ,
Καλλιρόη τέκε παῖδα βροτῶν κάρτιστον ἁπάντων,
Γηρυονέα, τὸν κτεῖνε βίῃ Ἡρακληείη
βοῶν ἕνεκ' εἰλιπόδων ἀμφιρρύτῳ ἐν Ἐρυθείῃ.]
Τιθωνῷ δ' Ἠὼς τέκε Μέμνονα χαλκοκορυστὴν,
Αἰθιόπων βασιλῆα, καὶ Ἡμαθίωνα ἄνακτα.
αὐτάρ τοι Κεφάλῳ φιτύσατο φαίδιμον υἱόν,

---

983. ἐν Ερυθείῃ? 984. ἀΕώς 985. Ϝάνακτα

---

979. κούρη τ' N. ὠκεανοῖο LN, Ald. 980. πολυχρύσῳ Ἀφροδίτῃ LN, Ald. Vulg. πολυχρύσου Ἀφροδίτης. 981. κάλλιστον L.N, Ald. 982. γηρυονῆα LN. 983. εἰν om. L, Ald. ἀμφιῤῥύτω εἰρυθείη Ald. 986. φιτύσατο N. φυτήσατο, L, Ald.

979—83 This passage has been adapted here from v. 287 sup., as Wolf and others have perceived. For the genitive (v. Ἀφροδίτης) the dative has been restored from the Aldine and good MSS. Cf. διὰ χρυσέην Ἀφροδίτην v. 1005. Wolf rightly objected to the phrase ἐν φιλότητι Ἀφροδίτης, and also threw a doubt on Geryon being called βροτῶν κάρτιστον, since he was rather a monster than a man. It may be added, that the synizesis in βοῶν is very unusual, and that εἰλιπόδων should take the digamma. The old reading may have been εἵνεκα Ϝειλιπόδων, the descriptive epithet being used in place of the noun; see Ἔργ. 524, 571. Goettling would read βῶν, comparing βοῦ for βοός in Soph. Frag. 277. This verse is clearly a clumsy variant of v. 290 sup., βουσὶ παρ' εἰλιπόδεσσι περιῤῥύτῳ ἐν Ἐρυθείῃ.

985. Αἰθιόπων. Some eastern and dark-skinned nation is meant, and not the true Ethiopians of the south. For Memnon is called 'son of the morning,' i. e. of the East, and the ancient idea of Ethiopia was that it extended from the extreme east to the extreme west, as is clear from Od. v. 23—4.—Ἡμαθίωνα may mean 'King of the Sandy deserts,' e. g. of Assyria and Arabia, or it may be for Ἠμάθιος, 'the Son of the Day,' like Memnon himself. Apollodor. iii. 2, 4, Τιθωνὸν μὲν οὖν Ἠὼς ἁρπάσασα δι' ἔρωτα, εἰς Αἰθιοπίαν κομίζει, κἀκεῖ συνελθοῦσα γεννᾷ παῖδας Ἡμαθίωνα καὶ Μέμνονα. Ibid. ii. 5, 11, παρὼν δὲ Ἀραβίαν (Ἡρακλῆς) κτείνει παῖδα Τιθωνοῦ. Memnon is only once mentioned in Homer, Od. xi. 522, but is alluded to in iv. 88. Homer knew the legend about Tithonus marrying the goddess of day; cf. Il. xi. 1. Od. v. 1. It seems to symbolise the departing day being closely allied to the next succeeding day. There is a very beautiful passage on Tithonus and Aurora in Propert. iii. 15, 7—18.

986. Κεφάλῳ. This second paramour of the goddess was also caught up in the clouds. Eur. Hipp. 455, ἴσασιν ὡς ἀνήρπασεν ποτε ἡ καλλιφεγγὴς Κεφαλον ἐς θεοὺς Ἕως ἔρωτος οἴστρον. There seems to have been a slightly different version of this story, which is obviously a solar myth (Cox, Mythology and Folk-lore, p. 22). Apollodor. iii. 14, 3, Ἔρωτι δὲ καὶ Ἑρμοῦ Κεφαλος οὗ ἐρασθεῖσα Ἠὼς ἥρπασε καὶ μιγεῖσα ἐν Συρᾳ παῖδα ἐγέννησε Τιθωνὸν, οὗ παῖς ἐγένετο Φαέθων. From a passage in Pausanias, i. § 3, where, after mentioning the rape of Cephalus and his being made ναυφύλαξ, the writer adds ταῦτα ἄλλοι τε καὶ Ἡσίοδος εἴρηκεν ἐν ἔπεσι

ἴφθιμον Φαέθοντα, θεοῖς ἐπιείκελον ἀνδρ
τόν ῥα νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος
παῖδ' ἀταλὰ φρονέοντα φιλομμειδὴς Ἀφρ
ὧρτ' ἀνερειψαμένη, καί μιν ζαθέοις ἐνὶ νη
νηοπόλον νύχιον ποιήσατο, δαίμονα δῖον.
Κούρην δ' Αἰήταο διοτρεφέος βασιλῆο
Αἰσονίδης βουλῇσι θεῶν αἰειγενετάων
ἦγε παρ' Αἰήτεω, τελέσας στονόεντας ἀέθ
τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπ

987. ἐπιεἰκελον 988. νέον

989. ἀταλα N. ἀταλὰ L, Ald. φιλομειδὴς N, ἀναρειψαμένη N. ἀναῤῥιψαμένη L, Ald. 994. αἰήτας N.

τοῖς ἐς γυναῖκας, Wolf drew the probable inference that this concluding part of the Theogony was made up by a late hand from the Γυναικῶν κατάλογος. The fact is, the later rhapsodists united in one poem the Theogony and the Ἠοῖαι, and perhaps other works of the like kind attributed to Hesiod; and so a difficulty arose in later times as to where the poem ended and another commenced. φιτυσατο, for ἐγείνατο, is perhaps a post-epic use. Hesych. φιτύσατο ἐγέννησεν

988. νέον ἔχοντα, for ἀρτίως, unless νέον be rather for νεον ὄντα.—ἀταλὰ has been restored by Wolf, Gaisford, and others from several MSS. for ἀπαλά. Cf. Il. xvm 567, παρθενικαὶ δὲ καὶ ἠθεοι ἀταλὰ φρονέοντες. Aesch. Pers. 539, ἀταλαῖς χερσὶ καλύπτρας κατερεικόμεναι (al ἀπαλαῖσι).

990. ἀνερειψαμένη, 'having caught up in the clouds.' Cf Od. xx. 77, τόφρα δὲ τὰς κούρας ἅρπυιαι ἀνηρείψαντο.—νύχιον, Schol τουτεστιν ἀφανῆ, λαθραῖον. Ἀρχίλοχος δὲ (f. Ἀρίσταρχος δὲ) γράφει, Μύχιον οἷον ἐν τῷ μυχῷ, τῷ ἀδύτῳ, περφαίνουσα τῇ Κύπρῳ On the confusion of these two words see Opp 523. Goettling shows from Hyginus II. 42, that Phaethon was regarded as another name of Φωσφόρος, the planet Venus; and that Aphrodite is hence connected with the legend.—The phrase δαίμονα δῖον, for a demigod, is inappropriate. He more than a mortal, being enrolled among

994. ἦγε, more usual see v. 998. Sent. H versely ἤγοντο is a idiom γαμεῖν ἐκ or common to the Attic here to be enumerated desses who were m because she was gra sun (Cf sup. v. 95 probably only a nam μετη θεά, the worshi that name came from *Medeus* is the male name and both are able to the nearly worship of Sun and Medeus is the epo Medea, as Perses is (Aesch. Pers 118). indicated by Medea's Sun Van Lennep re is mentioned in Od. x in. Od. xii. 70, but Homer.

995. Hesych. ὑπ ἀνδρεῖος. ὑβριστὴς, νομος The text is an interpolation. It ὑπερήνωρ means 'over tradictory, if it means

[ὑβριστὴς Πελίης καὶ ἀτάσθαλος, ὀμβριμοεργός].
τοὺς τελέσας ἐς Ἰωλκὸν ἀφίκετο, πολλὰ μογήσας,
ὠκείης ἐπὶ νηὸς ἄγων ἐλικώπιδα κούρην
Αἰσονίδης, καί μιν θαλερὴν ποιήσατ' ἄκοιτιν.
καί ῥ' ἥγε δμηθεῖσ' ὑπ' Ἰήσονι ποιμένι λαῶν
Μήδειον τέκε παῖδα, τὸν οὔρεσιν ἔτρεφε Χείρων
Φιλλυρίδης· μεγάλου δὲ Διὸς νόος ἐξετελεῖτο.
Αὐτὰρ Νηρῆος κοῦραι, ἁλίοιο γέροντος,
ἤτοι μὲν Φῶκον Ψαμάθη τέκε δῖα θεάων
Αἰακοῦ ἐν φιλότητι διὰ χρυσέην Ἀφροδίτην,
Πηλεῖ δὲ δμηθεῖσα θεὰ Θέτις ἀργυρόπεζα
γείνατ' Ἀχιλλῆα ῥηξήνορα, θυμολέοντα.
Αἰνείαν δ' ἄρ' ἔτικτεν ἐϋστέφανος Κυθέρεια
Ἀγχίσῃ ἥρωϊ μιγεῖσ' ἐρατῇ φιλότητι
Ἴδης ἐν κορυφῇσι πολυπτύχου, ὑληέσσης.
Κίρκη δ', Ἠελίου θυγάτηρ Ὑπεριονίδαο,

---

996. ὀμβριμόεργος 997. Ἰαωλκὸν ἀφίκετο? 998. Ἑλικώπιδα

1003. νηρηίδες L, Ald. 1004. δὲ τέκε N. 1006. πηλεῖ δὲ θεὰ ὁμηθεῖσα θέτις N. 1011. ἠελίοιο N.

---

999 θαλερὴν—ἄκοιτιν. See vv. 921. 946 948

1001. Μήδειον. According to Apollodorus, i 9, 28, Medea had two sons by Jason, Mermerus and Pheres. Euripides in the *Medea* always speaks of her children in the plural.

Ibid. Χείρων. One of the so-called Hesiodic poems was entitled Χείρωνος ὑποθῆκαι, Chiron's Lessons,' or Χείρωνος παραινέσεις, on which see Müller, Hist. Gr. Lit. p. 86. Pausan. ix 31, 4. This passage looks like an effort to link on that poem to the present (see sup. on v. 986). Chiron is called the son of Philyra, Philyrides, by Ovid, Fast. v. 383, Virg. Georg. iii. 550. Pind. Pyth. iii 1., ix 30.

1003. Νηρῆος. Aldus and a few of the copies give Νηρῇδες. Perhaps Νηρεΐδες should be restored. It occurs in Pindar. Nem. iv. 65, and elsewhere, and is probably the true reading in Eur. Iph. T. 128. — Ψαμάθη, cf. Eur. Hel. 6, ὃς (sc. Πρωτεὺς) τῶν κατ' οἶδμα παρθένων μίαν γαμεῖ Ψαμάθην, ἐπειδὴ λέκτρ' ἀφῆκεν Αἰακοῦ. Pind. Nem. v. 12, βια Φώκου πρίοντος, ὁ τᾶς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου. Apollodor. iii. 12, 6, μίγνυται δὲ αὐθις Αἰακὸς Ψαμάθῃ τῇ Νηρέως εἰς φυκην (φωκην?) ἠλλαγμένῃ διὰ τὸ μὴ βούλεσθαι συνελθεῖν, καὶ τεκνοῖ παῖδα Φῶκον.

1008 Αἰνείαν. Cf. Il. ii. 819, Δαρδανίων αὖτ' ἦρχεν ὑὸς πάις Ἀγχίσαο Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη Ἴδης ἐν κνημοισι θεὰ βροτῷ εὐνηθεῖσα. Ib. v. 311. ἀναξ ἀνδρῶν Αἰνεία, — ὑπ' Ἀγχίσῃ τεκε βουκολέοντι — Διὸς θυγάτηρ Ἀφροδίτη

1011. Ὑπεριονίδαο. See supr. v. 371.

γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλό
Ἄγριον ἠδὲ Λατῖνον ἀμύμονά τε κρατερόν
[Τηλέγονόν τε ἔτικτε διὰ χρυσέην Ἀφροδ
οἱ δ' ἤτοι μάλα τῆλε μυχῷ νήσων ἱεράων
πᾶσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἄνασσο

1016. *Ἄνασσον*

1014. om. L, Ald. ἀγακλυτοῖσιν LN, Ald. 1015. οἵ δή τοι N. μῦχῷ

1013. Ἄγριον. Of this *Agrius* nothing whatever is recorded; but he is here taken as the eponym hero of the Graei, Agraei, or Graeci. From a passage in Lydus de Mensibus (i. 4, p. 7, ed. Bekker), Goettling infers that he must have read *Γραικόν τ' ἠδὲ Λατῖνον*, and this seems an inevitable conclusion from his words *τοσούτων οὖν ἐπιξενωθέντων τῆς Ἰταλίας, ὥσπερ ἐδείχθη, Λατίνους μὲν τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς ἑλληνιζοντας ἐκάλουν, ἀπὸ Λατίνου τοῦ ἄρτι ἡμῖν ῥηθέντος καὶ Γραίκου, τῶν ἀδελφῶν, ὃς φησιν Ἡσίοδος· Ἄγριον ἠδὲ Λατῖνον (Γραικόν τ' ἠδὲ Λατῖνον*, Goettling). That by *Graeci* Lydus meant *Italian* Greece, or Magna Graecia, is pretty clear. Photius, Γραικοῦς· *οἱ βάρβαροι τοὺς Ἕλληνας· Σοφοκλῆς τῇ λέξει κεχρηται.* Hesychius, Γραῖκοι· Ἕλληνες· Ῥωμαῖοι δὲ τὸ γ προσθέντες Γραικόν φασι. Some of the old commentators seem to have construed *ἠδὲ ἄγριον Λατῖνον*, the epithet perhaps referring to Latinus being the son of Faunus (Virg. Aen. vii. 47). Ovid makes him the son of Sylvius (Fast. iv. 43), and in Aen. xii. 161, Virgil speaks of Sol as the grandfather of Latinus, wherein he would seem to have had in view the pedigree here recorded. What the Schol. meant, or what reading he was explaining, is not clear,—Ἄγριον δὲ τὸν ἀμιμονα Λατῖνον. One point is obvious, that *Latinus*, a purely Italian hero, would not have been mentioned in a poem of the age of Hesiod. He may have been spoken of in the Cyclic poems, like Telegonus, or at least, inserted in them by later rhapsodists; but at all events it is clear that the names and events here recorded are subsequent to and founded on the Ody
is apparent a de sig
Roman with the Gree
is indicative of a rati

1014. This verse is
two MSS., and it app
the objectionable *hia*
We might however
ἄρ' ἔτικτε. Most cop
δ' ἔτικτε. Wolf pro
This hero was said
Tusculum and Fi
Horace, Carm. iii. 25,
parricidae.' Ovid, Fa
que Telegoni moenia

1015. *μυχῷ νήσω*
Goettling, Flach, a
with several MSS. T
εἴσω. By the 'sea
writer probably mea
cular, where the sacr
were bred (Od. xii. 1
and its adjacent isl
graphy of which it
knew little enough.
we have an indicatio
poet. Who were m
σημοι, it is not easy to
seem to be regarded
wider prevalence th
people bordering o
bably all are include
colonised the islands
Italian continent al
sea-coast; perhaps e
nations taken collec
Donaldson's Ethnog
Ancient Italy in Var

1016. Homer menti
Ulysses and Calypso.
showed her paramou
ship by which he n

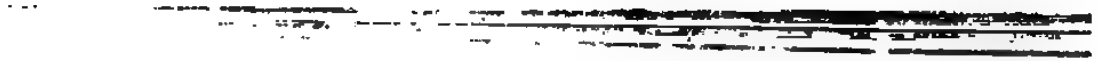
Ναυσίθοον δ' Ὀδυσῆϊ Καλυψὼ δῖα θεάων
γείνατο Ναυσίνοόν τε μιγεῖσ' ἐρατῇ φιλότητι.
Αὗται μὲν θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.
νῦν δὲ γυναικῶν φῦλον ἀείσατε, ἡδυέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο.

1020. ἐπιεικελα 1021. ἡδυεπειαι 1022. Διὸς

1020. γείνατο L, Ald.

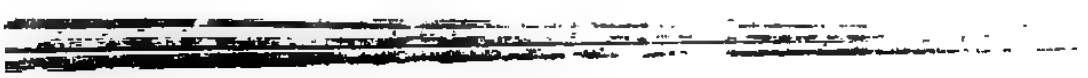
(Od. 228 seqq.), it was reasonable to represent the sons as skilled in the same craft, as their names imply.

1019—22. The four concluding verses are to be regarded as added by some one who wished to make the Hesiodic Κατάλογος γυναικῶν a continuous poem with the Theogony. They are wholly omitted in two MSS.; and the two last are wanting in three others of Goettling's MSS. Van Lennep asks, "Quidni poeta ipse sic transitum paraverit?" But he exhibits throughout a belief in the genuineness and integrity of the Theogony that seems scarcely borne out by the present state of the text. Dr. Flach regards as spurious the whole conclusion of the poem from v. 941, which accordingly he prints in smaller type, excepting only 945–6, 956–7, and 963–4.



APPENDIX A.

[Reprinted, by permission, from the *Proceedings of the Cambridge Philosophical Society*, Vol. III. Pt. III.]



DR. PEARSON

ON SOME POINTS IN THE HISTORY OF ASTRONOMY.

Dr. Pearson read a paper on some passages from the classics, one from Hesiod, and three from Ovid, which he considered might be fairly tested by Modern Astronomy. Admitting, as is often averred, that many allusions of this nature in the classics are either inaccurate or wrong, some he thought might still be found to have the stamp of truth about them.

On the one hand, it is certain that in Greece the phenomena of the heavens had from the earliest times many thoughtful and attentive observers. In the time of Hesiod, which may be perhaps best assumed to have been about the middle of the eighth century B.C., the rising or setting of the stars seems to have been the recognised guide in distinguishing the successive seasons of the year: the Metonic cycle, now known under the title of the *Golden Numbers*, was discovered as early as the time of Socrates; and the ordinary authorities, such as the article *Astronomia* in the Dictionary of Antiquities, show how much interest the subject attracted down to the period of Ptolemy and Hipparchus. On the other hand, it must be allowed that the references we can actually find in classical authors are often vague or rhetorical; and that, probably excepting Hesiod, those whose writings we refer to wrote on second-hand authority. It may be therefore fully admitted that the question requires to be investigated with much caution.

The first reference was to Hesiod (*Op. et Di.* 564—7), as being the most distinct passage in that author's writing, although there are others which deserve consideration as *data* in Practical Astronomy: these lines, Dr. Pearson said, he thought deserved the best attention, as the whole character of the work in which they occur is most genuine and natural, nor is it easy to study it without the impression that the author was himself dependent, as a practical agriculturist, on the facts that he recites.

The passage itself runs thus:

> Εὖτ' ἂν δ' ἑξήκοντα μετὰ τροπὰς ἠελίοιο
> Χειμέρι' ἐκτελέσῃ Ζεὺς ὄμβρια, δὴ ῥα τότ'
> Ἀρκτοῦρος προλιπὼν ἱερὸν ῥόον Ὠκεανοῦ
> Πρῶτον παμφαίνων ἐπιτέλλεται ἀκρονυ

From this we learn that, sixty days after the
Arcturus rose during twilight in the evening
tion for Jan. 1, 1875, is given in the *Nautical Al*
14 h. 9 m. 55 s, Dec. 19° 50′ 22½″ N. If we con
into Latitude and Longitude, reduce the star's
about 36° 10′, which at the annual rate of 50″
will bring us to about 730 B.C., and reconvert
longitude and *latitude* into R.A. and Dec., we sha
position of the star in the early part of the eight
which may be fairly taken to represent the era
something about 12 h. 6 m. R.A. and 33° 30′ N
Feb. 19 at that time, in Lat. 38½ N., about t
Ascra and Helicon, the Sun would set about 5.
Arcturus would rise above the horizon about 5.
tive position of the two luminaries which fairly
words of the poet. And while investigating the
star, Dr. Pearson said he found he had unin
plained, as he believed, the epithet "late-setti
Arcturus in Hom. *Od.* E′ 272. Arcturus at tha
first have been visible at the time of its mornin
May 15, and would set June 1 at 3.30 a.m., July
Aug. 1 at 11.30 p.m.* During the early sum
when the Greek seaman or agriculturist was ofte
nights out of doors, the late time at which thi
would set must have been quite unmistakeable,
naturally described as keeping his eye fixed on
as he kept the Bear on his left, to determine h
wards.

In order to satisfy criticism, the series of co
which this result is obtained are given: the cor
be omitted in two of the subsequent examples, b

* A star's rising or setting is about 4 m. earlier each n

will employ the same formulæ will find that the results given are approximately accurate. It is probable that theoretical astronomers may be able to suggest better or more precise methods of obtaining the required results, but those employed have the advantage of being quite simple, and are anyhow approximately correct. The calculation of Arcturus' place for the era of Ovid is also given, as it naturally accompanies that for the time of Hesiod.

The formulæ employed are those given in *Loomis's Astronomy*, and are the following:

(1) To reduce R.A. and Dec. to Long. (L) and Lat. (l).

Let A be a subsidiary angle: ω the inclination of the ecliptic,

$$\tan A = \sin \text{R.A.} \cot \text{Dec.},$$
$$\tan L = \sin (A + \omega) \tan \text{R.A.} \operatorname{cosec} A,$$
$$\tan l = \sin L \cot (A + \omega).$$

(2) To perform the reverse process:

L' being the new Long due to change from precession, A' the subsidiary angle,

$$\tan A' = \sin L' \cot l,$$
$$\tan \text{R.A.} = \sin (A' - \omega) \tan L' \operatorname{cosec} A',$$
$$\tan \text{Dec.} = \sin \text{R.A} \cot (A' - \omega).$$

We apply these formulæ to find the place of Arcturus about the era of Hesiod.

Taking the mean position of the star as given above: then

$$\sin \text{R.A.} = 9{\cdot}7299685\ (-)$$
$$\cot \text{Dec} = 10{\cdot}4427302\ (+)$$
$$10{\cdot}1726987\ (-) = \tan 303^\circ\ 53'\ 49'' = \tan A,$$

and $(A + \omega)$ consequently $= 327^\circ\ 23'\ 49''$, making ω somewhat freely $= 23\frac{1}{2}^\circ$

Again, we have

$$\sin (A + \omega) = 9{\cdot}7314403\ (-)$$
$$\tan \text{R.A.} = 9{\cdot}8038388\ (+)$$
$$\operatorname{cosec} A = 10{\cdot}0808999\ (-)$$
$$9{\cdot}6161790\ (+) = \tan 202^\circ\ 27'\ 5'' = \tan L.$$

Also

$$\begin{aligned} \sin L &= 9{\cdot}5819490\ (-) \\ \cot (A+\omega) &= 10{\cdot}1940903\ (-) \\ & 9{\cdot}7760393\ (+) = \tan 30 \end{aligned}$$

The next step is, taking the amount of ann
is owned somewhat boldly, at 50″·1, to esti
first for 1900 years to bring it to 27 B.C., about
and again for 700 years, to bring it to that
first amount is about 26° 26′ 30″, and the secon
which will bring us to 176° 0′ 35″ as the Lon
Ovid, and 166° 16 5″ in that of Hesiod. As
the inclination of the ecliptic has not change
to 30′, within the periods in question, we may
the Latitude of the star as stationary in the
quently, L, L' being the Longitude of the st
Hesiod and of Ovid: l its latitude in both:
$L' = 176°\ 0'\ 35''$, $l = 30°\ 50'\ 28''$, and on these
to compute its R.A. and Dec., and from these
star's rising and setting at these two epochs.

sin L	9·3754437 (+)	sin L' .....
cot l	10·2239607 (+)	cot l.....
tan a	9·5994044 (+)	tan a' .....
a	201° 40′ 51″	a' .....
ω	23 50 0	ω .....
$(a-\omega)$ ...	177 50 51	$(a'-\omega)$.
sin $(a-\omega)$...	8·5747184 (+)	sin $(a'-\omega)$..
tan L	9·3880381 (−)	tan L' .....
cosec a	10·4324609 (−)	cosec a' .....
tan R.A.	8·3952174 (+)	tan R.A. .....
∴ R.A. =	12 h. 5 m. 42 s.	R.A. 12
sin R.A.	8·3956475 (−)	sin R.A. .....
cot $(a-\omega)$...	11·4249751 (−)	cot $(a-\omega)$..
tan Dec.	9·8206226 (+)	tan Dec. .....
N. Dec. ...	33° 29′ 25″	N Dec. =

We thus ascertain the position of the star in the time of Hesiod and in that of Ovid, to have been: for that of Hesiod, R.A. 12 h. 5 m. 42 s. N. Dec. 33° 29′ 25″; for that of Ovid, R.A. 12 h. 40 m. 14 s. N. Dec. 29° 34′ 24″.

The next step is to compute the hour angle of the star, first for its true rising in the Latitude of Bœotia, about 38½ N., secondly for its true setting in the Latitude of Rome, about 42° N., and also the Local mean time at the same moment.

In Bœotia

since cos H.A. = − tan Dec. tan lat.

tan Dec.	=	9·8206228
tan lat.	=	9·9006052
cos H.A.		9·721228. (−)

	h.	m.	s.
=	8	7	1
R.A.	12	5	42
	3	58	41
S.T. Feb. 19	22	0	0
Time of Arcturus rising	5	58	41 p.m.
Local mean time of Sunset on the same day ...	5	39	0 p.m.

As soon therefore as the daylight had sufficiently diminished for the star to be visible, it would actually have just risen.

At Rome

tan Dec....		9·7539380
tan lat. ...		9·9544374
cos H.A.		9·7083754 (−)

	h.	m.	s.
H.A. .....=	8	2	54
	12	40	14
	20	43	8
S.T. May 26	4	15	8
Time of Arcturus setting (= 4 28 a.m.) for May 26	16	28	0
S.T. June 6	4	58	8
Time of Arcturus setting for June 6 (= 3 45 a.m.)	15	45	0

The Sun rises at Rome on May 26 about 4 35 a.m., on June 6 about 4.30 a.m. According to Ovid, the star's morning setting was first visible on May 26, or, as he states later on, on June 6. If we consider him to have consulted two different authorities, one of which gave the true, the other the visible setting of the star, no reasonable exception can be taken to the value of his statements. The expressions the poet uses point to the time when the star's setting first occurred before sunrise; thus for

theoretical astronomers would actually have ta
May 26, and for practical observers about J
setting on the first-named day at 4.28 a.m., o
3.45 a.m.

Again in the Fasti of Ovid, I. 654, II. 76, w
Lyra, or *Vega*, was last visible when setting
about Feb. 1. "Ubi est hodie, quae Lyra fulsi
ploying again the method of calculation indic
find on that day at Rome the Sun would set a
and Lyra about 5.44. As the days at that time
rapidly lengthening, while the star would set ea
it is obvious that the date assigned for the l
of the latter is nearly exact.

Ovid makes however a remark about Capell
really erroneous. He says (Fasti V. 113) that
May 1st, *i.e.* is then first visible in the morning
time when he lived she would, according to the
putation used in the previous examples, have
3.0 a.m., while the Sun would not have risen u
We have a similar apparent mistake in Pliny a
nearly contemporaries, who flourished in the latte
first century A.D. They fix Arcturus' rising for
21st of February; whereas on those days the Sun
Rome about 5.35 p.m., while the star would not pa
in their time before 6.30 p.m. They seem to have
Hesiod without any thought.[1]

The late Mr. F. Baily, in his edition of *Ancien
Inques*, published in Vol. XIII. of the *Memoirs of th
Society*, does not seem to have actually compared
there given to any of the principal stars with the
the present day we must suppose them to have th
though he refers to Delambre (*Hist. Ast. Anc.* V
gives tabulated results on this point from his own
As however the present rate of change in the obli
ecliptic would have made it in the time of
(250 B.C.) about 23° 43′, whereas that astronor
roughly at 23° 51′, it is to be hoped that, makin

[1] In the time of Ovid the position of *Vega* must have been a
29 m., Dec. 38° 23′ N.; that of *Capella*, R.A. 2 h. 55 m., Dec. 40°

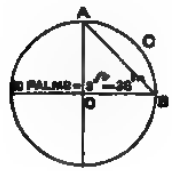
for inaccuracies in the MSS., such a process of verification may be attempted with some prospect of success; and possibly some explanation found of Ptolemy's idea, that in his time (A.D. 140) the amount of annual *precession* was only 36″. It is curious that the error of 15′ in the latitude of Alexandria, which Delambre imputes to the Greeks, answers nearly exactly to the obliquity of 23° 43′, to which we are brought by its present known rate of change.

APPENDIX B.

(COMMUNICATED.)

On the size of the cart-wheel in Hesiod, 'Works and

THE ἄψις is the arc A C B.



Measured along the *rim* A C will be—

36 inches × 3·14 ÷ 4 = 2

If we measure from end to end we get for the length

$\sqrt{2 \cdot 18^2}$ inches = $18\sqrt{2}$ inches
= 25 inches.

If we took the *diameter* a little *less* than 3 feet instead of 36, the length A B from end to end wi

16 × 1·414 = 22 inches

the required length; since τριαπίθαμον is abo Hence probably the ἄψις was measured straight to the other, and not along the curved rim.

INDEX I.

OF

WORDS AND PROPER NAMES.

(ADAPTED FROM GOETTLING'S EDITION.)

A.

Ἄαδμαι E. 283. S. 101
ἄαπτος E. 148. S. 75. 446. Th. 649
ἄατος Th. 714
ἀβούτης E. 451
ἀγαγών E. 105
ἀγαθός E. 24. 191. 236. 317. 346. 356. 500. 669 703. 783. Th. 219. 585. 602. 900. 906
ἀγαίεται E. 331
ἀγακλειτός Th. 1015
ἀγακλυτός Th. 945
ἀγαλλόμαι Th. 68. 587. S. 86
ἀγανώτατος Th. 408
ἀγάομαι Th. 619
Ἀγανή Th. 246. 976
ἀγαυός Th. 461. 632
ἄγαυρος Th. 832
ἀγγελίη Th. 781
ἄγγελος E. 85
ἄγγυος E. 475. 600. 613
ἀγείρω E. 576. 652. S. 475
ἀγελείη S. 197. Th. 318
ἀγλη S. 168. Th. 445
ἀγήραστος Th. 395
ἀγέστρατος Th. 925
ἀγηνωρ E. 7. Th. 237. 641
ἀγηραος Th. 227. 305. 949. 955
ἀγινεῖν E. 576
ἄγκος E. 389
ἀγκυλομήτης E. 48. Th. 19. 137. 168. 473. 495. 546
ἀγκυλοχείλαι S. 405
ἀγλαίη S. 272. 276. 285
Ἀγλαίη Th. 909. 945
ἀγλαός E. 337. Th. 366. 412. 628. 644. S. 37
ἀγνός S. 203. E. 475
ἄγνυμαι S. 203. 279. 348. ἄαγε E. 534
ἀγνώς E. 337
ἀγορεύω E. 280. 402. 688. Th. 86
ἀγυιή S. 204. E. 29, 30. Th. 89. 430
ἄγραυλος Th. 26
ἀγρη Th. 442
ἄγριος S. 236
Ἄγριος Th. 1013
ἀγροιώτης S. 39
ἀγρόμενος Th. 92
ἀγρότερος S. 407
ἀγχίμαχος S. 25
ἄγχι E. 639
ἀγχίμολον S. 325
Ἀγχίσης Th. 1009
ἄγω E. 208. 220. 768. S. 107. 480. ἄγε S. 108. 149. ἄγων Th. 998. E. 85. ἄγομαι E. 695. 800. ἄξαιμι E. 434. 440. ἀγαγών E. 165. v. ἠγάγετο, ἤγον.
ἀγών S. 205. 312. Th. 435
ἀδάητα Th. 655
ἀδαμας E. 147. S. 137. 231. Th. 161. 188. 239
ἀδηκτότατος E. 420
ἄδηλος E. 6

ἄδικος E. 260. 334. ἀδικώτερος E. 272
Ἀδμήτη Th. 349
ἄδον Th. 917. 926
ἀδροσύνη E. 473
ἀδώτης E. 355
ἀεθλεύουσιν Th. 435
ἄεθλον S. 305. 311. Th. 437. E. 654.
ἄεθλος S. 94. 127. Th. 951. 994
ἀειδω E. 662. S. 394. Th. 34. ἀείσατε Th. 965. 1020.
ἀεικής Th. 166. 172
ἀείρω E. 761. ἀείρας E. 692. ἀειρόμεναι E. 540
ἄεισι Th. 875
ἀέκητι Th. 529
ἄελλα Th. 874
Ἀελλώ Th. 267
ἀενάοντες E. 550
ἀέναος E. 597. 737
ἀεξω E. 6. Th. 444. S. 96. 434. ἀέξομαι E. 377. 394. 773. Th. 195. 524. 641
ἀεργίη E. 311
ἀεργός E. 44. 302, 303. 305. 310. 312. 498
ἀερσιπότης S. 316. E. 777
ἀεσιφροσύνη Th. 502
ἀεσίφρων E. 315. 335. 646
ἀζαλεος S. 153
ἄζω E. 587. S. 397. ἄζομαι Th. 99. 532
ἄζωστος E. 345
ἀηδών E. 203
ἄημι E. 516. 552. Th. 875. ἀέντων E. 625. Th. 860. ἄημαι S. 8. v. ἄεισι
ἀήρ E. 549
ἀήτη E. 621. 645. 675
ἀθάνατος Th. 21. 43. 57. 67. 74. S. 79. 182. 201. 205. 339. 366. E. 16. 62. 110. 135. 199, and *passim*
ἀθέσφατος E. 662. Th. 830
Ἀθηναίη S. 126. 443. E. 430. Th. 318
Ἀθήνη E. 63. 72. 76. S. 325. 343. 455. 470. Th. 18. 573. 577. 888
ἄθλον E. 656
ἄθλος Th. 800
ἀθλωτος E. 595
ἄθρους S. 246
αἰα E. 125. 255. αἴη S. 153
Αἰακός Th. 1005
Αἰγαῖον ὄρος Th. 484
Αἰγείδης S. 182
αἴγειρος S. 377
αἰγίοχος E. 99. 483. 661. S. 322. 443. Th. 11. 25. 52. 735. 920. 966
Αἰγίοχος Th. 13
αἰγίς S. 200. 344.
αἰγυπιός S. 405
αἰδηλος E. 756
Ἀΐδης Th. 311. E. 145. 153
αἰδής S. 477
ἀΐδιος S. 310
αἰδνός Th. 860
αἰδοίον E. 733
αἰδοῖος E. 71. Th. 16. 44. 80.
Ἄϊδος S. 151. 227
Ἀϊδόσδε S. 254
αἰδρειη E. 685
αἰδρις S. 410
Ἀϊδωνεύς Th. 913
αἰδώς E. 192. 324. S. 354. Th.
αἰεί E. 114. 413. 388. 406. 562.
αἰεγενέτης Th. 54
αἰεν E. 298. 718. 801
αἰετός Th. 523
αἰζηῖος S. 408
αἰζηός E. 441. Th.
Αἰήτης Th. 957,
αἰθαλόεις Th. 72.
αἰθήρ Th. 124. E.
Αἰθίοπες Th. 985
αἰθομενος Th. 324. E. 755
αἴθοψ E. 363. 592.
αἴθων E. 743
αἴ κε E. 209. 268.
αἷμα S. 159. 174.
αἱμωτόεις Th. 183.
αἱμύλιος Th. 890.
αἱμύλος E. 374
Αἰνείας Th. 1008
αἰνέω E. 643. 824
αἴνημι E. 683
αἶνος E. 202
αἰνός E. 161. 802. Th. 662. 852.
αἶνυμαι S. 41. 135.
αἶξ E. 516. 585.
Αἰολίς E. 636
αἰόλλομαι S. 399
αἰολόμητις Th. 511
αἰπολια Th. 445
αἰπύς E. 83. Th.
αἱρέω E. 618. αἱρε εἷλον, ἑλέειν, ἕρ

αἴρω E. 551. 632. S. 107. Th. 628. v. ἀείρω, ἀρέσθαι
αἶσα E. 378. Th. 422
Αἴσηπος Th. 342
αἴσιμος S. 336
Αἰσονίδης Th. 993. 999
αἴσσομαι Th. 150. 671
αἶσχος E. 211
αἰτέω E. 108
αἰχμή S. 193. 289
αἰχμητής S. 178
αἴψα S. 370. 464, 465. 469. Th. 87. 102. 161. E. 45. 93. 185
αἰψηροκέλευθος Th. 379
αἰών E. 9. S. 331. Th. 609
ἀκάκητα Th. 614
ἀκάμας Th. 856
ἀκαματος Th. 39. 519. 563. 566
Ἄκαστη Th. 356
ἀκαχήμενος Th. 99. ἀκαχών Th. 868
ἀκαχμενος S. 135
ἀκηδής E. 112. 170. Th. 61
ἀκήριος E. 823
ἀκίνητος E. 750
ἀκιώτατος E. 435
ἄκμων Th. 722. 724
ἀκοιτης S. 9
ἄκοιτις Th. 410. 608. 921. 937. 946. 948 953. 969. E. 800
ἀκόρητος S. 346. 433. 459
ἀκούω E. 213. 296. 721. Th. 665. 701. 834
ἀκραής E. 592
ἄκμιτος S. 311
ἀκροκνεφαιος E. 567
ἄκρος E. 243 291. 467 S. 317. ἀκρότατος E 681. Th. 7. 62. S. 33
Ἀκταίη Th. 249
ἀκτή S. 213. 290. Th. 848. E. 32. 466. 597. 805
ἀκτίς Th. 760
ἅλαδε E. 631. 757. Th. 791
ἀλαλημαι E. 100
ἀλαλητός S. 382. Th. 686
ἅλαλκεν Th. 527
ἀλαοσκοπιή Th. 466
ἀλαπαδνός E. 437
ἅλαστος Th. 467
ἀλγινόεις Th. 214. 226
ἄλγος E. 133. 200. 211. 741. 799. Th. 227. 621
ἀλέα E. 493
ἀλέασθαι E. 446. 734. 780
ἀλεγιζω Th. 171
ἀλέγω E. 251
ἀλεείνω E. 828
ἀλέη E. 545
ἅλειφα Th. 553
ἀλεξαιρη E. 464
ἀλεύομαι E 505. 535. 798
ἀλεωρή E. 404
ἀληθεια E. 768
ἀληθής Th. 28. 333. E. 818
ἅλης, ἁλέα E. 493
Ἀλιάκμων Th. 341
ἁλίαστος Th. 611
ἁλιεύς S. 214
Ἁλίη Th. 245
Ἀλιμήδη Th. 255
ἅλιος Th. 1003
ἀλιταίνομαι E. 330
ἀλιτήμενος S. 91
ἀλιτραίνω E. 241. 330
Ἀλκαίος S. 26
Ἀλκείδης S 112
ἀλκή Th. 876. E. 201
ἄλκιμος C. 320. Th. 526 950
Ἀλκμήνη S. 3. 467. Th 526. 943. 950
ἀλκτήρ Th. 657. S. 29. 128
ἀλλά E. 11. 15. 35. 37. 47. 87. 94. 100. 130. 142. 142. 147. 175. 179. 273. 298. 345. 403. 444. 513. 527. 557. 571. 573. 588. 638. 661. 678. 684. 687. 690. 734. 736. 786. S. 28. 95. 108. 111. 259. 311. 352. 419—451. Th. 35. 58. 236. 332. 388 425. 428. 465. 468. 566. 593. 615. 624. 639. 655. 687. 742. 752. 772. 797. 888. 899.
ἀλλήλων cet. E. 135. 251. 278. S. 262. 347. 375. 379. 403. 412. 436. Th. 330. 631. 635. 646. 684. 711. 749
ἀλλοῖος E. 483. 824
ἄλλος E. 113. 157. 265. 296. 341 bis. 344. 408. 445. 477, 478. 678. 704. 713. 725. 823, 824. S. 28. 157, 158. 260. 330. 409 Th. 21. 142. 147 295. 363. 462. 586. 624. 800 bis. 872. 875. 893 ἄλλη E. 262
ἄλλοτε E. 338 483 552 bis. 625. 713. 825. S. 359. Th. 830. 831. 833. 834, 835 875
ἀλλότριος Th. 589. E. 34. 315. 395
ἀλμυρός Th. 107. 964
ἅλοχος Th. 886. E. 329. S. 18. 40. 87
ἅλς, v ἅλαδε
ἅλσος S. 70. 99
ἁλυκτοπέδη Th. 521
ἁλύξεται E. 363

Ἀλφειός Th. 338
ἀλφηστής Th. 512. E. 82. S. 29
ἀλωή S. 291. E. 590. 806
ἅμ μεσον S. 209. ἁμ πέλαγος Th. 190. ἁμ φιτά E. 571
ἅμα Th. 80. 268. 677. 691. 706. E. 219. 441. S. 23. 404
ἁμάαν E. 392
ἀμαιμακέτος Th. 319. S. 207
ἅμαξα E. 426. 453. 455, 456. 692
ἀμάομαι E. 392*. 775. 778. Th. 599
ἀμαρτίνοος Th. 511
ἀμαρύσσω Th. 827
ἀμαιρότερος E 284
ἀμαιρόω E. 693
ἀμαω (meto) v. ἀμάαν, ἀμάομαι, ἀμήσεις E. 480. v. ἤμησα, ἤμων
ἄμβατος E. 681
ἀμβολιεργός E. 413
ἄμβροσιος Th. 69. 640. 642. 796
ἄμβροτος Th. 43
ἀμεγαρτος Th. 666
ἀμείβομαι Th 654. 749. S. 117
ἀμείλικτος Th. 659
ἀμείνων E. 19. 285. 294. 314. 320. 445. 570. 702. 750
ἀμελέω E. 400
ἀμερδω Th. 698. S. 331
ἀμητός E. 384. 575
ἀμηχανίη E. 493
ἀμήχανος E. 83. Th. 295. 310. 589. 836
ἅμμες S. 87
ἀμοιβή E. 334
ἀμολγαίη E. 590
ἅμοτον S. 361
ἄμπαυμα Th. 55
Ἀμπυκίδης S. 181
ἄμυδις S. 345. Th. 689
ἀμύμων Th. 263, 264. 654. 1013. S. 65. 112
ἀμύνω S. 240
ἀμφαγαπάω E. 58
ἀμφαραβίζω S. 64
ἀμφεπω Th. 695
ἀμφί E. 73, 74. 205. 541. S. 128. 159. 172. 179. 185. 200. 220, 221. 224. 253. 261. 305. 314. 391. 402. 411. 423. Th. 176. 190. 194. 476. 554. 576. 578. 693, 694. 726. 778. 839. 848 bis
ἀμφιβαλλω E. 545. 787
ἀμφίβληστρον S. 215
ἀμφιγυήε 579. 9
Ἀμφιδάμ
ἀμφιδέδη
ἀμφικαλύ
Ἀμφιλοχ
ἀμφιπολε
ἀμφιρυτ
Ἀμφιτρώ
ἀμφίς Th
Ἀμφιτρί
Ἀμφιτρύ
Ἀμφιτρυ 159. T
ἀμφιχέας
ἀμφωτερο 751. 7 436
ἀμφοτέρω
ἀμφυτά E
ἅμφω S.
ἀμωμητος
ἄμωμος T
ἀνά E. 2 663
ἀναβάλλε
ἀνάγκη E
ἀνάγω S.
ἀναελπτα
ἀναιδείη
ἀναιδής T
ἀναιρεω E
ἀναιτιος
ἄναξ S. 1 493. 5
ἀνάπνευσ
ἀνασσείσ
ἀνάσσω 837. 8
ἀναστρω
ἀνατίθημ θηκα
ἄναυδος
Ἄναυρος
ἀναφαίνο
ἀναφισι
ἀναχάζομ
ἀναψύχω
ἀνδάνω,
ἄνδιχα E
ἀνδρογόν
Ἀνδρυκτ Th. 2

* This mark indicates MS. readings not a

ἀνδραμέος S. 256
ἀνδραφόνος S. 98. 420
ἀνέηκε Th. 495
ἀνέθηκα E. 658
ἄνελων E. 748. ἀνείλετο Th. 553
ἄνεμος E. 518. 551. 594. 645. 671. Th. 253. 268. 307*. 378. 706. 840. 869
ἀνεπίξεστος E. 746
ἀνεπίρρεκτος E. 748
ἄνερα, v. ἀνήρ
ἀνερειψαμένη Th. 990
ἀνήγαγον Th. 626
ἀνήκεστος Th. 612
ἀνήνωρ E. 751
ἀνήρ, ἀνδρός E. 3. 19. 56. 59. 82. 92. 150. 175. 220. 230. 240. 265. 271. 285. 297. 302. 308. 317, 318. 357. 370. 372. 411. 413 447. 451. 455. 478. 484. 495. 498. 500. 527. 586 605. 638. 666. 680. 702. 704. 713. 717. 731. S. 19. 27. 42. 55. 103. 129. 148. 196. 214. 238 245. 270. 272. 274. 303. 351. 388. 400. 408. Th. 47. 95. 220. 347. 369. 435. 457. 468. 512. 542. 592. 600. 613. 838 877. 897. 923. 935. 967. 987. 1018
ἀνήρ, ἔρος E. 192. 303. 326. 364. 559. 754. 813. S. 48. Th. 197. 432
Ἄνθεια S. 381
ἀνθεμόεις Th. 878
ἀνθέω E. 482. ἀνθεῦσιν E. 227
Ἄνθη S. 474
ἄνθος Th. 576. 988
ἄνθρωπος E. 42. 49. 51. 61. 90. 95. 100. 102. 108, 109. 122. 137. 142. 166. 178. 189. 195. 199. 201. 223. 249. 251. 258. 270 276. 322. 398. 418. 587. 678. 685. 719. 811. S. 162. 394. Th. 50. 93. 100. 121. 204. 231. 272. 296. 302. 329, 330. 407. 416. 535. 552. 556. 564. 569. 570 586. 588, 589. 763. 766. 782, 879. 887
ἀνιέναι, v. ἀνιάω
ἀνίη Th. 611
ἀνίημι, ἀνέηκε Th. 495. ἀνίεσαν Th. 157
ἀνίκητος Th. 489
ἄνιπτος E. 740
ἀνιστάμενος E. 577
ἀνιών E. 728
ἀνολβίη E. 319
ἄνομον Th. 307
ἀνόστεος E. 524
ἀνστρέφομαι Th. 763
ἄντα S. 432*. Th. 700
ἀντεβόλησεν S. 439
ἀντί E. 57. 334. 347. Th. 489. 570. 585. 602. 893
ἀντιβίην S. 150. 163
ἀντιβολέω E. 784. S. 439
ἀντίον E. 594. Th. 631
ἀντίος S. 361. 434. 444. 449. ἀντία E. 481
ἀντιφερίζω Th. 609. E. 210
ἄντρον Th. 483
ἀντυγες S. 64
ἀνύω, ἀνύσσας E. 395. 635. Th. 954
ἄνωγα E. 367. 403. 687. ἀνώγει Th. 549. ἤνωγε E. 68
ἄξεινος E. 715
ἀξίμφορος Th. 593
ἄξων E. 424. 693
ἀοιδή E. 1. 583. 659. S. 205. 282. 396. 659. Th. 22. 44. 48. 60. 83. 104. 917
ἀοιδός E. 26 bis. 208. Th. 95. 99
ἄοικος E. 602
ἄοκνος E. 595
ἄορ S. 221. 457. Th. 283
ἄοντος S. 157
ἀπαί S. 409. 437
ἀπαιωρέομαι S. 234
ἀπάλαμνος* E 20
ἀπάλαμος E. 20
ἀπαλάομαι S. 409
ἀπαλός Th. 3. S. 279. Th. 989*
ἀπαλόχρως E 519
ἀπαλύξει S. 304
ἀπαμείρομαι* E. 578*. Th. 801
ἀπαναίνομαι E. 454
ἀπανεισθε Th. 386
ἀπανήνασθαι E. 454
ἅπαντη Th. 524
ἅπας E. 57. 115. 195. 689. Th. 79. 361. 422 627. 813. 981
ἀπατάω E. 462
ἀπάτη Th. 224
ἀπαυράω, v. ἀπηύρα
ἄπειμι, v. ἀπεών
ἀπειρίτος S. 205. Th. 109. 878
ἀπείρων E. 160. 487. Th. 187. 670. S. 172
ἀπεμνήσαντο Th. 503
ἀπεόντος E. 367
Ἄπεσαι Th. 331
ἀπέσσυθεν Th. 183. ἀπέσσυντο Th. 859

ἀπέχω E. 135. 645
ἀπεών E. 367
ἀπήμαντος Th. 955
ἀπήμων E. 670
ἀπηνῆ S. 273
ἀπηύρα S. 423. Th. 423. E. 240
ἀπηωρεῦντο S. 234
ἀπιστίη E. 372
ἄπλαστος E. 148*. Th. 151
ἄπλατος* E. 148. Th. 151. 153
ἄπληστος* S. 250
ἅπληστος Th. 153. 315. 709. S. 147. 230. 250. 268
ἀπό S. 374. 392. Th. 632. ἀπὸ κρῆθεν S. 7
ἀπογυμνόω E. 730
ἀποδειροτομέω Th. 280
ἀποδίδωμι E. 349
ἀποδρέπω E. 611
ἀποθρώσκω S. 375
ἀποθύμιος E. 710
ἀποκρῆθεν* S. 7
ἀποκτείνω S. 11
ἀπολάμπομαι S. 27. Th. 583
ἀπολείβω S. 174. 268. ἀπολείψας Th. 793
απολείπω E. 489. 696
ἀπολήγω E. 488
ἀπόλλυμι E. 626. 763. v. ἀπώλεσεν
Ἀπόλλων E. 771. S. 58. 68. 70. 100. 478. Th. 14. 94. 347. 918
ἀπόλοιτο E. 46. 348
ἀπομείρομαι E. 578. Th. 801
ἀπομιμνήσκομαι Th. 503
ἀπονίσσομαι S. 409
ἀπονοστέω E. 735
ἀποπέμπω E. 87
ἀποπνείουσα Th. 224
ἀποπτάμενος Th. 284
ἀποπροθι E. 390
ἀποπτύω E. 726
ἀπόρνυμι Th. 9
ἀπορραίσειν Th. 393
ἀπορριψοντι S. 213
ἀπόρρυτος E. 600
ἀποσεύω Th. 183. 859
ἀποτίθημι E 762
ἀποτίνυται E. 247
ἀποτίσῃ E. 260
ἀποτμήξας Th. 188
ἀπουραμενοι S. 173
ἀποφθίμενος Th. 606
ἀποφθινύθω E 243
ἀποφθισεις E. 666
ἀποχήσεται* S. 409
ἀπύρω E. 525
ἄπυω, ἤπυον S. 31
ἀπώλεσεν E. 626
ἄρ τοι Th. 372
ἀρα E. 626. S. 2
ἀραιβεῦσαι S. 219
ἄραβος S. 404
ἀραιος E. 809
ἀρπυια S. 137. 2
ἀρασσω S. 364.
ἀραχνη E. 777
ἀραχνιον E. 475
Ἀργαῖος Th. 484
ἀργαλεος E. 66.
S. 43. Th. 369. 810. 880
Ἀργεῖος Th. 12
Ἀργειφόντης E.
Ἀργίαπης Th. 37
Ἄργη Th. 240
ἀργής, —έτι Th.
ἀργυρεος E. 128. 298. Th. 779.
ἀργυροδίνης Th.
ἀργυρόπεζα Th. 1
ἀργύφεος Th. 574
Ἄρδηκος Th. 34
ἀρειων E. 158. 19
ἄρεσθαι Th. 628.
ἄρηαι E. 632.
ἀρετή E. 289. 31
ἀρήϊος S. 66
ἀρηίφιλος Th. 31
ἀρηρως Th. 812.
Ἄρης E. 145. S. 333. 346. 357. 457. Th. 922
Ἀρητιάδης S. 57
ἀρθείς E. 551
Ἀριάδνη Th. 947
ἀριδείκετος Th. 3
ἀρίζηλος E. 6
Ἄριμοι Th. 304
Ἀρισταῖος Th. 97
ἄριστος E. 36. 2 694. 719. 766. S. 48
ἀρκέω S. 358
ἄρκιος E. 321. 3
ἄρκτος S. 186
Ἀρκτοῦρος E. 56
ἅρμα S. 63, 64. 97.
ἁρμαλιή E. 560.
ἅρμενος E. 407. 786. 808. S. 8

Ἁρμονίη Th. 937. 975
ἁρνέομαι E. 408
ἄρνες Th. 23
Ἄρνη S. 381. 475
ἄρξασθαι E. 781. 815
ἀρόῃς E. 749. ἀρόσῃς E. 485. ἀρόμμεναι E. 22
ἀροτήρ E. 405. S. 286
ἄροτος E. 384. 450. 458. 460. 467. 616
ἄροτρον E. 432. 439. 467*. 616*
ἄρουραι E. 117. 173. 237. 428. 461. 463 *
ἀρόω E. 429. 460. ἀρῇς E. 479. ἀρόσῃς E. 485. ἀρόμμεναι E. 22
ἁρπάζω E. 38. Th. 914
ἁρπακτός E. 320. 684
ἅρπαξ E. 356
ἅρπη Th. 175. 179. E. 573
Ἅρπυιαι Th. 267
ἄρρηκτος E. 96
ἄρρητος E. 4
ἁρσάμενος S. 325
ἄρσην E. 137. Th. 667
Ἄρτεμις Th. 14. 918
ἀρτιεπεια Th. 29
ἄρτος E. 442
ἀρύω, ἤρυον S. 351. E. 550
ἀρχή Th. 45. 115. 156. 203. 408. 425. 452. 512
ἄρχω S. 26. E. 709. ἄρχομαι E. 809. S. 395. Th. 1. 36. ἀρχόμενος E. 368. 467. Th. 48. ἄρξασθαι E. 781. 815
ἀσβεστος Th. 849. 852
Ἄσβολος S. 185
Ἀσίη Th. 359
ἀσκήσας Th. 580
ἀσκητύς E. 546
Ἄσκρη E. 640
ἀσπάζομαι S. 84
ἀσπασίως S. 45
ἀσπαστός S. 42
ἄσπετος E. 370. Th. 683. 694. 698.
ἀσπίς S. 417
ἄσσον Th. 748. 796
ἀστεμφέως Th. 748
ἀστεμφής Th. 812
Ἀστερίη Th. 409
ἀστερόεις Th. 106. 127. 414. 463. 470. 685. 737. 808. 891. E. 548
ἀστεροπή S. 322. Th. 691
ἀστεροπητής Th. 390
ἀστήρ E. 417. 565. Th. 381
Ἀστραῖος Th. 376. 378
ἀστράπτω Th. 690
ἄστρον Th. 110. 382
ἄστυ Th. 91
ἀσύμφορος E. 782. Th. 593*
ἀσφυλέως Th. 86
ἀσφαλής Th. 117. 128
ἀσφόδελος E. 41
ἄσχετος Th. 832
ἀταλά Th. 989
ἀτάλλω E. 131
ἀτάρ S. 470. Th. 198
ἀτάμβητος S. 110
ἀταρτηρός Th. 610
ἀτασθαλίη Th. 209. 516. E. 261
ἀτάσθαλος Th. 164. 996. E. 134. 241
ἄτεκνος E. 602
ἀτενής Th. 661
ἄτερ E. 91 bis. 113. 514. S. 15. Th. 132
ἀτερπής E. 647
ἄτη E. 216. 231. 352. 412. S. 93. Th. 230
ἀτιμάω E. 185
ἄτιμος Th. 395
ἀτιτάλλω Th. 480
Ἀτλαγγενής E. 383
Ἀτλαντίς Th. 938
Ἄτλας Th. 509. 517
ἄτλητος* Th. 709
ἀτμή Th. 862
ἄτος S. 59
ἀτρεκέως* Th. 86
ἀτρεμέω E. 539
Ἄτροπος S. 259. Th. 218. 905
ἀτρύγετος Th. 131. 241. 413. 696. 728. 737. 808
ἀτρυτώνη Th. 925
αὖ S. 51. 124. 282, 283. 285. 299. 472. Th. 139. 147. 214. 237. 270. 404. 453. 724. 834, 835. 878
αὐαλέος E. 588. S. 265*
αὐγάζω, αὐγάσεαι E. 478
αὐγή Th. 566. 569. 699
αὐδή Th. 31. 39. 97. E. 61. S. 278. 396
αὐδήεις Th. 142
αὖθι E. 35. 410. S. 281
αὖθις E. 50. 157. 562. 711. S. 32. Th. 50
αὐλαξ E. 439. 443
αὐλή E. 732
αὐλητήρ S. 283. 299
Αὐλίς E. 551
αὐλός S. 281
αὐξανω, αὔξετο Th. 493

αὖος E. 560. 743
αὖρα Th. 872. E. 570
αὔριον E. 410
αὐσταλέος S. 265
αὐτάρ E. 63. 83. 89. 121. 140. 156. 600. 607. 614. 728. S. 54. 94. 133. 213. 288. 443. Th 99. 116. 132 226. 234. 523. 585. 727. 799. 815. 820. 857. 881. 897. 912. 933. 986. 1003
αὖτε E. 128. 245. 297. 703. 814. 820. S. 102. 248. 293. 296. Th. 47. 124. 367. 435. 546. 607. 831. 833. 1018
αὐτέω, αὔτεον S. 309
αὐτή S. 346. 433 459
αὐτίκα E. 70. 219. 259. Th. 570
αὐτις E. 386. S. 257. Th. 169. 237. 310. 313. 626. 772. 803
αὐτμή Th. 696. 862
αὐτόγυος E. 433
αὐτόθι E. 96
αὐτόματος E. 103. 119
Αὐτονόη Th. 977
αὐτός E. 56. 202. 215. 227. 228. 247. 248. 265. 278. 290. 350. 517. 745. 764. S. 35. 37. 50. 71. 139. 152. 209. 217. 229. 237. 248. 253. 305. 315. 377. 431. Th. 34. 64. 85. 115. 167. 400. 428. 482. 627. 640. 655. 759
αὐτοσχεδόν S. 190
αὐτοῦ, adv. S. 332
αὐτοῦ, -ῆς E. 293. 296. Th. 470
αὐτοφυής Th. 813
αὖτως Th. 402. 600. 702
αὐχήν S. 171. 174. 418. E. 815
ἀφαιρέω Th. 443. E. 94 [illegible] ἀφελών
ἄφατος E. 3
ἀφαυρότατος E. 586
ἀφελών E. 94. 748. ἀφείλετο Th. 443
ἄφενος E. 24. 637. Th. 112
ἄφθιτος Th. 389. 397. 545. 550. 561. 805
ἄφθονος E. 119
ἀφικέσθαι S. 38. 378. Th. 652. 997
ἀφνειός E. 120. 306. 455. Th. 974
ἀφραδίη E. 134. 330
ἀφρογενέα Th. 196
ἀφρογένειαν* Th. 196
Ἀφροδίτη E. 65. 521. Th. 16. 195. 822. 962. 975. 980. 989. 1005. 1014
ἀφρός S. 389. Th. 191. 197
ἄφρων E. 210
ἀφύσσαι E. 613
Ἀχαιοί E. 641
Ἀχελώϊος Th. 3
ἀχεύων E. 399
ἀχεων S. 93
ἄχθυμαι Th. 155.
ἄχθος S. 400.
Ἀχιλλεύς Th. 10
ἀχλύς S. 264
ἀχνύμενος S. 435.
ἄχος S. 457
ἀχρεῖος E. 403
ἀχρήιος E. 297
ἄψ Th 169. 495.
ἀψευδής Th. 223
ἄψις E. 426
ἄψορρον Th. 659
ἀψόρροος Th. 776

Βάζω E. 186. 768
βαθυδινης E. 171
βαθυρρείτης Th. 26
βαθύς S. 288. E. 68
βαθυχαίτης Th. 977
βαίνω E. 328. 571. 194. ἐβήσατο S. 153. βεβαώς S.
βαιών E. 418
βάλανος E. 233
βάλλω E. 107. 274 S. 140. 254. 384.
βαρύθω E. 215
βαρύκτυπος Th. 38 S. 318
βαρύς Th. 615. 681.
βασιλευεμεν Th. 88
βασιλεύς E. 38. 20 S. 473. Th. 80. 476. 486. 615. 8 985. 992. 995.
βασιλήϊον E. 126
βασιληΐς Th. 462. 8
βεβαως S. 307
βεβριθυῖα* S. 160
βεβρυχυία S. 160
Βελλεροφόντης Th.
βέλος Th. 684. 716
βελτερον E. 365.
βέλτιον* E. 365
βενθος Th. 365
βήσση S. 386. E. 8

βησσήεις Th. 130. E. 389. 530
βιαζω Th. 423. v. *ἐβιήσατο*
βιᾶσαι S. 323
βιβλινος E. 589
βίη E. 148. 275. 321. S. 52. 69. 75. 115. 349. 416. 452. 480. Th. 116. 289. 315. 332. 385. 437. 490. 649. 670. 677. 680. 943. 982. *βίηφι* Th. 496. 882
βίος E. 37. 42. 232. 316. 401. 577. 601. 634. 689
βίοτος E. 167. 301. 307. 400. 476. 499. Th. 605
βλαβερος E. 365
βλαπτω E. 193. 258. 283. *βλαπτόμενος* Th. 89.
βλεφαρον S. 7. Th. 910
βλοσυρος S. 147. 175. 191. 250
βοάω E. 511
βόειος Th. 539
βοιωτοί S. 24
βολαων Th. 683
βορέαο E. 547
βορεης Th. 379. 870. E. 506. 518. 547. 553
βόσκω Th. 595
βοτρυς E. 611. S. 294
βουδωρος E. 504
βουκολίαι Th. 445
βουκολος Th. 293
*βοίλεαι** E. 647
βουλευω, βουλεύσαντι E. 266. v. *ἐβούλευσε*
βουλή E. 16. 71. 79. 99. 122. 266. S. 318. Th. 122. 318. 461. 534. 572. 653. 661. 822. 960
βούλημι E. 647
βοῦς E. 46. 348. 405. 406. 420. 434. 436. 452—454. 468. 489. 514. 541. 544. 559. 574. 591. 607, 608. 790. 795. 806. S. 12. 82. 243. Th. 290, 291. 536. 540. 555. 983
βοῶπις Th. 355
βοωτεω E. 391
βριδιον E. 528
βρυχω, βράχε S. 423
Βρωρεως Th. 149. 617*. 714. 734*. 817
βριάω E. 5 bis. Th. 447
βρίθω E. 466. S. 290. 295. 300. *βεβριθως** S. 160
βρισαρματος S. 441
βρονταω Th. 839. v. *ἐβρόντησε*
βροντη Th. 72. 141. 286. 458. 501. 691 707 845 854
Βρόντης Th. 140
βρότεος E. 416
βροτήσιος E. 771
βροτόεις S. 367
βροτολοιγος S. 333. 425
βροτος E. 3. 15. 24. 93. 214. 310. 487. 543. 686. 760 S. 55. 78. 106. Th. 218. 223. 369. 500
βρύχω S. 160
βρῶσις S. 395. Th. 797
*βύβλινος** E. 589
βυσσοδομεύω S. 30
βωμός E. 136. S. 70. Th. 4. 567

Γ.

Γαῖα E. 11. 19. 32. 61. 70. 101. 121. 140. 156. 160. 162. 168. 232. 487. 505. 508. 548. 551. S. 1. 12. 311. 362. 370. Th. 108. 184. 187. 300. 334. 346. 365. 413. 427. 483. 492. 518. 571. 622. 693. 720. 723. 725. 731. 753. 839. 841. 843. 858. 861. 867. 878
Γαῖα (dor) Th. 20. 45. 117. 126. 147. 151. 158. 159 173. 176. 238. 421. 463. 470. 479. 494. 505. 626. 644. 702. 821. 884. 891
γάλα E. 590
Γαλαξαίρη Th. 353
Γαλάτεια Th. 250
γαλήνη Th. 244
γαμβρος Th. 818
γαμετός E. 406
γαμέω E. 698—700. *ζῆμα* Th. 604. 610. 960. 977. E. 701. *γῆμαι* Th. 604
γάμος E. 697. 784. Th. 603
γαμψώνυξ S. 405
γαστήρ Th. 26. 539. 599
γε μὲν S. 260. Th. 363. 817
γεγάασι E. 108
γεηοχος Th. 15
γεινομαι E. 17. 181. 721. 793. 804. 821. S. 49. 88. Th. 82. 126 129. 139. 185. 202. 217. 219. 233. 283. 309. 313 334. 368. 374. 385. 406. 409. 509. 920. 928. 962. 968. 969. 978. 1007. 1012. 1017. 1019
γείτων E. 23 bis 345—347. 349. 400. 701
γελάω E. 59. 371. Th 40. *γελοωντες* S. 283. v. *ἐγέλασσε*

γενεή E. 100. 284. 285. 736. S. 55. 327. Th. 871
γενέθλη Th. 610
γένειον S. 167. 418
γενέσθαι, v. γίγνομαι
γένος E. 11. 109. 121. 127. 140. 143. 156. 159. 176. 180. 299. Th. 21. 33. 44. 50. 105. 161. 336. 346. 590, 591
γέντο Th. 199. 283
γέρανος E. 448
γέρας E. 126. Th. 393. 396. 427. 449
γέρων E. 331. 518. Th. 234. 1003
γῆ E. 228. 563. 623. Th. 106. 679. 720. 721. 728. 736. 762. 790. 807. 972
γηθέω E. 476. S. 116. Th. 173
γῆμαι Th. 604, v. γαμέω
γηραιός E. 376
γηράντεσσι E. 188
γῆρας E. 92*. 114. 325. 331. S. 245. Th. 225. 604.
γηράσκω E. 185. γήραντες E. 188
γηροκόμος Th. 605
γηρύομαι E. 260. Th. 28*
Γηρυονεύς Th. 287. 309. 982
Γίγαντες Th. 50. 185
γίγνομαι E. 280. 323. 492. 821. S. 404. Th. 876. ἐγενόμην E. 88. 175. 344. 362. 784, 785. 812. Th. 46. 108. 111. 115, 116. 123. 137. 156. 240. 475. 512. 607. 741. 894. 931. γένεο Th. 657. γέντο Th. 199. ἔγεντο Th. 705
γιγνώσκω E. 281. γνῶ Th. 551. ἔγνω E. 218
Γλαύκη Th. 244
γλαυκιόων S. 430
Γλαυκονόμη Th. 256
γλαυκός Th. 440
γλαυκῶπις E. 72. S. 325. 343. 455. 470. Th. 13. 573. 587. 888. 895. 924
γλάφυ E. 533
γλαφυρός Th. 297
γλάφω S. 431
γλυκερός Th. 83. 97. 206. S. 331
γλύφω* S. 431
γλῶσσα E. 322. 708. 719. Th. 83. 826
γλῶχες S. 398.
γναμπτός E. 205
γνῶ Th. 551
γόμφος E. 431
γονεύς E. 235. 331
γονή E. 633
γόνος Th. 495. 91
Γόργειος S. 237
Γοργόνες S. 230
Γοργούς Th. 274
Γοργώ S. 224
γούνατα E. 587. 6
γουνοπαχής S. 266
γουνός Th. 54. 329
Γροῖαι Th. 270. 27
Γρῆικος Th. 342
γύαλον Th. 499
Γύγης* Th. 149. 6
Γύης Th. 149. 618.
γύης E. 427. 436
γυιοβόρους* E. 66
γυιοκόρους E. 66
γυῖον Th. 492
γυιόω, γυιωθείς Th
γυμνός E. 391 bis,
γυμνωθείς S. 334.
γυναικείος E. 753
γυνή E. 80. 94. 2
399. 405. 586. 6
813. S. 4. 10.
513. 590. 591. 6

δαί Th. 650. 674
δαιδαλέοι S. 137. 3
δαίδαλος Th 581
δαιμονίη E. 207
δαιμόνιος Th. 655
δαίμων S. 94. E. 1
δαίς, τός E. 340. 7
840
δαίς S. 275. ἐν δα
δαίφρων S. 119. E.
δαίω S. 165. δεδή
δάκνω, δάκεν Th. 5
δάκρυ S. 132. 270
δακρυόεις Th. 227
δαλός E. 705
δαμάω S. 11. Th. 4
S. 408. Th 332.
E 152. Th. 46
116. δμηθείς 8
1000. 1006
δαμεῖν, v. δαμάω
δάμναμαι Th. 122
Δανάη S. 216
Δαναΐδης S. 229
δαπάνη E. 623

δασμός Th. 425
δασσάμενος Th. 537. δέδασται Th. 789. ἐδασσάμεθα E. 37. ἐδάσσατο Th. 520. δασσαντο Th. 112. 303. δάσσασθαι E. 446. 781*
δασύστερνος E. 514
δατέομαι Th. 606
δαφνη E. 435. Th. 30
δαφοινεός S. 159
δαφοινὸς S. 250
δεδήει S. 155
δεδμημενοι E. 116
δεδυκημένος S. 214
δειδρκως S. 145
δειδω, δειδίξεται S. 111. δειδιότες S. 248
δείελα E. 810. 821
δεικνύω E. 451. 502. 526. ἔδειξα E. 608. 612. v. δείξαι
δειλός E. 115. 214. 369. 686. 713
δείμος S. 195. 463. Th. 934
δεινος E. 145. 369. 675. 687. 691. 692. 760. S. 52. 71. 129. 147. 148. 160. 161. 223. 226. 262. 404. 426. 430. 445. 459. Th. 221. 299. 307. 320. 324. 334. 670. 678. 743. 744. 759. 769. 776. 825. 829. 856. 925. 943. 935. δεινότατος Th. 138. 155
δεινωπός S. 250
δείξαι E. 612
δειξω E. 608
δειπνέω, δειπνήσας E. 442
δειπνολόχος E. 704
δεῖπνον E. 209
δειρη S. 391. Th. 727
δεκα E. 602 bis. Th. 636
δεκαδωρος E. 426
δεκατος E. 794. Th. 723. 725. 789. 803
δελφίς S. 210. 212
δεμας Th. 260
δεμνιον E. 328
δενδρεον Th. 216. E. 583
δεξιτερός Th. 179
δέον (from δέω) S. 291
δέος Th. 167
δερκιοωντας Th. 911
δέρκομαι Th. 828. 910. S. 160. 169. 236. δεδορκὼς S. 145
δερμα E. 513. 544
δεσμεύω E. 481
δεσμός S. 43. Th. 501. 522. 616. 618. 652. 659. 718
δεῦτε E. 2
δεύτερος E. 127. 142. δεύτερον, adv. E. 34. S. 124. Th. 47. 214. 310. 901
δεύω E. 556
δέχομαι E. 87. 89. Th. 184. 479. 800
δεω, v. δεον. ἔδησα Th. 502. 521. 618. 718. δῆσασθαι E. 542
δή E. 2. 176. 197. 269. 292. 323, and passim
δηθα Th. 623
δηϊοτής Th. 662. 852
Δημήτηρ E. 32. 300. 393. 465. 466. 597. 805. S. 280. Th. 912. 969. Δήμητρα Th. 451
δῆμος E. 261. 527. Th. 477. 538. 541. 971
δῆνος Th. 236
δηόω S. 67
δῆρις E. 14. 33. S. 241. 251. 306
δηρον Th. 629. 646
δησασθαι, v. δέω
δια E. 3. 13. 71. 122. 507. 515. 516. 519. 635. S. 143. 318. 364. 461. Th. 65. 398. 465. 481. 522. 572. 606. 631. 653. 712. 788. 806. 822. 962. 1005
διαπαίνω E. 740. Th. 292
διαδάσσασθαι Th. 544. 885
διαημι E. 514. 517. 519
διειρέω, διέλοντο Th. 112
διείκειμαι S. 20
διακρίνω E. 35. Th. 85
διακτορος E. 68. 77
διαμπερές E. 236. Th. 402
διασκίδνημι Th. 875
διατάσσω E. 276. Th. 74
διατεκμαίρομαι E. 398
διδαξης E. 699. διδασκεμεναι* E. 64. διδασκῆσαι E. 64. ἐδίδαξαν Th. 22. 280. E. 662
διδυμάονε S. 49
διδωμι E. 139. 225. 238. Th. 219. 563. 985. δοῖεν E. 188. δώμεν E. 354. δώσω E. 57. 178. ἔδοσαν Th. 141. ἔδυν Th. 30. δός E. 453. δότε Th. 104. δῷ E. 354. bis. Th. 933. δοίη E. 357. δώωσι Th. 222. δῶκα E. 705. 741. S. 100. Th. 504. 819. ἔδωκα E. 92. 279. 355 bis. S. 125. Th. 399. 914
διεδάσσαο, v. διαδάσσασθαι
διεκειτο S. 20
διέλοντο Th. 112
διερος E. 160
δίζημαι E. 603. διζήμενος E. 428

διηνεκέως Th. 627
διηνεκής Th. 812
δικάζω, δικάσσαι E. 39
δικαιος E. 190. 217. 226. 270. 271. 280. Th. 236. δικαιότερος E. 158
δίκη E. 9. 36. 39. 124. 192. 213. 217. 219. 221. 225. 239. 249. 250. 254. 262. 264. 269. 272. 275. 278. 279. 712. S. 85. Th. 86. 434
Δίκη E. 220. 256. 902
δινέμεν E. 598
δίνη Th. 791
δινήεις Th. 337
διόγνητος S. 340
διοθεν S. 22. E. 765
Διός E. 4. 36. 51. 79. 99. 105. 122. 256. 267. 626. 676. 769. S. 66. 110. 126. 150. 163. 197. 202. 320. 322. 371. 392. 413. 422. 424. 443. 448. Th. 13. 25. 29. 51. 52. 76. 81. 96. 104. 228. 316. 348. 386. 465. 513. 537. 613. 708. 730. 735. 815. 893. 920. 944. 952. 966. 1002. 1021
δίος E. 299. 479. S. 287. 338. Th. 266. 376. 697. 866. 969. 991. 1004. 1016
διστρεφής S. 118. Th. 82. 992
Δίου γένος* E. 299
δις E. 401. 711
διφάω E. 374
διφρος S. 61. 109. 195. 306. 321. 324. 338. 352. 370. 392. 456. 465
διφῶσα E. 374
δίχα E. 167
Διωνη Th. 17. 353
Διώνυσος S. 400. Th. 941. 947
δμηθείς S. 48. Th. 453*. 1000. 1006
δμως E. 430. 459. 470. 502. 573. 597. 608. 767. S. 39. 276
δνοφερός Th. 197. 730. 807. 826
δοιοί S. 173. 211. 234. E. 432
δοκεύω S. 333. 425. 480. Th. 466. 772. δεδοκημένος S 214
δόλιος Th. 160. 540. 547. 555. 560.
δολιχός Th. 186
δόλος E. 83. S. 30. Th. 175. 551. 562. 889
δολοφρονέων Th. 550
δολόω, δολωθείς Th. 494
δόμονδε S. 38
δόμος E. 96. 153. 520. 746. S. 1. 38. 45. 90. Th. 386. 751. 752. 753. 767
δονέομαι S. 317*. 327
δόρυ, v. δουρα
δορυσσόος S. 54
δόσις Th. 93. E. 71
δότειρα θανάτοιο E.
δοτῆρες θανατοιο S.
δουπος Th. 70. 703.
δοῦρα E. 807. δούρ
ρατι S 462. δου
δυχμωθεις S. 389
δρακων S. 144. 166
Th. 322. 825
δράω, v. δρών
δρεπάνη S. 292
δρέπανον Th. 162
δρεπω, δρέψασθαι T
δρία E. 503
δριμύς S. 261. 411. 4
δρύα* E. 530
Δρύαλον S. 187
Δρύας S. 179
δρύπτομαι S. 243
δρυς Th. 35. E. 436.
S. 376. 421
δρῶν S. 426
δύη E. 728
δύναμαι E. 134. 215.
Δυναμένη Th. 248
δύναμις Th. 420. S. 8
δύνω S. 151. E. 616.
447. δῦσειν S. 67.
108. v. δύω, δυσόμ
δύο S. 112. 187. Th.
δυσηλεγής E. 506. T
δυσκέλαδος E. 196
δυσνομίη Th. 230
δυσπέμφελος Th. 440.
δυσομενος E. 386
δύσφημος E. 735
δυσφρονέων Th. 102
δυσφροσύνη S. 528
δυσώνυμος Th. 171
δύω E. 12. 772. S. 10
δυωδεκάμηνος E. 752
δυωδεκαταιος E. 751
δυωδέκατος E. 774. 77
δῶ, v. δίδωμι
δῶ for δώματα Th. 93
δωδεκα S. 162
δῶκε, v. δίδωμι
δῶμα E. 8. 81. 110. 12
Th. 40. 43. 64. 75.
410. 455. 777. 783.
δωρεω E. 82
Δωρις Th. 241. 250. 35
δῶρον E. 82. 85. 86. 35
133. 415. Th. 103.

δωροφάγος E. 39. 221. 264
δως E. 356
δωτῆρες ἐάων Th. 46. 111. 633. 664
δωτης E. 355
Δωτώ Th. 248

E.

ἔ E. 268. S. 359. Th. 332
ἔαγε E. 534
ἔαρ E. 462. 477. 492. 569
ἔασιν E. 730. Th. 95. 738. 809. 823
ἑαυτῇ Th. 126
εἴα Th. 772. E. 342. εἷασε S. 424
ἑάων Th. 46. 111. 633. 664
ἐβδόματος E. 805
ἑβδόμῃ E. 770
ἔβη Th. 194
ἐβήσατο S. 338
ἐβήσατο Th. 423
ἐβουλευσε Th. 389
ἐβρυντησε Th. 839
ἐγγυάλιξεν Th. 485
ἐγγύθι E. 288. 343. 389. 700
ἐγγύς E. 249. S. 464. 473
ἐγείρω E. 20. 573. S. 176. Th. 606. 713
ἐγελασσε E. 59
ἔγεντο Th. 705
ἔγκατα Th. 538
ἐγκαταλείπω E. 378
ἐγκατατίθημι, ἐγκάτθετο Th. 487. 890. 899. ἐνικατθεο E. 27
ἔγκειμαι Th. 143. 145
ἐγκίρνας E. 216
ἐγκωμιον E. 344
ἔγνω E. 218
ἐγρεκύδοιμος Th. 925
ἐγχέμαχοι* S. 25
ἔγχος S. 135. 190. 199. 360. 365. 414. 417. 453. 456. Th. 186
ἐγχωριον* E. 344
ἐγω E. 10. 57. 106. 174. 208. 270. 286. 396. 398. 658. S. 89. 94. Th. 164. 170. ἐμεῖο S. 361. 449. v. με, μευ μοι
ἔγωγε E. 682
ἐγων E. 654
ἔδακε E. 151
ἐδαμασσε S. 408. Th. 332
ἐδιασσάμεθα E. 37. ἐδάσσατο Th. 520
ἐδέξαντο Th. 178. 184. 479
ἔδησαν Th. 718
ἐδίδαξαν E. 662. Th. 22. 280
ἴδοι Th. 525
ἴδον Th. 30
ἴδος S. 203. Th. 117. 128
ἴδοσαν Th. 141
ἔδρη Th. 386
ἐδριάωνται Th. 388
ἴδω Th. 525. 610. E. 303*. v. ἴδοι
ἐδωδή E. 593
ἔδωκα E. 92. 279. 355 bis. S. 125. Th. 399. 914
ἔειπα E. 86. 206. 381. Th. 24
ἕεις Th. 145
ἑέλδομαι E. 381
ἐελδωρ S. 36
ἔέργω E. 269. 335. 480. Th. 751
εἴερση S. 395. Th. 83
ἕζεε Th. 695. 847
ἕζεσε* Th. 695
ἕζομαι E. 593. 731
ἕζων E. 112
ἕην E. 11. 117. S. 142. 144. 288. Th. 58. 277. ἕησθα E. 314
ἐθελημός E. 318
ἐθελω E. 39. 106. 118. 209. 210. 268. 280. 357. 392. 668. 712. S. 198. Th. 28. 164. 429, 430. 432. 439. 443. 604
ἔθεντο E. 512. S. 261. 411. Th. 805
ἔθεσαν E. 74. 656
ἔθηκα E. 289. 777. S. 123, 136. Th. 400. 578. 974
ἔθλασε S. 140
εἰαρινός E. 75. 678. 682. Th. 279
εἶασε S. 424
εἶατο Th. 622
εἴβετο Th. 910
εἶδον Th. 580. v. ἰδέ, ἰδεῖν
εἶδος E. 63. 714. S. 5. Th. 153. 259. 619. 908
Εἰδυία Th. 352. 960
εἴδως E. 155. 187. 521. 731. 827. Th. 264. 313. 545. 550. 559. 561. 887
εἶην E. 271. 348. 485. 501. 559. 577. 606. 617. 689. Th. 128. 530
εἴθαρ Th. 688
εἰκάς E. 792. 820
εἴκελος S. 322. 451
εἴκω, εἶκε S. 353. εἰκώς S. 206. ἴκτην S. 390.
εἶλε E. 155. S. 139. Th. 225
Εἰλείθυια Th. 922
εἱλιγμένος Th. 791
εἰλιπους E. 795. Th. 290. 983

εἷλον E. 155. S. 139. 457. Th. 225.
εἱλόμην S. 135. 149. Th. 853
εἵλοντο, v. ἑλέειν
εἰλυφάζω S. 275
εἰλυφόωντες Th. 692
εἷμα S. 159. E. 556
εἵμαρτο Th. 894
εἰμέν S. 351
εἰμί (sum), v. ἦην, εἶην, εἰμέν, εἶναι, εἶς, εἰσί, ἐμέν, ἴμμεναι, ἔσαν, ἔσεσθαι, ἔσκε, ἔσσεαι, ἔσται, ἔστην, ἔστω, ἐών, ἦεν, ἦν, ἦσαν, ἦσθα, ἦστην
εἶμι (eo), v. εἶσι, ἧῐσαν ἦσιν, ἰέναι, ἴθι, ἴομεν, ἴσαν, ἴτον
εἶν, E. 364. 407. Th. 290. 304. 983
εἶναι E. 365. 516. 541. 706. 722. Th. 401
εἰνάς E. 810. 811
εἵνεκα, Th. 516
εἶο Th. 392
εἶπατε Th. 108. 115
εἶπον E. 295. 453. 710. 721. S. 116. 122. 338. Th. 163. 392. 665. v. εἶπατε, ἔειπα
εἰργάζυντο E. 151
εἴργων* E. 494
εἰρέα Th. 804
εἰρεῦσαι Th. 38
εἰρημένος E. 370
εἰρήνη E. 228
Εἰρήνη Th. 902
εἰροποκος E. 234. Th. 446
εἰρύω, εἰρύμεναι E. 818. εἴρυτο S. 138
εἶρω, v. εἰρεῦσαι, εἰρημένος
εἷς E. 208
εἷς, v. μία
εἰσαναβαίνω Th. 57. 508
εἰσαναβᾶσα Th. 939
εἰσανιών Th. 761
εἴσατο Th. 700
εἰσαφικάνω S. 45
εἶσε Th. 174
εἰσεπέρησα E. 655
εἰσί E. 12. 36. 122. 252. 560. 587. 769. 822. S. 113. Th. 363. 364. 942
εἶσι Th. 972
εἴσκειν E. 62
εἰσύκεν R. 562. 630
εἰστήκει S. 264. 269
εἴσω S. 151
εἶχον S. 132. 214. 223. 271. 285. 310, 311. E. 89
εἴως S. 378
ἑαυίντο S. 4
ἑκάλεσσε Th. 3
ἑκαρτύναντο Th.
ἑκάς S. 217
ἕκαστος E. 393.
151. 370. 393.
Ἑκάτη Th. 411.
ἑκατηβελέτης S.
ἑκατηβόλος S. 58
ἑκατομβη S. 479
ἑκατόν E. 130.
825
ἐκγεγανῖα E. 256.
ἐκγενόμεσθα Th.
ἐκεινος S. 72 Th.
ἐκέκλετο S. 341
ἑκηβόλος Th. 94
ἕκητι E. 4
ἔκθορε* Th. 281
ἐκθρέψασθαι E.
ἔκιον E. 345. S.
ἐκκωφώω E. 106
ἐκλίνθη Th. 711
ἔκπαγλος E. 154
ἐκπέτομαι, ἐξέπτη
ἐκτελέω S. 22. 38.
v. ἐξετέλεσσα
ἐκτελής E. 466
ἐκτίθημι, v. ἐκθησόμ
ἐκτολυπεύω S. 44
ἐκτολμάω* S. 44
ἕκτος E. 613. 782.
ἑκτός E. 729
ἑκτοσθεν E. 115.
Th. 752
ἑκτρέφω E. 781
ἔκτυπον S. 61. 383
ἐκφαίνω, ἐξεφαάνθη
ἔκφυγε Th. 182
ἑκών E. 282. Th.
ἔλαιον E. 522
ἐλάτη S. 188. 190.
ἐλαύνω E. 443. v. ἐλ
ἔλαφος S. 402. 407
ἐλαφρότερος E. 417
ἔλαχεν Th. 422. 424
ἔλαω, ἔλασα S. 372
ἐλάσσας Th. 522.
λαντο
ἔλεγχος Th. 26
ἑλέειν S. 337. ἔλεν
Th. 549. ἑλέσθα
ἕληται E. 321.
Th. 487

ἅλεκτο S. 46
Ἑλένη E. 165
ἁλεόν E. 205.
Ἐλευθήρ Th. 54
ἁλεφαίρετο Th. 330
ἁλίφας S. 141
ἁλῆλαται Th. 726
ἁλθεῖν S. 132. E. 339. 543. 609. 630. 664
Ἑλίκη S. 381. 475
ἁλικοβλέφαρος Th. 16
Ἑλικεών Th. 7. 23. E. 639
Ἑλικωνιάδες E. 658. Th. 1
ἁλιεώπις Th. 298. 307. 998
ἅλιξ E. 452. 795. S. 295
ἁλκηδον S. 302
ἅλκω S. 158. E. 220. 489. ἁλκέμεν E. 631. 672
ἅλλαβεν Th. 179
Ἑλλάς E. 653
ἁλλεδανός S. 291
ἅλλοψ S. 212
ἐλπις E. 498. 500
Ἔλπίς E. 96
ἅλπω, ἁλπάμενος S. 66. v. ἔολπα
ἅλυμα E. 430. 436
ἁμαρτάσθην S. 238
ἁμβαίνω, ἁμβεβαώς S. 195. Th. 12
ἁμβάλλω, ἔμβαλε S. 414. 453
ἁμβασιλεύω Th. 71. E. 111. 107
ἁμβεβαώς S. 195. Th. 12
ἅμεινε E. 97*
ἁμείο S. 361. 449
ἅμελε E. 146
ἅμεν Th. 500
ἁμίσγετο Th. 56
ἁμμαπέως S. 442
ἁμεμαώς S. 439
ἅμμεναι E. 272. Th. 400. 610
ἁμμενέως S. 429. Th. 712
ἅμμορε E. 347 bis. Th. 414. 426
ἁμός E. 55. 271. 633. 683. S. 362
ἅμπαλιν S. 145
ἁμπελοδόν E. 734
ἁμπελοζω, ἁμπελάσαντες S. 109
ἅμπεσε S. 420
ἅμπης E. 112. 179. S. 259
ἁμπίπτω E. 511. ἅμπεσε S. 420
ἅμπλην S. 372
ἁμπνεω, ἁμπνεύσας E. 508. ἐνέπνευσαν Th. 31
ἁμποιεομαι, ἐνεποιήσαντο Th. 7
ἁμπορίη E. 646
ἁναιρω, ἐνήρατο Th. 316
ἀνδλίγκιοι E. 28. S. 88. Th. 142
ἀναντίος S. 184. Th. 646. 650
ἀναποψύχω E. 759
ἄναρα S. 367
ἀναρίζω S. 194
ἀναρφάρος S. 192 (al. ἀναροφ.)
ἀνατη E. 772
ἄναυλος Th. 129
ἑνδέκατος E. 774. 776
ἔνδημος E. 225
ἔνδοθεν E. 523*. 601*. 733*
ἔνδοθι Th. 964. E. 523. 601. 733
ἔνδον E. 31. 97. 452. 476
ἔνδρυον E. 469
ἐνδυκέως S. 427
ἐνεθηκε Th. 174. 583
ἕνεκα Th. 784. E. 563
ἔνειμαν E. 224
ἕνεκα E. 164. 166. S. 82. Th. 983,
ἐνεκείετο Th. 143. 145
ἐνέπνευσαν Th. 31
ἐνεποιήσαντο Th. 7
ἐνεπω E. 194. 262. v. ἐνισπεῖν, ἐννέπετε
ἔνερθε Th. 720
ἔνεροι Th. 850
ἔνη E. 770
ἐνήης Th. 651
ἐνήρατο Th. 316
ἔνθα E. 107. 495. 654. 656. 659. S. 14. 34. 334. 335. 366. 413. 440. Th. 63. 301. 303. 330. 432. 436. 481. 586. 621. 729. 734. 736. 742 bis. 767. 775. 807. 811
ἐνθάδε Th. 736*. 775. 811. E. 654
ἔνθεν S. 281. Th. 9. 193
ἐνθρέψασθαι E. 781
ἔνι E. 685. Th. 189. 199. 297. 618. 971. 978
ἐνί E. 107. 131. 369. 531. 622. 639. 643. 689. 742*. S. 261. 276. 434. Th. 191. 239. 549. 581. 611. 645. 713. 990
ἐναύσιος E. 440
ἐνιαυτός E. 11. 386. 561. S. 87. Th. 50. 184. 493. 636. 740. 795. 799
ἐνικάθεο E. 409. 627
ἐνισπεῖν Th. 369
ἐννάστες Th. 801*
ἐννασηρος E. 436
ἐννέα Th. 56. 60. 76. 722. 724. 790. 803. 917
ἐννέπετε E. 2
ἐννεσίη Th. 494
ἔννηφιν E. 410
Ἐννοσίγαιος Th. 15. 441. 456. 818. 930

ἐννύχιος S. 32. Th. 10
ἐνοπή Th. 708
ἔνοσις Th. 681. 706. 849
ἐνοσίχθων E. 667
ἐντίθημι ἐνίθηκε Th. 174. 583
ἐντός E. 269. S. 312. Th. 37. 51. 159. 408. 751. 753
ἔντοσθε E. 520. 545. Th. 598. 741
ἔντοσθεν S. 180. 246*
ἐντρέφω E. 781
ἐντύνασθαι E. 632
Ἐνυάλιος S. 371
Ἐνυώ Th. 273
ἐξάγω, ἐξάγαγε Th. 586
Ἑξάδιος S. 180
ἐξαιρέω, v. ἐξείλετο
ἐξαλαπάξει E. 189
ἐξαλέασθαι E. 105. 758. 802
ἐξαμάω Th. 497
ἐξαπατάω E. 48. 323. Th. 565. 889
ἐξαπάτη Th. 205
ἐξαπατήσκων Th. 537*
ἐξαπαφίσκων Th. 537
ἐξάρχω S. 205
ἑξαύτις Th. 654. 659. 915
ἐξεγένοντο Th. 106. 124. 147. 154. 263. 362. 421. 630. 648*, 668. 916
ἐξεθορε Th. 281
ἑξείης Th. 738. 809
ἐξείλετο E. 104. ἐξέλετο S. 89
ἐξελυαν Th. 491. ἐξελάοισι E. 224. ἐξέλασε Th. 820. ἐξελάσωσι E. 224
ἐξελθεῖν Th. 772. ἐξελθοῦσα E. 218
ἐξέμεν Th. 394
ἐξεναρεῖν S. 329. ἐξενάριξε Th. 289
ἐξέπτη E. 98
ἐξερέω S. 330*
ἐξερπών S. 174. Th. 704
ἐξερύσας E. 626
ἐξετέλεσσα Th. 403. 881. E. 83
ἐξεφαάνθη Th. 200
ἐξήκοντα E. 564
ἐξήμεσσε Th. 497
ἐξήμησε Th. 497*
ἐξίκετο S. 471
ἐξιτός Th. 732
ἐξόπιθεν S. 130
ἐξοπίσω E. 88. Th. 182. 500
ἔξοχα E. 771
ἕξω E. 272. ἑξέμεν Th. 394
ἐοικώς E. 235. Th. 295. 584. 834. S. 215. 228. 314
ἕολπα E. 273. 475
ἑόντα, v. ἐών
ἑός E. 58. 328. 3
385. 454. Th.
489. 496. 687,
899. ἧσι for
ὅνδε
ἐπάγω Th. 176. v.
ἐπαινέω, ἐπαινέσσα
ib. ἐπήνησαν
ἐπαινή Th. 768. 7
ἐπακουάς E. 29
ἐπακούω E. 275.
ἐπαλέα E. 493*
ἐπάλμενος Th. 85
ἐπάρμενα E. 601.
ἐπασαντο Th. 642
ἐπασσίτερος Th.
ἐπαυρέω E. 240.
ἐπεθηκε Th. 732.
ἐπεί E. 83. 104. 1
278. 365. 433.
S. 110. 218.
428. 820. 853.
ἐπείγομαι, ἐπείγετο
ἐπειδή Th. 585. E.
ἔπειμι, ἐπήν E. 114
ἔπειμι, ἐπιόντα E.
458
ἔπειτα E. 137. 17
616. S. 332.
492. Th. 116.
469. 492. 536.
ἐπελάω, v. ἐπήλασε
ἐπεμβαίνω, ἐπεμβεβ
ἐπεμβάλλω, ἐπεμβω
ἐπεμνήσαντο Th. 5
ἐπέπλων E. 650
ἐπερρώσαντο Th. 8
ἐπέσχετο Th. 177
ἐπέφαντο S. 166
ἔπεφνεν S. 57
ἐπεφραδε Th. 74. 1
ἐπεφρασδε Th. 74*
ἐπεφράσσατο Th. 1
ἐπέφυκον E. 149.
673
ἐπέχω Th. 711. ἐπ
ἐπήγαγον E. 242
ἐπηετανός E. 31 517.
ἐπήλασε E. 242*
ἐπῆν E. 114
ἐπήν E. 291. 600.
790
ἐπήνησαν Th. 664
ἐπηνύσθη S. 311
ἐπήρατος E. 63. Th.

ἐπηρεφής Th. 598
ἐπῆσαν S. 266*
ἐπι E. 11. 20. 90. 102. 111. 133. 136, and *passim*
ἐπιβαίνω, ἐπέβησα E. 580. 659. ἐπεβήσετο S. 338*. ἐπιβήμεναι S. 40. ἐπιβῆναι S. 16. ἐπιβας S. 268. E. 679
ἐπιδείελος E. 810*. 821*
ἐπιδερκομαι E. 268. Th. 760
ἐπιδευής Th. 695
ἐπιδίδωμι, ἐπιδώσω E. 396
ἐπιείκελος S. 182. Th. 968. 987. 1019
ἐπιθείς E. 697
ἐπιθήκη E. 380
ἐπίθοντο E. 69. Th. 474
ἐπιθρώσκω S. 438
ἐπίκειμαι Th. 143*
ἐπικλησις Th. 207
ἐπίκλοπος E. 67 78
ἐπίκουρος Th. 815
ἐπικρατοῦντα S. 308*
ἐπικρατέως E. 206. S. 321. 419. 461
ἐπικρατέοντα S. 308
ἐπικυρτόω, ἐπικυρτοοντε S. 234
ἐπιλήθομαι Th. 102. ἐπιλήθετο E. 275. Th. 560
ἐπιμάρτυρος S. 20
ἐπιμειδήσας Th. 547
ἐπιμετρεω, ἐπιμετρήσω E. 397
Ἐπιμηθεύς E. 84. 85. Th. 511
ἐπιμισγομαι Th. 802. 803
ἐπιμομητος E. 13
ἐπούντα E. 675 S. 333. 425. 458
ἐπίορκος E. 282. 804. Th. 232. 793
ἐπιπάγχυ E. 264*
ἐπιπειθόμενος S. 309
ἐπιπλόμενος Th. 493. S. 87
ἔπιπλον S. 291*
ἐπιπλώω, ἐπίπλων E. 650
ἐπιπνεω, ἐπιπνείουσαι Th. 872
ἐπίρρυθος E. 560
ἐπιρρώννυμι, ἐπερρωσαντο Th. 8
ἐπισμυγερός S. 264
ἐπίσταμαι, ἐπιστάμενος E. 107
ἐπισταμενως Th. 87
ἐπιστενοχίζω Th. 843*
ἐπιστένω Th. 679
ἐπιστολίδην S. 287
ἐπιστρεφομαι Th. 753
ἔπισχε S. 446. ἐπίσχες S. 350* ἐπίσχετον ib.
ἐπιτέλλω Th. 995. ἐπιτέλλομαι S. 94 E. 383. 567
ἐπιτέρπομαι Th. 158
ἐπιτίθημι, v. ἐπέθηκε, ἐπίθεις
ἔπιτνον S. 291
ἐπιφρμίζομαι, ἐπεφράσσατο Th. 160
ἐπιφροσύνη Th. 650
ἐπίφρων Th. 122. 661. 896
ἐπιχεύετο E. 583*
ἐπιχθόνιος E. 123. 141*. 822. Th. 231. 372. 416. 755
ἐπιψαύω S. 217
ἐπιών, v. ἔπειμι, ἐπιόντα.
ἔπλετο Th. 193*. 425. 836
ἔπλην S. 372*
ἔπλητο Th. 193
ἕπομαι E. 406. 441. S. 727. Th. 268
ἐπόμνυμι, ἐπομόσσῃ Th. 793
ἐποπτεύω E. 767
ἐπορνυμι, ἐπῶρσε S. 69
ἐπορούω S. 412. 452
ἔπος E 186. 332. 456. 710. S. 117 326. 330. 425. Th. 84. 90
ἐποτρύνω E. 597
ἔπρεσε Th. 856
ἑπτα S. 272
ἑπταπυδης E. 424
ἑπτάπορος Th. 341
ἑπταπυλος S. 19. E. 162
ἕπτατο S. 222*
ἑπταίηται E. 447
ἐπώνυμος Th. 144. 282
ἐπῶρσε S. 69
ἕραζε E. 421. 473. S. 174. 268
ἐρατεινός Th. 136. 642. 909
ἐρατός 11. 65. 70. 259. 353. 355. 879. 970. 1009. 1017
Ἐρατώ Th. 78. 287
ἐρύω, ἐρύσσατο Th. 915
ἐργάζομαι E. 151. 299. 309. 312. 314. 382. 438. 622. 827. ἐργάζευ E 299. 307. ἐργάσσαιο E. 43
ἔργμα Th. 823. E. 801
ἔργον E. 20. 21. 28. 46. 64. 120. 124 146. 231. 238. 254. 306. 308. 311. 316. 334. 382 bis. 393. 398. 409 412. 422. 440. 444. 454. 461. 521. 554. 578. 579. 641 767. 773. 779. S. 22. 34. 38. 165. 214. 297. 313 Th. 89. 146. 158. 166. 171. 172. 210. 264. 595. 601. 603. 677. 710. 836. 879. 903. 954
ἕρδω E. 35. 136. 336. 362. 382. 760 Th. 417. v. ἔρξας
ἔρδω Th. 117*. ἔρδοις E 362*
ἐρεβεννός E. 17. Th 215. 744

Ἔρεβος Th. 123. 125. 515. Ἐρέβευσφιν Th. 669*. Ἐρέβεσφιν ib.
ἐρείδω, ἔρειδε, v. ἠρείσατο
ἐρείκω, ἤρεικον S. 287
ἐρείπομαι Th. 704. ἔριπε S. 423. ἤριπε S. 421. Th. 958. v. ἤρειψαν
ἐρεμνός S. 444. Th. 334. 744. 758
ἐρείμενον E. 476*
ἐρέω E. 202. 286. 661. S. 330
ἐριβρύχης Th. 832
ἐρίγδουπος Th. 41
ἐρίζω S. 5. Th. 534. ἤρισεν Th. 928. v. ἐρίσαντες
ἐριθηλής Th. 30
ἔριθος E. 602. 603
ἐρίκτυπος Th. 441. 456. 930
ἐρικυδής Th. 988
ἐρίμυκος E. 790
Ἐρινύς Th. 185. 472. E. 803
ἔριπε S. 423
ἔρις S. 148. Th. 637. 705. 710
Ἔρις E. 16. 24. 28. 804. Th. 225. 226. S. 148*. 156. Ἔριδες E. 11
ἐρίσαντες E. 439
ἐρισθενής Th. 4. E. 416
ἐρισμάραγος Th. 815
ἔριφος E. 543. 592. 786
ἔρκος Th. 726
Ἑρμείας E. 68
Ἑρμῆς Th. 444. 938
Ἔρμος Th. 343
ἔρξας E. 710. ἔρξει E. 327. ἔρξῃς E. 708
ἐρύεις Th. 245. 251. 357
ἔρος Th. 120. 201. 910
ἔρρηξε S. 140. 415
ἐρρίγοντι S. 228
ἔρριψε Th. 181
ἐρρώοντο S. 230
Ἐρυθείη Th. 290. 983
ἐρύκω Th. 616. E. 28
ἔρυμα E. 536
ἐρυσάρματας S. 369
ἐρύω, ἐρύσαι E. 624. ἐρυσσάμενος S. 457. ἔρυτο S. 415. Th. 304
ἔρχετο S. 200*
ἔρχομαι Th. 91. 272. 751. 796. S. 439. E. 419. 515. v. ἐλθεῖν ἦλθον
ἔσαν Th. 829
ἑσάντα S. 432
ἔσεσθαι Th. 210
ἑσθής Th. 574
ἑσθίω Th. 524. 773. E. 147
ἐσθλός E. 116. 120. 214. 286. 295. 306. 347. 366. 474. 634. 640. 716. 774. 788. 794
Th. 225. 435.
ἕσθω E. 278. 300
ἑσιδεῖν E. 610.
ἑσκατατίθημι, ἐσ 899
ἔσκε E. 151
ἐσκίδυσε E. 95
ἐσκίασαν Th. 716
ἐσκομίζω, ἐσκομί
ἐσμαραγησεν Th.
Ἑσπερίδες Th. 2
ἕσπερος E. 552
ἕσπον Th. 114. 2
ἑσσάμενος E. 125. E. 526
ἔσσεαι E. 310.
ἔσσεται E. 18
ἐσσόμενος Th.
ἑσσυμένως S. 340.
ἔσσυτο S. 458
ἔσται 34. 193. 40
ἐστάλατο S. 288
ἑστᾶσιν Th. 769
ἑσταώς S. 61. ἐσ
ἔστειχε Th. 690
ἐστεφάνωται Th. S. 204
ἔστηκεν Th. 745
ἔστην S. 191. 196.
ἐστήρικται Th. 77
ἑστηώς Th. 519. 74
ἑστίη E. 734
Ἑστίη Th. 454*
ἕστω E. 306. 370
ἐσφαράγιζον Th. 7
ἐσφράγιζον* Th. 7
ἔσχατα Th. 731
ἐσχατιή Th. 275. 6
ἔσχετο Th. 608*
ἔσχον E. 126. S. 4
ἔσω Th. 750
ἑταῖρος E. 183 bis.
ἑτανύσθη Th. 177
ἕταρος E. 716
ἔτεκε Th. 60. 211. 2
ἐτελέσθη Th. 59
ἐτέλεσσε E. 59*
ἑτεροζήλως Th. 544
ἕτερος E. 17. 27. 1 434 bis. Th. 367
ἑτέρηφι E. 216
ἑτέρωθεν S. 184. 28
ἐτετυκτο S. 208
ἑτήκετο Th. 862

ἐτήτυμος E. 10
ἔτι E. 157. 382. 463. 602. S. 50*. 176. 241. Th. 428. 531. 666. 687.
ἔτικτον Th. 45. 212. 310. 319. 922. 934. 943. 1008. 1011. v. τίκτω
ἔτισα S. 10
ἔτλη S. 73. 432
ἔτος E. 130. 173. 698. Th. 803
ἔτραπον Th. 58. S. 456. ἐτράπετον S. 301
ἔτυμος Th. 27
ἐτύχθη S. 366
ἐτωσιεργός E. 411
ἐτώσιος E. 402. 441. Th. 182
εὖ E. 23. 107. 295. 349 bis. 491. 522. 600. 672. 706. 765. 806. S. 355. Th. 73
εὐ Th. 885
Εὐαγόρη Th. 257
εὐάης E. 597
Εὐάρνη Th. 259
Εὐβοίη E. 651
εὐδαίμων E. 826
εὔδμητος S. 242
Εὐδωρη Th. 244. 360
εὖει E. 705
εὐειδής Th. 250. 354
εὐεργεσίη Th. 503
εὐεργής E. 629
εὐερκής E. 732
εὐζωνος S. 31
Εὔηνος Th. 345
εὐθετίζω, εὐθετίσας Th. 541
εὐθημοσύνη E. 171
εὐκηλήτειρα E. 464
εὔκηλος E. 671
εὐκόσμως E. 628
εὐκραής* E. 594
Εὐκρίντη* Th. 243
Εὐκράτη Th. 243
εὐκρινής E. 671
εὐστέμενος S. 81
εὐμμελίη S. 368
εὐνάζω E. 339
Εὐνείκη Th. 247
εὐνή S. 36. 40. Th. 404. E. 329
εὐηθείς Th. 133. 380. 634. 967. 1018. S. 6
Εὐνομίη Th. 902
εὔξη E. 738
εὔξοος S. 352
εὔορκος S. 207. E. 190. 285
εὐοχέων* E. 477
εὐοχθέων E. 477
εὔπεπλος* Th. 273. εὔπεπλον ib.
εὔπλεκής S. 306. εὐπλεκής S. 370
εὐπλόκαμος E. 300*
εὐποίητος S. 64
Εὐπόμπη Th. 261
εὔπυργος S. 270
εὖρε S. 58. εὗρες E. 351. 427
εὐρρείτης Th. 343
Εὐρυάλη Th. 276
Εὐρυβίη Th. 239. 375. 931
εὐρυμέτωπος S. 382. Th. 291
Εὐρυνομη Th. 358. 907
εὐρυόδεια E. 197. S. 464. Th. 119. 498. 620. 717. 787
εὐρύοπα E. 229. 239. 281. Th. 514. 884
εὐρύς E. 246. 407. 651. S. 373. Th. 45. 110. 373. 458. 480. 517. 679. 746. 762. 840. 868
Εὐρυσθεύς S. 91
εὐρύστερνος Th. 117
Εὐρυτίων Th. 293
εὐρώεις E. 153. Th. 731. 739. 810
Εὐρωπη Th. 357
εὖς E. 50. S. 56. Th. 565. v. ἑΰ, ἐάων
εὐσσωτρος S. 273
εὐστέφανος S. 80. Th. 196. 255. 978. 1008. E. 300
εὐσφυρος Th. 254. 961. S. 16. 86
εὔτε E. 323. 430. 448. 458. 561. 564. 598. 609. 619. 646. 768. S. 164. 255. 331. Th. 28
Εὐτερπη Th. 77
εὔτρητος Th. 863
εὐτρόχαλος E. 599. 806
εὔτροχος S. 163
εὔτυκτος* S. 136. εὔτυκτος ib.
εὐφροση E. 560
Εὐφροσύνη Th. 909
εὔφρων E. 775
εὐχή Th. 419
εὔχομαι Th. 441. εὔχεσθαι E. 465. εὔξη E. 738
εὖχος Th. 628
εὐχωλή S. 68
εὐώνυμος Th. 409
ἔφαινον Th. 677
ἐφάλλομαι, v. ἐπάλμενος.
ἐφαρμόζω, v. ἐφήρμοσε
ἔφασαν Th. 29
ἔφατο E. 59. 69. 212. S. 368. 450. Th. 395.
ἐφέζομαι E. 583. 747. S. 39
ἐφεπω Th. 220. 366
ἐφεστασαν S. 258

ἐφετμή E. 298
ἐφήμοσε E. 76
ἐφιημι, ἐφίεσαν S. 307
ἐφίμερος S. 15. Th. 132
ἐφιστημι, v. ἐφέστασαν
ἐφοίτων* S. 212
ἐφύρευν S. 293. 296
ἐφορμάω, ἐφορμηθῆναι E. 459
ἐφράσαμην E. 86. Th. 892
ἔχε S. 95. 159. 220. 352. Th. 467
ἐχέμεν E. 457. S. 369
ἔχεσκεν Th. 533
ἐχετλη E. 407
ἐχέφρων Th. 88. 122*
ἐχθαιρω E. 300. ἤχθηρε Th. 138
ἐχθρός E. 342. Th. 766
Ἔχιδνα Th. 297. 304
ἐχώλωσε Th. 568
ἔχω (pres. and impf.) E. 13. 42. 44. 139. 147. 207. 257. 340. 457. 532. 546. 622. S. 79. 97. 105. 199. 247, 248. 251. 273. 305. 306. 559. Th. 2. 64. 101. 118. 203. 219. 262. 283. 348. 373. 413. 422. 425. 462. 466. 517. 746. 758. 765. 794. 804. 893. 906. v. ἔξω, ἔσχον, ἔχε, ἐχέμεν, ἔχεσκεν, σχεῖν, σχεσθαι
ἔχων (part.) E. 81. 110. 112. 128. 133. 170. 438. 445. 470. S. 157. 183. 188. 193. 199. 227. 238. 241. 292. 339. 444. Th. 61. 72. 75. 78. 114. 139. 186. 239. 456. 611. 621. 623. 629. 635. 670. 675. 755. 783. 823. 833. 896. 898. 908. 932. 963. 988
ἐών (part.) E. 29. 44. 151. 208. 249. 292. 363. 452. 476. 502. 511 bis. 701. 718. S. 73. 101. 189. 410. Th. 21. 32. 33. 38 bis. 105. 115. 448. 465. 616. 698. 719. 752. 753. 801. 851. 877
Ἑωσφόρος Th. 381

Z.

Ζάθεος Th. 2. 6. 23. 192. 253. 300. 483. 990
ζαμένησε Th. 928
ζειδωρος E. 117. 173. 237
Ζειξώ Th. 352
Ζεύς E. 2. 8. 47. 52, 53. 87. 104. 138. 143. 158. 168. 229. 239. 245. 253 273. 333. 579. 416. 483 bis. 565 638. 661. 668. S. 33. 89. 270. 318. 328. 383. Th. 285. 388. 39[illegible] 479. 498. 514 550. 558. 56[illegible] 784. 820. 85[illegible] 914. v. Διος
Ζέφυρος Th. 37[illegible]
ζέω, v. ἔζεε
ζῆλος E. 195. T[illegible]
ζηλόω E. 23. 312
ζητευης E. 400
ζοφερος Th. 814
ζόφος S. 227. T[illegible]
ζυγόν E. 581. 8[illegible]
ζωη S. 233
ζωννυμι, ζώσαντο 72. Th. 573
ζωός S. 157. 189.
ζώω Th. 600. 6[illegible] 86. 214. ζώ[illegible] 132. v. ἔζωον

Ἤ (adv.) E. 20[illegible]
ἤ E. 175 bis, 24[illegible] 6 bis. 35. 531. 43. 253. 407. 4
ἤ οἵη S. 1
ἡβαω, ἡβήσειε E.
Ἥβη Th. 17. 922
ἥβη E. 132. 438
ἠγαγετο Th. 266.
ἠγαθεος Th. 499
ἡγεμονεύω Th. 38
ἡγέομαι E. 712
ἠγερέθοντο S. 184
ἠγνοίησε Th. 551
ἦγον Th. 904. ἦγ
ἠδέ E. 22. 102. bis, 813. S. 1 175. Th. 15. 47 146. 200. 203. 427. 429. 431. 504. 510. 582. 701. 817. 847.
ἤδη E. 37. 588. S
ἡδυέπεια Th. 965
ἡδύς Th. 40
ἠέ E. 209. 710. S.
ἠέλιος E. 155. 4 575. 612. 663. 596. 760. 956.
ἦεν S. 15. 22

ἠέρα, -ρι E. 125. 223. 255. Th. 9. 697
ἠεροειδής E. 620. Th. 252. 757. 873
ἠερίοις Th. 119. 294. 653. 658. 721. 729. 736. 807
ἤθελον E. 136
ἤθει E. 67. 78. 137. 167. 222. 525. 699. Th. 68
Ἠιόνη Th. 255
ἦισαν S. 170
ἦκα Th. 547
ἥκω S. 343. Th. 669.
ἥλασα S. 363. 419. 464. Th. 291
Ἠλέκτρη Th. 266. 349
ἤλεκτρον S. 142
Ἠλεκτρύων S. 3. 82
Ἠλεκτρυώνη S. 16. 35. 86
ἠλήλυτο S. 143
ἦλθον E. 396. 635. S. 81. 325. 444. Th. 176. 397. 404. 912
ἠλίβατος S. 422. Th. 483. 675. 786
ἥλιτεν S. 80
ηλύθαμεν Th. 660*
ἦλυθον S. 2. Th. 435. 660
Ἠμαθίων Th. 985
ἠμαθοεις S 360
ἦμαι S. 211. ἥμενος E. 480. 501. v. εἶατο, εἶσε, ἧστο
ἦμαρ E. 13. 176. 385. 488. 504. 524. 562, 563. 612. 663. 765. 770. 772. 778. 785. 792. 799. 810. 813. 819. Th. 59. 291. 305. 390. 401. 525. 596. 647. 667. 722. 724. 836. 955
ἠματιοις E. 419. Th. 397
ἡμεῖς, v. νῶϊ
ἥμελλον Th. 478. 888. 898
ἡμερη Th. 124. E. 102. 769. 825
ἡμερη Th. 748
ἡμερόκοιτος E. 605
ἡμετερος E. 298. S. 109. 360. 367. Th. 172. 653
ἥμησε Th. 181
ἡμιθεος E. 160
ἡμίονος E. 46. 607. 816
ἥμισυ E. 10. Th. 298. 299
ἧμος E. 414. 420. 486. 582. 679. S. 393
ἥμων S. 288
ἦν E. 150. S. 178. 201. 216. 260. 297. Th. 282. 637. 825. v. ἦεν
ἤν E. 101
ἦν pro εἴην S. 93. Th. 819
ηνεμοεις Th. 119*
ἤνιον S. 95
Ἠνιόχη S. 84
ἡνίοχος S. 307. 323. 372
ἡνορέη Th. 516. 619
ἤνωγε E. 68
ἤνωξα S. 479
ἦπαρ Th. 523
ἤπειρος Th. 189. 582. 964. E. 624
ἤπειτα E. 292*. Th. 405*. 562*
ηπεροπεύσας E. 55
ἤπιος Th. 235. 236. 407. E. 787
ἤ που S. 92
ἤπυον S. 316
Ἡρακλέης Th. 318. 527
Ἡρακληείη S. 52. 69. 115. 349. 416. 452. Th. 289. 315. 332. 943. 982
Ἡρακλῆς S. 74. 138. 448. 458. Th. 530. 951
ἥρεικον S. 287
ἠρείσατο S. 362
ἤρεψεν S. 302
Ἥρη Th. 228. 314. 381. 454. 921. 927. 952
ἠριγένεια Th. 381
Ἠριδανός Th. 338
ἤριπε S. 421. Th. 857
ἤρισεν Th. 928
ἤρπασεν Th. 914
ἤρυον S. 301
ἥρως E. 159. 172. S. 19. 37. 78. 118. Th. 970. 1009
ἧς (from ἑός) S. 18. 40
ἦσαν E. 111. S. 20. 135*. Th. 142. 144. 146
ἧσθα S. 119
ἧσιν E 47. 381. Th. 607
ἦσιν (from εἰμι) E. 294
Ἡσίοδος Th. 22
ἦσσον Th. 426
ἧστην S. 50
ἧστο S. 214
ἡσυχῇ E. 119*
ἥσυχος Th. 763. E. 119
ἤτοι E. 166. 385. S. 413. Th. 116. 142. 1004
ἦτορ E. 360. 593. S. 429. Th. 139. 163. 456. 568. 764. 898
ἠύκομος E. 165. Th. 241. 267. 625. 634. S. 216
ηὔξετο Th. 493
ηὖς Th. 817
Ἥφαιστος E. 60. S. 123. 211. 297. 313. 319. Th. 886. 927. 945
ἠχετα E. 582. S. 393
ηχεω Th. 42. 835
ηχή S. 138
ηχηεις Th. 767

ἤχθηρε Th. 138
ἤχθοντο Th. 155
ἠχώ S. 279. 348
ἦχος E. 548. S. 396
ἠώς E. 547. 574. 578, 579, 580. 610. 725. 821
Ἠώς Th. 18. 372. 378. 451. 984

Θ.

Θαλαμήϊος E. 807
θάλασσα E. 101. 164. 388. 648. 666. 676. 681. S. 207. Th. 413. 582. 728. 762. 781. 790. 847. 872. 931. 972
θάλεια Th. 77. E. 231. 742
θαλερός Th. 138. 921. 946. 948. 999
θαλύη S. 284. Th. 65. 917. E. 115
Θαλίη Th. 245. 909
θάλλω E. 173. 236. v. τεθαλώς, τέθηλε
θάλπω, θαλφθείς Th. 864
θαμά E. 362
θάνατος E. 155. 167. 356. S. 131, 132. 357. Th. 212. 756
θανεῖν E. 175. 378. 687
θάπτω S. 472. v. ἔθαψαν, ἐτάφη, τέθαπται
θαρσέω, θαρσήσας Th. 168
θαρσος E. 319. S. 96. 434
θαρσύνω S. 326. Th. 163
θᾶσσον S. 95
θαῦμα S. 140. 165*. 218. 224. 318. Th. 500. 575. 581. 588. 834
Θαύμας Th. 237. 265. 780
θαυμάσιος Th. 584
θεά E. 62. 72. 73. S. 205. 325. 338. 343. Th. 24. 41. 48. 103. 196. 213. 221. 240. 314. 366. 376. 380. 405. 419. 426. 432. 436. 573. 888. 900. 965. 969. 1004. 1006. 1016
θεῖναι E. 815
θεῖος E. 159. 556. 731. S. 138. Th. 32. 135. 297. 342. 345. 371
θέλω Th. 446
θεμεθλον Th. 816
θέμεν E. 61. 67
θέμις E. 137. S. 22. 447. Th. 16. 135. 396. 901
θέμιστες E. 9. 221. Th. 85. 235
Θεμιστονόη S. 356
Θεμιστώ Th. 261
θεοειδής Th. 350
θεός E. 42. 59. 80. *passim*
θεοῦσδοτος E. 320
θεύφιν Th. 871
θεραπεύω E. 135
θεράπων Th. 100
θερμός Th. 696
θέρος E. 462. 503. 394. 399. θέρευ
θέσθαι E. 23. 371.
θέσκελος S. 415
θεσπέσιος Th. 700. 383
Θέτις Th. 244. 1006
θέτο Th. 886. 937.
θέω S. 103. 225.
Θηβαγενής Th. 530
Θῆβαι S. 2. 13
Θήβη E. 162. S. 978
θήγω S. 388
θηέομαι, θηήσονται
θηητύς Th. 31
θῆκα (τίθημι), θῆκε S. 128. θῆκε E. 601. 949. θῆκεν
θῆλυς S. 395. Th. θηλυτεράων S. 4.
θήρ E. 277. 512
θηρευτής S. 303. 388
θής E. 602
θησαυρός E. 719
Θησεύς S. 182
θλάω, ἔθλασε S. 140
θνήσκω E. 116. v.
θνητός E. 88. 108. 201. 253. 458. 6. 73. Th. 223. 500. 506. 535. 552 600. 837. 871. 874 967. 1018
θοινάω S. 212
θοίνη S. 114
θοός E. 631. 671. Th. 245. 354. 481
θόρον S. 370. θόρε
θοῶς S. 418
θρασυκάρδιος S. 448
θρασύς S. 263
θρεπτήριον E. 188
θρέφθη Th. 198
θρέψαι, θρέψασα Th. 314
Θρηίκιος E. 553
Θρήκη E. 507

θρίξ, v. *τρίχες*
θυγάτηρ S. 3. 197. Th. 76. 265. 346. 383. 474. 776. 780. 819. 975. 1011
θύε Th. 848
θυέεσσι E. 338
θύελλα Th. 742. *θυελλη* S. 345. Th. 712. 874*. E. 551
θύεσσι E. 338*
θυήεις Th. 557
θυμαλγής Th. 629. 635
θυμαίνω, *θυμήνισαι* S. 262
θυμοβόρεα E. 799
θυμολέων Th. 1007
θυμός E. 13. 27, 28. 58. 112. 147. 170. 297. 315. 335. 340. 358. 366. 381. 399. 445. 491. 499. 610. 683. 797. S. 9. 116. 387. 428. 450. Th. 61. 98. 239. 443. 446. 536. 549. 551. 554. 567. 612. 617. 641. 645. 665. 833. 868
θυμοφθόρος E. 717
θυνέω S. 156. 210. 257. 286
θύνω E. 621
θῦον Th. 131. 848
θύος, v. *θυέεσσι*
θύραζε E. 97. Th. 750
θύραζεν Th. 750*
θύρηφιν E. 365
θύσανος S. 225
θύω Th. 109. 131. 848. 874. E. 621. v. *θῦον*
θῶκος E. 493. 574
θῶμισυ E. 559*. v. *τῶμισυ*
θωρηξ S. 124
θωρησσομαι Th. 431
θωυτά S. 165*

I.

Ἰαλλον Th. 269
Ἰάνειρα Th. 356
Ἰάνθη Th. 349
Ἰάσιος Th. 970
Ἰαπετιονίδης E. 54. Th. 528. 543. 559. 611
Ἰαπετός E. 50. Th. 19. 134. 507. 565. 746
ἴαχε Th. 69
ἰαχεσκε S. 232
ἰαχή S. 404. 441. Th. 708
ἴαχον S. 382. ἴαχε Th. 69. *ἰάχοντες* S. 136. *ἰάχων* S. 451
Ἰαωλκός S. 380. 474
ἰδαλιμος E. 415
ἴδε S. 19. 185. 397. Th. 19. 887
ἰδεῖν S. 166. 318. Th. 701. *ἴδεν* Th. 555. 569. *ἰδέσθαι* S. 140. 224. Th. 575. 581. *ἴδοντο* Th. 451. *ἴδῃς* S. 335. v. *ἰδών*
Ἴδη Th. 1010
ἴδμεν Th. 27, 28. 656
ἰδμοσύνη Th. 377
ἴδος S. 397.
ἴδρις E. 778. S. 351
ἰδρώς E. 280
Ἰδυία Th. 352*. 960*
ἰδών E. 9. 21. 267. 738. 773. S. 432. 445
ἰέμεν E. 598. *ἰεῖσαι* Th. 10. 43. 65. 67. 830. *ἰέμενος* S. 23. 65. 169. 196. 304 bis. *ἰέμεναι* S. 231. *ἷεντο* S. 251
ἰέναι S. 40. 353
ἱερός E. 136. 336. 339. 466. 566. 597. 653. 755. 770. 805. 819. S. 99. Th. 21. 57. 93. 105. 292. 346. 417. 460. 692. 788. 939. 1014
ἵημι, *ἵησι* Th. 806. *ἷεσαν* S. 278. Th. 684
Ἰήσων Th. 1000
ἴθι E. 493
ἰθιδίκη E. 230
ἰθύνω S. 324. E. 7. 9. 263 *ἰθύνεον* S. 210*
ἰθύς S. 97. E. 36. 224. 226. 443. Th. 86
ἰκάνω Th. 681. 697. v. *ἱκέσθαι*, *ἵξε*
ἴκελος E. 304. 535. S. 198. 209. 211. 244. 345. 392
ἷκεν Th. 725*
ἱκέσθαι, *ἱκόμην* S. 83. 466. 469. Th. 193. 285. 554. 685. *ἵκηαι* E. 291*. 468. *ἵκηται* E. 291. Th. 604. 754. *ἱκοίμην* E. 132. Th. 400. 723. 725. 741. *ἵκοι* Th. 725*. *ἷκτο* Th. 481. v. *ἵξε*
ἱκτεύω, *ἱκέτευσε* S. 13
ἱκέτης E. 327. S. 85
ἵκταρ Th. 691
ἷκτο Th. 481
ἴλαδόν E. 287
ἴλιος E. 340
ἱλάσκομαι E. 338. Th. 91. 417
ἰμάσσας Th. 857
ἱμείρω S. 31. Th. 177
ἱμερόεις S. 202. 280. Th. 8. 104. 359. 919
ἵμερος E. 618. Th. 64. 201
ἱμερτός Th. 577

ἵνα E. 461. 539. 546. 577. 626. 632. S. 107. Th. 127. 275. 461. 892
Ἰνώ Th. 976
ἵξε S. 32. ἵξεαι E. 477
ἰοειδής Th. 3. 844
Ἰόλαος S. 74. 77, 78. 102. 118. 323. 340. 467. Th. 317
ἰός (sagitta) S. 409
ἰοχέαιρα Th. 14. 918
ἵππειος S. 321. 392
ἱππεύς, ἱππῆες S. 305. ἱππήσσαι Th. 139
ἱππόδαμος S. 346
Ἱπποθόη Th. 251
Ἱπποιόη Th. 251
ἵππος E. 816. S. 61. 63. 65. 96. 97. 120. 191. 286. 307. 337. 341. 347. 350. 369. 372. 463. 466. 470. Th. 281
ἱππότα S. 216
ἱπποτρόφος E. 507
Ἵππου κρήνη Th. 6
Ἱππώ Th. 351
ἶρηξ E. 203. 212
Ἶρις Th. 266. 780. 784
ἴς Th. 382. 951. E. 518
ἴσαν Th. 68
ἴσασιν E. 10. 814. 824. Th. 370
ἶσος E. 327. 533. 707. 752. Th. 126. 524. 638. 721. 896
ἰσοῖσθαι E. 562. v. ἰσώσαντο
ἰσοφαρίζω E. 490
ἵστημι, ἱστάμενος E. 569. 780. 798. ἵσταασο S. 119. v. εἱστήκει, ἑσταως, ἔστηκεν, ἔστησεν, σταθείς, στήσειν
Ἰστίη Th. 154
ἱστοβοεύς E. 431. 435
ἱστός E. 64. 779
Ἴστμος Th. 339
ἵστωρ E. 792
ἰσχάνω E. 495
ἰσχύς Th. 146. 153. 823
ἴσχω E. 217. 515. 625. S. 440. Th. 687
ἰσώσαντο S. 263
ἵτον E. 199. ἴτην E. 199*
ἵτις S. 314
ἴφθιμος E. 704. S. 136. Th. 455. 698. 768. 774. 987
ἴφι S. 11. E. 541
Ἰφικλείδης S. 111
Ἰφικλῆς, Ἰφικλῆ S. 54
ἰχθιάω, ἰχθιαοντες S. 210
ἰχθύς S. 212, 213. 215. 217. E. 277.
ἴχνος E. 680
ἰωή Th. 682
Ἰωλκός Th. 997
ἰών E. 720. S. 2[illegible] 770. 773
ἰωχμός Th. 683

Κάββαλε S. 402. T[illegible] S. 130
κἀδ δέ S. 384
κὰδ δύναμιν E. 336
Καδμεῖος Th. 226.
Καδμηΐς E. 102
Κάδμος Th. 937. 9[illegible]
καθαπτάμενος E. 3[illegible]
καθαρῶς E. 337
καθεζόμενος S. 34.
καθίζω Th. 434. E.
καθίστημι, v. κατέ[illegible]
Κάϊκος Th. 343
Καινεύς S. 179
καίνεται, ἐκαίνυτο
καίπερ Th. 583
καιρός E. 694
καίω E. 337. Th. [illegible] 862
κἀκ Th. 446*
κἀκεῖνος E. 295
κάκιστος E. 266. 4[illegible]
κακκρύπτων E. 471
κακοθημοσύνη E. 4[illegible]
κακός E. 14. 57, 5[illegible] 103. 115. 191. [illegible] 239. 240. 265 [illegible] 331. 346. 348. [illegible] 638. 640. 645. [illegible] 716. 721. 761. 165. 219. 222. [illegible] 585. 600. 602. [illegible] 874. 876. 900. 266. 472
κακότης E. 93. 287
κακόχαρτος E. 28.
κακτάμεναι S. 453
καλέσκεν Th. 207
καλέω E. 122. 1[illegible] Th. 187. 234. 2[illegible] 207. ἐκαλέσσε S. 341. κεκλῆσ[illegible] λομένων Th. 68[illegible]
καλή E. 301. 307.
καλλιγύναικα E. 6[illegible]
καλλιθριξ S. 372

καλλίκομος E. 75. Th. 915
Καλλιόπη Th. 79
καλλιπάρῃος Th. 238. 270. 298. 907. 960. 976
καλλιρέεθρος Th. 339
Καλλιρόη Th. 288. 351. 981
καλλίρροος E. 737
κάλλιστος, v. καλός
καλλίσφυρος Th. 384. 507. 526. 950
καλλίτριχας S. 372
κᾶλον E. 427
καλός E. 63. 198. 708*. 738. S. 125. 468. Th. 8. 17. 22. 63. 68. 194. 201. 216. 417. 468. κάλλιστος Th. 120. 981*
καλύπτρη Th. 574
καλύπτω Th. 127. 798. καλυπτόμενοι S. 134. v. καλύψαι, κεκαλυμμένος
καλύψαι, καλύψας Th. 539. 541. κάλυψε E. 121. 140. 156. καλυψάμενος E. 198
Καλυψώ Th. 359. 1016
κάμαξ S. 298
κάματος E. 177
καματώδης E. 584. 664
κὰμ μέν E. 439
καμπύλος S. 324. E. 427
κἄν E. 357
καναχή S. 160. 164
καναχηδά Th. 367
καναχίζω S. 373
καπνός E. 45. 629
κάπρος S. 172. 387. E. 790
κάρη E. 534. S. 138. 223. Th. 42. 118. 794. καρήατι Th. 577
κάρηνα S. 234. 236
καρπαλίμως S. 452. Th. 492
καρπός E. 117. 172. 237. 563. 576. 775. Th. 216
καρτερόθυμος Th. 225. 378. 476. 979
κάρτιστος Th. 981
κάρτος Th. 49. 73. 437. 710
καρτύνομαι, ἐκαρτύναντο Th. 676
κάρφω, κάρφει E. 7. 575
καρχαρόδους Th. 175. 180. S. 303. E. 604. 796
κασίγνητος E. 184. 328. 371. 707. S. 17. 50. Th. 756
κασσίτερος Th. 862. S. 208
καταβαίνω Th. 761. v. καταβήσεται
καταβάλλω, v. καββαλε
καταβεβρίθασι E. 234
καταβήσεται Th. 750
καταβριθω E. 231
καταγηρασκω E. 9[illegible]
καταδεύω E. 546
καταδύω, καταδύμεναι S. 196. καταδύντα Th. 596
καταθεῖο E. 45. 361
κατάθηαι E. 601
καταθνητός Th. 903. E. 484
καταιωρέομαι, v. κατηωρεῦντο
κατάκειμαι E. 31. 364
κατακρύπτω E. 471
κατακτείνω, v. κακτάμεναι
καταλέγω, v. καταλέξεται, κατέλεξε
καταλείβομαι Th. 786
καταλείπω E. 746
καταλέξεται E. 523. v. κατέλεξε
καταμάρπτω, καταμάρψῃ E. 196
καταναίω, v. κατένασσε
καταπαύω, v. κατέπαυσε
καταπέμπω, v. κατέπεμψε
καταπεπτηυῖα S. 265
καταπίνω Th. 459. 467. 473. 497
καταπτήσσω, v. καταπεπτηυῖα
καταπύθομαι, v. κατεπύθετο
κατάσκιος E. 513
καταστύφελος Th. 806
κατασχέθω, v. κατέσχεθε
κατατίθημι, v. καταθεῖο, κατέθηκε
καταφθιμενος Th. 850
καταφλέγω, καταφλέξαι S. 18
καταφραζομαι, καταφραζεσθε E. 218
καταχέω, καταχεύετο E. 583
κατέθηκε Th. 539. 541
κάτειμι, κατεῖεν S. 254. v. κατιών
κατελέγχω E. 714
κατέλεξε Th. 627
κατεναντίον S. 73
κατένασσε E. 168. Th. 329. 620
κατενήνοθεν S. 269
κατέπαυσε Th. 87
κατέπεμψε Th. 515
κατέσταθεν Th. 674
κατέσχεθε Th. 575
κάτεχεν Th. 700. 844
κατέχω Th. 700. 844
κατηρεφής Th. 594. 778
κατηωρεῦντο S. 225
κατιων Th. 723. 725
κατοπαζω E. 324
κάτω Th. 501
καυαξαις E. 666. 693
καύμα Th. 700. 844. E. 415. 588
κέατο S. 241
κέγχρος S. 398
κεδνος E. 130. 699. Th. 66. 169. 608
κείατο S. 175

κείμαι S. 172. 221. 227. 795. 797. κείμενον S. 253. κείατο S. 175. κέατο S. 241
κεῖνος Th. 387. 628. 639. 667. 836. 877. S. 75
κείρω, v. κέρσε
κεκαλυμμένος Th. 9. 745. 757
κεκασμένος Th. 929
κεκεύθει Th. 505
κεκληγοντες S. 379. 412. κεκληγώς S. 99. 442. E. 449
κεκλῆσθαι Th. 410. κεκλομένων Th. 686
κέκλυτε Th. 644
κεκοπιάνος E. 481
κεκορημένος E. 593
κεκριμένος S. 55
κεκρύφαται E. 386. Th. 730
κεκτῆσθαι E. 437
κέλαδος Th. 852. 926
κελαινεφής S. 53
κελαινός S. 153. 173. 429
κέλευθος E. 580. S. 352
κελεύω E. 60. 316. 536. 623. 687*. Th. 645. κελεύων S. 193
κέλομαι E. 603. Th. 33
κεν E. 187
κεντος E. 498
Κένταυροι S. 184
κεραμεύς E. 25 bis
κεραος E. 529
κέρας Th. 789
κεραυνός Th. 72. 141. 504. 515. 690. 699. 707. 846. 854. S. 422
κεραυνωθέντος Th. 859
Κέρβερος Th. 311
κερδαίνω E. 352
κέρδος E. 323. 352. 632. 644 bis. 788
Κερκηΐς Th. 355
κέρσε S. 419
κερτομέων Th. 545
κέρτομος E. 788
κευθμών Th. 158. E. 532
κεῦθος Th. 300. 334. 483
κεύθω, v. κεκεύθει
κεφαλή E. 65. 418. 587. S. 104. 161. Th. 151. 280. 321. 519. 672. 747. 825. 828, 829. 856. 924. κεφαλῆφι E. 545. κεφαλῆφιν Th. 578
Κέφαλος Th. 986
κεχάρητο S. 65
κεχαρισμένος E. 683
κεχρημένος E. 317. 478. 500. 631
κέχυται Th. 727
κῆδος E. 49. 95. 362. Th. 102
κήλεος Th. 865
κῆλον Th. 708
Κήρ S. 156. Th. Th. 217
κῆρ E. 360*. S.
κηρίον Th. 597
κηρύθι S. 85
κηροτρεφής E. 4
κήρυξ E. 80. Th.
Κητώ Th. 238. 2
Κήῦξ S. 354. 472
κηφήν E. 304. T
κίβισις S. 224
κιθαρίζω S. 202
κιθαριστής Th. 9
κικλήσκω Th. 197
Κίρκη Th. 957. 1
κίω, v. ἔκιον
κίων Th. 522. 77
κλάζω, κλάζοντε γοντες
κλαίω, κλαίουσα
κλείος, κλεία Th.
κλειτός Th. 815. 479
κλείω Th. 32. 44.
Κλειώ Th. 77
κλέος S. 107. Th.
κλέπτω E. 51. κλέψας E. 55. T
κληρος E. 37. 341
κλίνω, ἐκλίνθη Th.
κλονέω E. 553. S.
κλόνος S. 148
κλύζω, κλυζομένῳ
κλῦθι E. 9
Κλυμένη Th. 351.
Κλυτίη Th. 352
κλυτός E. 70. 84. 244. 297. 313. 3 215. 274. 288. 2 956
κλύω E. 726. Th. κέκλυτε, κλῦθι
Κλωθώ S. 258. Th.
κνήμη S. 123
κνημίδες S. 122
κνώδαλον Th. 582
κόθουρος E. 304
κοίλος E. 52. 689. 567
κοιμάομαι, κοιμηθεῖ
κοινός E. 723
Κοῖος Th. 134. 404
κοιρανέων Th. 331

κοίτος E. 574
κοκκύζω E. 486
κόκκυξ E. 486
κολλήεις S. 309
κολωσυρτός Th. 880
κομάω, κομεῖν E. 604
κόμη E. 636
κομίζω E. 317. 393. κομίσασθαι E. 600
κονάβέω, κονάβησε Th. 840
κόναβος Th. 709*
κονίη S. 305
κονίοντες S. 342. v. κεκονιμένος
κόνις Th. 706. 880
κόπτω E. 423*. κοπτομένη S. 63
κορέσαι, κορέσασθαι E. 368. κορεσσιμενος E. 33. v. κεκορημένος
κόρθυνεν Th. 853
κορυνήεις S. 289
κορύσσουσα S. 148
κορυφή S. 374. Th. 62. 1010
κορώνη E. 679. 747
κορωνιόωντα S. 289*
κοσμάω, κοσμεῖν E. 306. κόσμησε E. 72. Th. 573
κόσμος E. 76. Th. 587
κοτέω E. 25. S. 169. 176. 403. 464. Th. 315
Κόττος Th. 149. 618. 654. 714. 734. 817
κούρη E. 781. 783. 794. S. 126. 443. Th. 13. 25. 29. 52. 60. 81. 191. 242. 264. 288. 307. 363. 507. 895. 908. 948. 959. 966. 979. 992. 988. 1003. 1021
κουρίζω Th. 347
κουρότερος E. 447
κουροτρόφος E. 228. Th. 450. 452
κουφίζω, κουφίζουσαν E. 463
κοῦφος S. 323. E. 761
κράδη E. 681
κραδίη E. 340. 451. S. 41. Th. 99. 612. 623. 764
κράζοντε S. 406*
Κρανταὼ Th. 248
κρατερός S. 43. 52. 77. 101. 106. 323. 427. 446. Th. 50. 153. 185. 312. 320. 322. 465. 517. 618. 631. 647. 663. 670. 683. 712. 824. 1013
κρατερώτατος Th. 864
κρατερώφρων Th. 297. 308. 509. S. 458. E. 147
κρατέω Th. 403
κρατί S. 136
κρατός S. 328. Th. 385. 662
κρέας E. 591
Κρεῖος Th. 134*. 375. v. Κρῖος
Κρείων S. 83
κρείσσων E. 210. 217
κρεμάω, κρεμάσασθαι E. 629
κρήδεμνον S. 105
κρῆθεν S. 7. Th. 574
κρήνη Th. 3. 6. E. 595. 754
Κρηνίς Th. 359
Κρήτη Th. 477. 480. 971
κρητήρ E. 744
κρίνω E. 221. 768. 828. Th. 535. κρίνας E. 801. κρίναντο Th. 882. v. κεκριμένος
Κρῖος Th. 134. 375
Κρισίη (Κρηνίς) Th. 359*
κρόκα E. 538
κροκόπεπλος Th. 273. 358
Κρονίδης E. 18. 138. 158. 168. 240. 247. Th. 53. 412. 423. 450. 572. 624
Κρονίων E. 69. 242. 259. 276. S. 53. 56. Th. 4. 534. 949
Κρόνος E. 111. 169. Th. 19. 73. 137. 168. 395. 453. 459. 473. 476. 495. 625. 630. 634. 648. 660. 668. 851
κρόταφος S. 137. 226
κρυερός Th. 657. E. 153
κρυόεις S. 225. Th. 936
κρύος E. 494. 543
κρυπτάδιος E. 329
κρύπτω, v. κεκρύφαται, κρύψας
κρύφιος E. 789
κρύψας E. 42. 47. 50. 138. Th. 174. 482
κρώζω E. 747
κτάμενος S. 402. E. 541
κτείνον E. 315
κτείνω, κτεῖνε Th. 982. κτείνας S. 82. 448. Th. 293. κτεινόμενοι S. 414. v. ἔκτανε
κτῆμα E. 34
κτῆσις Th. 606
κτητός E. 406
κτυπέω, v. ἔκτυπον
κτύπος S. 98
κυάνεος S. 7. 167. 249. Th. 745. E. 527
κυανόπεπλος Th. 406
κυανόπτερος S. 393
κύανος S. 149
κυανοχαίτης Th. 278. S. 130
κυανῶπις S. 356
κυδαίνω E. 38
κυδάλιμος S. 74. 467

κύδιμος Th. 938
κυδιόων S. 27
κύδιστος Th. 548
κυδνός E. 257*. Th. 328. 442
Κυδοιμός S. 156
κῦδος E. 313. S. 339. Th. 433. 438
κυδρός E. 257
Κυθέρεια Th. 196. 198. 934. 1008
Κύθηρα Th. 192. 198
κυκλος S. 141
κυκλοτερής S. 288. Th. 145
Κύκλωπες Th. 139. 144
κύκνος S. 316
Κύκνος S. 57. 65. 329. 331. 346. 350. 368. 413. 468. 472
κῦμα E. 687. 691. Th. 252. 848
κυμαίνω, κυμαίνοντος E. 390
Κυματολήγη Th. 253
Κύμη E. 636
Κυμοδόκη Th. 252
Κυμοθοη Th. 245
Κυμοπόλεια Th. 819
Κυμώ Th. 255
κύνεος E. 67
Κυπρογένεια Th. 199*
Κυπρογενής Th. 199
Κύπρος Th. 193. 199
κυρέω, κυρήσας E. 755
κῦρσαι E. 691
κυσσάμενος (κυσ.) Th. 125*. 405*
κύω, κυσαμένη Th. 125. 405
κύων Th. 309. 311. 769. E. 604. 796
κῶμα Th. 798
κώμη E. 739
κωτίλλουσα E. 374

Λ.

λαβεῖν, λάβησι Th. 773. λάβησιν Th. 765. λαβών E. 468. Th. 482. v. ἔλλαβεν
λαγός S. 302
λαγχάνω, ἔλαχε Th. 422. 424. v. λέλογχε
Λάδων Th. 334
λαθεῖν, λαθών E. 52. λάθεσθε E. 264
λαθίφθογγος S. 131
λαῖνος Th. 811*
λαῖτμα E. 164
λαιψηροκέλευθος Th. 379
λακε Th 694. v. λέληκας
λακέρυζα E. 747
λαμβανω,
βεῖν, λά
λαμπετόω
λαμπρός E
λαμπω S.
115. Th
λανθάνω,
Λαομέδεια
λαός E. 2
S. 27. 4
88. 130
λαοσσόος
Λαπίθαι S.
Λατίνος Th
Λαχεσις S.
λάχνη E.
λέγω Th.
Λειαγόρη
λειβω S.
λειμων Th
λεῖος E. 2
λείπω E.
E. 155.
λιπέειν
λειριοεις T
λειχω, v.
λελάθοντο
λέλακας E
λελειχμότ
Th. 826
λέληκας E.
λελογχε T
λεπτός E.
Λερναίος T
λέσχη E.
λευγαλέος
λευκός E.
249. 29
555. 55
λευκώλενο
λεύσσω E
λεχος S. 1
939
λέων S. 16
227. 32
λήγω Th.
λήγουσ
λήθη Th.
λήθω E. 2
ληΐζομαι
λήϊον S. 2
ληΐς Th. 4
ληΐσσομαι
Ληναιών
λησμοσύν

Λητοΐδης S. 479
Λητώ S. 202. E. 771. Th. 19. 406. 918
λιγέως S. 233
λιγύ S. 206
λιγυρός E. 583. 609. S. 278
λιγυφωνος Th. 275. 518
λίθος Th. 485. 489. 497. E. 624
λιλαίομαι S. 113. Th. 665
λιμήν S. 207
λίμνη Th. 365
λιμός E. 230. 243. 299. 302. 363. 404. 647. S. 265
Λιμός E. 299. 303
λίπ' ἐλαίῳ E. 522
λιπαρός Th. 63. 901
λιπέειν S. 332. λίποιεν E. 440. λιπών S. 12. 81. 367
λῖς S. 172
λιτανεύω Th. 469
λιχμαζω S. 235. v. λελειχμότες
λόγος E. 78. 106. 789. Th. 229. 890
λόεσθαι E. 749. λοεσσάμενος Th. 5. E. 522
λοιγός S. 240
λοιμός E. 243. Th. 227
λοισθότατος Th. 921
Λοκροί S. 25
λούομαι, v. λόεσθαι
λουτρόν E. 753
λοφιη S. 391
λοχεύς* Th. 178
λόχος Th. 174. 178
Λυγκεύς S. 327
λυγρός E. 49. 95. 100. 200. 261. 530. Th. 276. 304. 313. 650. 674
Λύκτος Th. 477. 482
λυπεω, λυπῇς E. 401
λῦσαι E. 608. λῦσε Th. 501. ἐλύσατο Th. 528
Λυσιάνασσα Th. 258*
λυσιμελής Th. 121. 911
λύσις Th. 637. E. 404
λύω, v. λῦσαι
λώβη Th. 165
λωβητός S. 366
λῷϊον E. 350. 433. 759. 810

M.

μᾶζα E. 590
Μαιανδρος Th. 339
Μαίη Th. 938*
μαιομαι, μαιόμενοι E. 532
μάκαρες E. 136. 139. 141. 171. 549. 706. 718. 730. S. 79. 247. 328. 476. Th. 33. 101. 128. 881
μακέλη E. 470
μακρός E. 290. 560. S. 266. 417. 438. 466. Th. 129. 180. 391. 680. 778. 835. 848
μάλα E. 204. 424. 461. 481. 696. 697. 701. 758. 762. 782. 793. 799. 806. S. 92*. 103. 116. 355. 427. Th. 419. 474. 623. 646. 1014. v. μᾶλλον, μάλιστα
μαλακός Th. 90. 279. E. 537
μαλάχη E. 41
μαλερος S. 18
μαλιστα E. 343. 640. 700. Th. 414. S. 428*
μαλκιόωντες E. 530*
μαλλός E. 234
μᾶλλον E. 191. S. 85. 176. Th. 428. 666
μαπεειν S. 231. 304. v. μεμάποιεν
μαρμαίρω Th. 699
μαρμάρεος Th. 811
μάρναμαι Th. 647. 663. S. 110. E. 164. μάρναντο S. 242. 401. Th. 629
μάρποιεν S. 252*
μάρπτω, v. μέμαρπον
μαρτυρίη E. 280
μαρτυς E. 371
μαστιετην S. 166
μαστιόω S. 131
μαστιχόων S. 431*. μαστιχόωντι S. 389*
μαυρόω E. 325
μαχη S. 198. 248. 261. 361. 411. 449. Th. 228. 635. 666. 711. 713. 926
μάχλος, μαχλόταται E. 586
μάχομαι S. 164. 176. 301. 406. 432. Th. 392. 636. 712. μαχεσασθαι S. 387
μάψ Th. 872
μαψαύραι Th. 872*
με E. 656. 659. 662. Th. 24. 33. 645
μεγαθαρσής S. 385
μεγαθυμος Th. 734. S. 17. 25. 57
μεγαλήτωρ S. 450. E. 656
μεγαλως Th. 429
μέγαρον E. 377. Th. 384
μεγας E. 1. 122. 148. 321. 643. 792, and passim
μέγεθος Th. 620. S. 5
μεγήρατος Th. 240

μεγήρετα Th. 240*
μέγιστος Th. 49. 548. 703
μεδέουσα Th. 54
Μεδουσα Th. 276
μέζεα E. 512
μεθίημι, μεθήσω E. 209
μειδαω, v. μείδησεν
μείδημα Th. 205
μείδησεν S. 115
μείζων E. 272. 380. 644. 721
μειλιχίη Th. 92. 206
μείλιχος Th. 84. 406. 408. 763
μείναντες E. 652
μείς E. 557
μείων Th. 447. E. 690
μελαγχαίτης S. 186
μελαινω, v. μελάνθησαν
μελάνδετος S. 221
μελάνθησαν S. 167. 300
μέλας E. 151. 155. 636. S. 153*. 252. 294. Th. 20. 69. 211. 481. 788
μελεδῶνες E. 66
μελέεσσιν E. 149
μέλεος Th. 563
μέλεσσιν S. 76. Th. 152. 673
μελετάω E. 316. 443
μελέτη E. 380. 412. 457
Μελίαι Th. 187
μελίη S. 420. μελιῶν E. 145
μελιηδής E. 172
μέλισσα Th. 594. E. 233. 305
Μελίτη Th. 246
μελίφρων S. 425
μέλλω S. 126. Th. 468. 490. 552. v. ἤμελλον
μέλος, v. μέλεσσι, μελέεσσιν
Μελπομένη Th. 77
μέλπομαι Th. 66. S. 206
μέλω Th. 216. ἔμελε E. 146. v. μέμβλεται, μέμηλεν
μεμάασιν S. 252
μέμαρπον S. 245. μεμαρπώς E. 204
μεμαώς S. 240. 414. 453
μέμβλεται Th. 61
μέμηλε E. 238. 531. μεμηλότα E. 231
μεμίξεται E. 179
μέμνημαι Th. 103. μεμνημένος E. 298. 422. 616. 623. 641. 711. 728. Th. 562
Μέμνων Th. 984
μέμυκε E. 508
μέμφομαι, μέμψονται E. 186
μενεαίνω S. 361
Μενεστώ Th. 357
Μενίππη Th. 260
μενοικίω S. 368
Μενοίτιος T
μένος E. 41
324. 492.
869. 896
μέντοι E. 28
μένω E. 67
814*. ἔμ
652
μέριμνα E. 1
μέρμερος Th
μερμηράων
μέροπες E.
μέσαβον E.
μέσος Th. 8
μεσσηγύς S.
μεσσόθι E.
μέσσος S. 1
503. 782.
143. 223
μετάδουπος
μεταναίτης
μεταξύ E. 3
μεταπρέπω
μεταστυναχ
μετάτροπος
μετέφρενον
μεταχθύνιαι
μεταχρόνιος
μετέειπε Th.
μετεῖναι E. 1
μετειπεῖν, v.
μετόπισθε E
285. Th.
μετοπωρινόν
μετρέομαι E
μέτρια E. 3
μέτρον E. 1
694. 720
μέτωπον S.
μεν Th. 644
μήδεα E. 54
545. 550.
Μήδεια Th.
Μηδείος Th.
μηδέν S. 98.
μήδομαι S. 3
μῆδος, v. μή
μηκέτι E. 17
Μηκώνη Th.
Μηλόβοσιε
μῆλον E. 1
215. 284.
μήν S. 11. 1
μήν, -όs, E.
800. 814.

μῆνις S. 21
μήποτε E. 86. 399
μήπου E. 88. 591
μηριον E. 337
μηρίς S. 363. 460
μηρύσασθαι E. 538
μήσατο Th. 166. 172. ἐμήσατο E. 49. 95
μήτε E. 270, 271. 296. 489 bis, 492 bis, 698, 699. 729
μήτηρ E. 131. 520. 563. 825. Th. 169. 284. 448. 460. 914. 932
μητίετα E. 104. S. 33. 383. Th. 56. 520. 904. 914
μετιόεις Th. 286. 457. E. 153. 273. 769
μήτις Th. 393
μῆτις S. 28. Th. 471
Μῆτις Th. 358. 886
μήτοι E 747
μητρυιή E. 825
μηχανάομαι E. 241
μηχανή Th. 146
μία Th. 278. 321. 792
μιγείς S. 55. Th. 53. 125. 333. 375. 383. 920. 927. 970. 1009. 1017
μίγη S. 36. μιγήμεναι Th. 306
μίγνυμι, v. μεμίξεται, μιγείς, μίγη, μιχθείς
Μίμας S. 186
μιμνήσκω, v. μέμνημαι, μνησάμενος
μίμνω E. 97. 498. 520. 630. Th. 754
μιν E. 18. 48. 224. 258. 325. 515, and passim
μινύθω E. 6. 244. 325. 409
Μίνως Th. 948
μίσγομαι Th. 56. 238
μισθός E. 370
μιχθείς Th. 288. 923. 941. 944. 980
Μνημοσύνη Th. 54. 135. 915
μνησάμενος Th. 651
μογέω, μογήσας Th. 997
μυθος S. 158
μοι Th. 30, 31. 35. 114
μοῖρα E. 121*. 745. 765. Th. 204. 348. 413. 520. 544. 607. 789
Μοῖραι Th. 217. 904
μολπή Th. 69
μόλυς Th. 211
μόρφνος S. 134
μουνογενής E. 376. Th. 426. 448
μοῦνος E. 11. 96. Th. 143
Μοῦσαι E. 1. 658. 662. S. 206. Th. 1. 25. 36. 52. 75. 93, 94. 96. 100. 114. 916. 966. 1021
μάχθος S. 306
Μυψος S. 181
μυδαλέος E. 556. S. 270
μυθέομαι, μυθησαίμην E. 10. μυθήσασθαι Th. 28
μῦθος E. 194. 206. 263. S. 116*. Th. 24. 169. 665
μυλιόωντες E. 530
μύξαι S. 267
μυρίοι E. 100. 252
Μυρμιδόνες S. 380. 474
μύρω S. 132. E. 206
μύχιος Th. 991*. E. 523
μυχός Th. 119. 1014
μῶλος S. 257
μωμεύω E. 756
Μῶμος Th. 214

N.

ναιετάω E. 389. Th. 564. 592. 621. 775. 816
ναίω E. 8. 18. 170. 288. 343. 391. 700. S. 14. 473. Th. 274. 285. 330. 455. 735. 777. 814. 933. 955
νάρθηξ E. 52. Th. 567
νάσσατο E. 639
ναῦς, v. νίας, νῆα, νησί, νηῶν
Ναυσίθοος Th. 1016
Ναυσίνοος Th. 1017
ναύτης Th. 876
ναυτιλίη E. 618. 642. 649
νέας E. 247
νεικείη E. 332. νεικείων Th. 208
νεικεστήρ E. 716
νεικέω, v. νεικείη
νεικητήρ E. 716*
νείκος E. 29, 30. 33. 35. Th. 87. 229. 782
Νείλος Th. 338
νείμης E. 701
νειόθι Th. 567
νειός E. 463, 464. Th. 971
νείσσομαι E. 237*
νέκταρ Th. 640. 642. 796
Νεμειαῖος Th. 327
Νεμείη Th. 329. 331
Νέμεσις E. 200. Th. 223
νεμεσσάω E. 685. 741. 756
νέμω, νέμονται E. 231. νέμοντο E. 120. ἔνειμαν E. 224. v. νείμῃς
νεοθηλής Th. 576
νεοκηδής Th. 98
νέομαι, νέασθαι E. 554. 573

νέος E. 569. 674. S. 281. Th. 988. *νεώτερος* E. 445
νεοίτατος S. 157. 253
νεάω, v. *νεωμενη*
Νεσσος Th. 341
νευρή S. 409
νεῦρον E. 544
νείω E. 473
νεφέλη Th. 745. 757
νεφεληγερέτα E. 53. Th. 558
νεφεληγερέτης E. 99. Th. 730. 944
νέφος E. 204. 449. 553
νεω E. 777
νεωμένη E. 462
νεώτερος E. 445
νῆα E. 624. 631. 665. 671. 817. *νηός* E. 628. Th. 890. *νηί* E. 636. 650. *νήεσσιν* E. 164. *νῆας* E. 622. 809
νηδύς Th. 460. 487. 890. 899
νήϊον E. 808
νήκεροι E. 529
νήκεστος E. 283
νηλέες Th. 456. 765. *νηλεῖ* Th. 316
νηλειής Th. 770
νηλεύποινος Th. 217
νηλής, v. *νηλεές*
νῆμα E. 777
νημερτής Th. 235
Νημερτής Th. 262
νηοπόλος Th. 991
νηός Th. 990
νήπιος E. 40. 131. 218. 286. 397. 456. 633
νήποινον E. 305*
νηποτμος Th. 795*
Νηρεύς Th. 233. 240. 263. 1003
Νηρηίδες Th. 1003
νήριτος E. 511
Νησαίη Th. 249
νῆσος Th. 964. 1014
Νησώ Th. 261
νηυσί E. 634. 808. *νῆυσίν* E. 689
νηύτμος Th. 795
νήχω, *νηχομένοις* S. 211. *νῆχον* S. 317
νηῶν E. 236. 269. 280
νικάω, *νικήσας* Th. 73. 437. 719. E. 657. *νικηθείς* Th. 496
νίκη S. 311. 339. Th. 433. 628. 647. E. 211
Νίκη Th. 384
νίσσομαι E. 237. S. 469. *νισσομένων* Th. 71. v. *νείσσομαι*
νίφα E. 535
νιφόεις Th. 42.
νοέω E. 89. 202
Th. 488. *νο*
νοῆσαι
νόημα E. 129. S.
νοῆσαι E. 484.
νόησε Th. 848
νομάς E. 403 52
νόμος E. 276 38
νόος E. 67. 105.
685. 714. 793.
51. 122. 262. 5
νόσφι Th. 870.
S. 15. Th. 57.
νότος Th. 380. 87
νοῦσος E. 92. 10
799
νύ E. 207. 268. 2
764. S. 116. 1
22. 84. 687. 83
νύκτωρ E. 177
νύμφη Th. 298. 3
Νύμφη Th. 187.
νῦν E. 176. 202.
120. 328. Th. 4
965. 1020
νύξ E. 102. 385. 4
S. 35. 227. Th.
525. 722. 724. 7
Νύξ E. 17. Th. 2
211. 213. 224. 74
νύσσω, *νύσσοντες* E
νύχιος Th. 991. E.
νῶι S. 358. *νῶϊν* S
νωμάω, *νωμήσας* S.
νωνυμνοι E. 154
νώνυμοι E. 154*
νῶτον E. 468. 534.
333*. Th. 762. 7

Ξ.

ξάνθη Th. 356
ξανθός Th. 947
ξεινοδόκος E. 183
ξείνος E. 183. 225.
ξεστός S. 133
ξίλον E. 808
ξύμπας E. 240
ξύν Th. 347
ξύνειμι, v. *ξύνισαν*
ξυνήων, *ξυνήονας* Th.
ξύνισαν Th. 686.
ξυνός, v. *ξυναί*

O.

Ὄαρισμός E. 789
δαμις Th. 205
Ὀβριμοεργός Th. 996*. v. ὀμβρ.
δβριμος E. 619. S. 135. Th. 148. 839
ὀγδόατος E. 772. 790
ὄγε, ὄδε μάκιστ
ὁδός E. 216. 288. 579. 729. Th. 387. 754
ὀδούς S. 146. 164. 235. 249. 388. 404
ὀδύσσομαι, v. ὠδύσσατο
Ὀδυσεύς, Ὀδυσῆι Th. 1016
Ὀδυσσεύς Th. 1012
ὄζος S. 181. 394. Th. 30
ὄθι Th. 748
Ὀθρύς Th. 632
οἰγε E. 819
οἶδα E. 456. Th. 236. S. 355. v. ἴδμεν, ἴσασιν, οἶσθα, εἰδείη, εἰδως
Οἰδίπους E. 103
οἴδμα Th. 109. 131
οἰζυρός E. 195. 639
οἰζύς E. 113. 177. S. 351. Th. 214
οἰη S. 1
οἰκαδε E. 576. 611. 632
οἰκεῖος Th. 330
οἴκεται Th. 733*
οἰκήϊον E. 457
οἰκίον Th. 64. 744. 758
οἶκοι E. 365
οἶκος E. 23. 132. 150. 244. 325. 361. 376. 395. 405. 407. 428. 432. 495. 512. 523. 525. 601. 627. 695. 733. 744. 800. οἰκονδε E. 554. 673
οἶμος E. 290
οἶνη S. 292 E. 570. οἰνέων E. 572
οἶνος E. 585. 589. 592. 596. 674. 724
οἰνοχόη E. 744
οἰνοψ E. 622. 817
οἷος S. 8. 106. 111. Th. 26. 446
οἷος E. 269. 314. 322. S. 386. 400. Th. 93. v. οἴη
δἰς E. 234. 775
οἵσεις E. 482
οἶσθα S. 355
ὄϊστός S. 130
οἴχομαι, v. ὤχετο
οἰωνιστής S. 185
οἰωνός E. 277. 801. Th. 268
ὀκτάβλωμος E. 442
ὀκταπόδης E. 425
ὄλβιος E. 172. 826. Th. 96. 954
ὄλβος E. 281. 319. 321. 326. 379. 637. S. 204. Th. 420. 974
ὄλεθρος Th. 226
ὀλέσει E. 180. ὀλέσσαι E. 668
ὀλίγος E. 30. 288*. 480. 643. 723. Th. 447. ὀλιγίστη E. 723
ὄλλυμι, v. ὀλέσει, ὄλεσαν
Ὀλμειός Th. 6
ὄλμος E. 423
ὀλυός E. 745. S. 156. Th. 224. 226. 501. 604. 757
Ὀλυμπιάδες Th. 25. 52. 966. 1021
Ὀλύμπιος E. 24. 84. 110. 128. 389. 471. Th. 75. 114. 390. 529. 783. 804. 884. 903
Ὄλυμπος E. 139. 197. 257. S. 70. 203. 466. Th. 37. 42. 51. 62. 68. 101. 113. 118. 391. 408. 680. 689. 794. 842
ὁλώϊος Th. 591
ὁμα S. 50
ὁμαδος S. 257
Ὅμαδος S. 155
ὁμαρτέω, ὁμαρτήσας E. 676. ὁμαρτήσει E. 196. v. ὠμάρτησεν
ὁμβρηνοῖ E. 451*
ὁμβρηρός E. 151
ὁμβρέω, ὁμβρήσαντος E. 415
ὁμβριμοεργός Th. 996
ὁμβριμοθυμος Th. 110
ὁμβριμοπατρη Th. 587. 839. E. 114. 619. S. 135
ὄμβρος E. 492. 626. 674. 676. S. 178
ὁμεῖται E. 194
ὁμῆλιξ E. 444. 447
ὁμηρεῦσαι Th. 39
ὁμιλαδον S. 170
ὁμιχεῖν E. 727
ὄμμα S. 262
ὄμνυμι, v. ὁμεῖται, ὁμόσσας
ὁμοθεν E. 108
ὁμοῖος E. 182
ὁμοῖος E. 144. Th. 27
ὁμοκλή S. 341
ὁμων Th. 508. v. ὁμά
ὁμωσσας E. 282. ὁμόσσῃ Th. 232
ὁμωῖ E. 243
ὁμωφρων Th. 60
ὄμφαξ S. 399
ὁμῶς E. 3. 20. 372. 459. 669. Th. 74. 366. 672. 771
ὄνδε S. 38

ὄνειαρ E. 41. 346. 822. Th. 671
ὀνειδίζω E. 718
ὄνειδος E. 311 bis
ὄνειρος Th. 212
ὀνίνημι E. 318. Th. 429. 436
ὄνομα Th. 144. 369
ὀνομαίνω, ὀνόμηνα E. 80
ὀνομαστός Th. 148
ὀνοταζω E. 258
ὄνυχες S. 254. 263. 266. 427. E. 204, 205
ὀξύς S. 233. 243. 289. 335. 348. 457. E. 414. Th. 838
ὄπα Th. 830. ὀπί Th. 41. 68
ὀπαζω Th. 420. 438. E. 474. ὀπάσαι Th. 433. ὀπάσσας E. 167. v. ὤπασεν
ὀπηδέω E. 142. 230. 313. 326. Th. 80
ὀπίζομαι S. 21
ὀπιπεύω E. 29. 806
ὄπις E. 187. 251. 706. Th. 222
ὄπισθεν E. 469. 474. S. 133. Th. 223
ὀπίσσω E. 741. S. 92. 256. Th. 488
Ὀπλεύς S. 180
ὁπλή E. 489
ὅπλον E. 627. Th. 853
ὁπλύτατος Th. 137. 333. 478. 821. 916
ὁπόταν E. 543*. 571
ὁπότε E. 258. 494. 543. S. 397. Th. 431. 435. 594
ὅππη Th. 387
ὁππότε S. 126. Th. 478. 782
ὁππότερος Th. 549
ὀπτάω, v. ὤπτησαν
ὀπυίω Th. 819. S. 356. v. ὄπυιεν
ὀπωρινός E. 674. 677
ὅπως Th. 156. 471
ὁράω E. 534. Th. 85
ὀργή E. 304
ὀρέγω, v. ὀρέξαι
ὀρειχαλκος S. 122
ὀρέξαι Th. 433. ὀρεξάμενος S. 456, 457. v. ὠρέξατο
ὀρεσσίνομος S. 407
ὄρηται Th. 782
ὄρθιος E. 290
ὀρθογόη E. 568*
Ὄρθος Th. 293. 309. 327
ὀρθος E. 540. 727. S. 391
ὀρθρογόη E. 568
Ὄρθρος v. Ὄρθος
ὄρθρος E. 577
ὀρίνω, v. ὄρινε
ὅρκος E. 194. 80 784. 805
Ὅρκος E. 219
ὁρμή S. 365. 456.
ὁρμήσωσι S. 403. S. 73
ὅρμος E. 74
ὄρνις E. 212. 470.
ὄρνυμι, ὀρνυμένοιο ὄρουσα, ὀρώρει,
ὄρος Th. 484. S.
ὄρος E. 428. Th.
ὀρουσα S. 412. 43
ὄρπηξ E. 468
ὀρυμαγδος S. 232.
ὀρφανος E. 330
ὀρχεομαι, ὀρχεύντα
ὀρχηθμος S. 282
ὄρχος S. 294. 296
ὀρώρει S. 274. 401 849
ὅς (relat.) E. 37. 544. S. 6. 85. 187. 215. 314. 429. 432. 439. 916. 957. 977. 276. Th. 36.
ὅς (suus) E. 131. v. ἧν, ὅνδε
ὅσγε Th. 1000
ὅσος E. 40. 41. 525. 630. 648.
ὅσπερ Th. 864
ὅσσα Th. 10. 43.
ὅσσε S. 300. Th.
ὄσσοις S. 430. σουσιν S. 145.
ὄσσομαι, ὄσσετο
ὄσσος E. 308. 340. 421. 424. 582.
ὅσσοστε E. 346
ὅστε E. 318. 450. 134. 360. 395. E. 398. Th. 382
ὀστέον S. 152. Th.
ὅστις E. 31. 241. 763. S. 150. 163 222. 395. 459.
ὅταν E. 132. 339*.
ὅτε E. 89. 111. 575. 741. 778. 421 bis. 437. 282. 291. 390. 702. 888

ὅτι E. 81. S. 479. Th. 115. 198. 199. 200. 426. 656
ὅτοβος Th. 709
ὀτραλέως S. 410
ὀτρύνω Th. 883. v. ὥτρυνον
ὅττι E. 48. S. 21. ὅττι τάχιστα E. 60. 673. S. 21. 428
οὗ E. 534. S. 318. 450. Th. 823. 973. v. ἕ, ἕθεν, εἷο
οὔατα E. 546. Th. 701. 771
οὐδαμῇ S. 218
οὖδας E. 534. Th. 741
οὐδέ E. 40. 41. 85. 97. 113, 134, and passim
οὐδείς E. 144. 311. Th. 295
οὐδέποτε Th. 221. E. 610
οὐδετεροι S. 171. Th. 638
οὐδός Th. 749. 811. E. 331
οὐκέτι E. 34. 572. S. 50. 118
οὔλιος S. 192. 441
οὐλόμενος Th. 225. 593. E. 717
Οὔλυμπος S. 30. 471. Th. 633. 855. 953. Οὔλυμπόνδε Th. 397
οὖν Th. 853. S. 299*
οὕνεκα E. 138. 517. Th. 88. 144. 197. 235. 464. 534
οὔποτε E. 813
οὔπω E. 273. 521. S. 10
Οὐρανίδης Th. 486. 502
Οὐρανίη Th. 78. 350
Οὐρανίωνες Th. 461. 919. 929
οὐρανόθεν E. 242. 555. S. 384. Th. 723. 761
οὐρανός E. 111. 548. 610. Th. 71. 106. 110. 373. 382. 414. 427. 517. 679. 685. 689. 720. 737. 746. 761. 779. 808. 820. 840. 847
Οὐρανός Th. 45. 127. 133. 147. 154. 159. 176. 208. 421. 463. 470. 644. 702. 891
οὔρειος S. 186
Οὔρειος S. 186*
οὐρεω E. 729. 758
οὐρή S. 431. Th. 771. E. 512
οὐρῆες E. 791. 796
οὖρος (mons) E. 232. 510. Th. 129. 130. 835. 860. 865. 1001
οὐταω, οὐτάμεν S. 335. οὐταμένου S. 363. οὔτασε S. 461
οὔτε E. 129 bis. 190. 191. 269 bis. 285. 666. 784. S. 88. 140. 217. 259. 317. 337 bis
οὔτι E. 105. 445. 516. 823. S. 110*. 144. 161. Th. 182. 310
οὔτις E. 15. 355. 763. S. 5
οὗτοι E. 759. S. 110
οὗτος E. 27. 121. 126. 130. 140. 150. 156. 179. 263. 271. 293. 362. 443. 505. 559. 561. 682. 697. 752. Th. 35. 75. 111. 170. 203. 263. 348. 362. 422. 520. 532. 562. 1018
οὕτω E. 424. 490. Th. 148
οὕτως E. 105. 433. Th. 452
ὀφελλω E. 14. 33. 213. 412. 495. v. ὤφελον
ὀφθαλμός E. 267. Th. 143. 145. 451. 701. S. 72. 335
ὄφις Th. 229. 322. 334. 825. S. 161. ὀφιων S. 161
ὄφρα E. 260. 299. 341. 544. 606. 625. S. 28. 108. Th. 128. 530. 645
ὀφρύς Th. 827. 911
ὀχθεω, ὀχθησας Th. 558
ὀχυρωτατος E. 429
ὀψαρότης E. 490
ὀψε E. 485

Π.

Παγασαῖος S. 70
παγκακος E. 813
πάγος S. 439
παγχρύσεος Th. 335
παγχυ E. 264
παθειν, παθόντες Th. 651. 660. παθουσα Th. 276. παθών E. 218
παιζω S. 277. 282. 299
παιπαλόεις Th. 860
παῖς E. 130. 182 bis. 378. 399. 464. 656. 751. S. 26. 49. 112. 356. 371. 385. 454. Th. 138. 148. 155. 162. 164. 208. 234. 398. 401. 464. 467. 472, 473. 478. 496. 509. 565. 758. 821. 897. 952. 981. 989. 1001
πάϊς E. 50. 376. S. 26*. Th. 178. 746
παλαίω E. 413
παλαμη S. 219. 320. Th. 580. 866
παλασσω, v. πεπαλαγμενος
πάλιν E. 673. Th. 181. 772
παλινάγρετος S. 93
Παλίωξις S. 154
Παλλας, Παλλαντος Th. 376. 383
Παλλάς E. 76. S. 126. Th. 577
παλλω S. 321. 451
παμπαν E. 275. 302. 335. 763
παμφαίνω E. 567
παναιολος S. 139

παναπήμων E. 811
παναριστος E. 293
Πανδιονίς E. 568
Πανδωρη E. 81
Πανελληνες E. 528
πανεφθος S. 288
πανημεριος S. 396
παννύχιος S. 46
Πανόπη Th. 250
πάντη E. 125. 255. S. 121. Th. 178. 366. 778
πάντοθεν E. 625
παντοίος E. 621. Th. 830
παπταίνω E. 444
παραγίνομαι Th. 129. 432. 436
παραιβασία Th. 220
παραιφαμενος Th. 90
παρακαίριος E. 329
παρακοίτης Th. 928
παράκοιτις Th. 228. S. 14. 46
παραλεγομαι, v. παρελεξατο
παραμειβομαι E. 409
παρασχείν E. 712
παρατιθημι, παρεθηκε Th. 577
παρατρέπω, v. παρέτραπε
παραφαινεμεν E. 734
παραφημι, v. παραιφάμενος
παρειή S. 243. 267
παρειμι Th. 420. v. παρεόντος
παρεκβαίνω E. 226
παρελαύνω S. 353
παρελέξατο Th. 278
παρελθείν E. 216. Th. 613
πάρεξ S. 352, 353
παρευντος E. 366
παρεμχομαι, v. παρελθείν
παρεσταμεν Th. 139
παρέσχεθεν Th. 639
παρετραπε Th. 103
παρέχω S. 84. v. παρασχείν, παρέσχεθεν
παρεών, v. παρεόντος
παρθενική E. 63. 519. 699
παρθένιος Th. 205. 344
παρθένος E. 71. 256. Th. 514. 572
παρίστημι, v. παρεστάμεν
παρκλίνω E. 202
Παρνησός Th. 499
πάρος E. 184. S. 119. Th. 394
πάς E. 40. 54. 76. 81. 116. 267 bis. 293. 392. 407. 491. 504. 511. 541. 563. 601. 611. 627. 642. 672. 688. 694. 701. 826. S. 70. 84. 141. 223. 251. 261. 284. 315. 364. 380. Th. 66. 85. 117. 121 bis. 127. 157. 167. 175. 184. 305. 401. 402. 411. 641. 647. 667. 740. 803. 809. 919. 929. 955.
Πασιθέη Th. 247
Πασιθόη Th. 352
πάσχω E. 211. v.
πατήρ E. 2. 59. 259. 633. S. 1. 322. 471. Th. 73. 164, 165. 398. 457. 468. 617. 643. 838.
πατρίς S. 1. 12
πατροκασίγνητος
πατρώίος E. 376
πατρίδιον E. 133
πειρος E. 326. 820. 824. Th.
παύω S. 449.
παίθη Th. 533
παχνόω E. 360
παχύς E. 497. 509
πεδίλον S. 220. E.
πεδίον S. 342. E. 378
πεδόθεν Th. 680
πειθω S. 450. πείθ πέπαιθα, ἐπίθοντ
Πειθω E. 73. Th.
πείκω E. 775
πειράομαι, v. πειρηθ
πείρατα Th. 335. E. 168
πειρηθῆναι S. 359
Πειριθοως S. 179
πέλαγος Th. 131.
πελαζω, πελάσας ἔπλητο
πελεμίζομαι Th.
Πελίης Th. 996
πέλω E. 292. 825. λομαι E. 30. 678. 682. 686. ἔπλετο
πελωρη Th. 159. 821. 858. 861
πελωριος Th. 179
πέλωρον Th. 295. 223
πέμπτος E. 174.
πέμπω E. 84. Th. Th. 477. 718
πένθος Th. 98. 467.

πενιη E. 497. 638. 717. Th. 593
πένομαι E. 773
πέντε E. 613
πεντήκοντα E. 663. Th. 151. 264. 672
πεντηκοντακάρηνος Th. 312
πεντηκοντακεφάλος Th. 312*
πεντοζος E. 742
πεπαλαγμένος E. 783
πεπαρμενος E. 295
πεπειρημαι E. 660*
πεπείρημαι E 660
πεπνυμενος E. 731. 793*
πέποιθα E. 375
πεπότητο S. 148
πεπρωτο Th. 464. 475
πεπυκασμένος E. 793. Th. 484
πέπων S. 350. 357. Th. 544. 560
περάω E. 738
πέρην Th. 215. 274. 294. 814
περιαχε Th. 678
περιεννυμι, περιέσσασθαι E. 539
περικαλλής Th. 10
περικειμαι Th 733*
περικλυτος E. 60. Th. 571. 579
περιμαίνομαι S. 99
Περιμηδης S. 187
περιμηκης S. 133
περινιστεαω Th. 370
περιπλόμενος E. 386. Th. 184
περιρρύτος Th. 193. 290
περισσός Th. 389
περιστεναχητε S. 311*
περιστοναχιζω S. 344
περιταμνίμεν E. 570
περιτετμημένον E. 570*
περιφρων Th. 894. S. 297. 313
Περμησσός Th. 5*
περοιχομαι Th. 733
Περσεις S. 216. 229. Th. 290
Περσεφόνεια Th. 768. 774
Περσεφονη Th. 913
Περσηίς Th. 356. 957
Περσης E. 10. 27. 213. 274. 286. 299. 399. 611. 633. 641
Πέρσης Th. 377. 409
πεσείν, πέσεν S. 365. πέσον S. 379. πέσωσι S. 375. πεσών E. 547
πέταλον E. 486. 680
πετεεινός E. 277*
πετεηνός E. 277
πέτηλον S. 289
πέτομαι S. 308. ἔπτατο S. 222*
Πετραιη Th. 357
πετραίος S. 185. E. 580
πέτρη S. 375. 421. 437. Th. 301. 778-786. 792
πετρήεις E. 533
πεύθομαι Th. 463
Πευκείδης S. 187
πεύκη S. 376
πεφριδεμεν E. 766. πεφραδέτην Th. 475
Πεφρηδώ Th. 273
πεφυασι Th. 728
πέφυκα Th. 728*
πεφυλαξο E. 797. πεφυλαγμένος E. 705. 765
πή E. 105
πηγάς E. 505
Πηγασος Th. 281. 325
πηγή Th. 282. 738. 809
πηγνυμι E. 809. v. πήξας
πηδαλιον E. 45. 629
πηκτος E. 433
Πηλεύς Th. 1006
πῆμα E. 56. 82. 212. 346. 366. 691. 804. Th. 223. 329. 592. 792. 871
πημαινω Th. 242
Πηνειός Th. 343
πήξας E. 430. πήξασθαι E. 455
πηος E. 345
πιειν S. 252
πιεζω, πιέζοις E. 497
πιεμεν E. 592*
Πιερίδες S. 206
Πιερη Th. 53. Πιερίηθεν E. 1
πιθησας E. 359. 571. πιθηται E. 295. πιθοιο E. 98
πίθος E. 91. 97. 368. 815. 819
πιλνάω E. 510. πίλνατο Th. 703
πίλος E. 542. 546
πιμπλεῦσαι Th. 880
πίμπλημι E. 301. 411. πίμπλαται S. 429
πίνω E. 592. v. πιέειν, πιέμεν
πιπτω Th. 791. S. 251. 253. 873. E. 620. v. πεσείν
πίστις E. 372
πιστος Th. 735
πίσυνος Th. 506
πιτνειν S. 291
πιφάσκομαι Th. 655
πιων E. 390. S. 408. Th. 477. 538. 971. πιότατος E. 585
πλάσσω E. 70
πλαστός Th. 513
πλατύς Th. 445
πλείων Th. 531. E. 119
πλείος E. 101 bis. 778

πλείστος Th. 231. 887. 904. E. 720. 723
πλειων E. 379. 380. Th. 636. v. πλείον
πλείων E. 617
πλεκτός S. 63
πλεος, πλέῳ ἥματι E. 792
πλευρά S. 430
πλέων E. 380. 690. S. 241. πλέον E. 10. 559
πληγείς S. 422. Th. 861
πληγη Th. 857
πλήθω E. 307. 461. πλήθων S. 314. 478
Πληιάδες E. 383. 572. 615. 619
πλήμνη S. 309
πλην S. 74
Πληξαύρη Th. 353
πλήξεν Th. 855
πληξιππος S. 24
πλησσω, v. πληγείς, πλήξεν
πλητο S. 146. πλητο Th. 688
πλόος E. 650. 665. 678. 682
πλούσιος E. 22
πλουτέω, πλουτεῦντα E. 313
πλουτοδότης E. 126
πλοῦτος E. 313. 377. 381. 637
Πλοῦτος Th. 969
Πλουτω Th. 355
πλωίζεσκεν E. 633
πνέω Th. 319. πνείοντες S. 24. πνεύσαντος E. 586
πνοιή Th. 253. 268
ποδοιιν S. 158
ποδωκης S. 191. Th. 320
πόθος E. 66. S. 41
ποιέω E. 110. 128. 144. 158. 708. 746. 751. S. 319. 477. Th. 161. 579. 818. ποιέομαι E. 209. 407. 503. 602. 707. 714. Th. 921. 946. 948. 991. 999
ποίη Th. 194. 576
ποιήεις S. 381
ποικιλόβουλος Th. 521
ποικιλώγηρυς E. 203*
ποικιλῳδειρος E. 203
ποικίλος Th. 300. 511. S. 423
ποιμαίνω Th. 23
ποιμην S. 39. 41. Th. 26. 1000
ποιμνη Th. 146
ποιμνήϊον E. 787
ποινή E. 749. 755
πολεῖν E. 462
πολεμήϊος S. 238
πόλεμος E. 161. 396. 609. S. 23. 59. 101. 113.
431. 665.
πολέω E. 16
πόληα S. 10
πολιοκρόταφ
πολιος E. 17
πόλιος S. 2
πόλις E. 1
269. 527.
285. 380.
πόλιος
πολλάκι E. 2
πολλος S. 4
207. 279.
787
πολυγηθής T
πολιγομφος
πολιδαίδαλα
165
πολιδερκής
Πολιδωρη T
Πολιδωρος
πολιήρατος
πολιίδρις T
πολικλῆις E
πολύκλυστος
πολιμηλος
Πολιμνια T
πολιξεινος
πολιόμβριμ
πολίπτιχος
πολύς E. 37
427. 433.
652. 655.
S. 78. 92.
274. 316.
59. 363.
583 bis. 5
E. 580.
πολυασπερής
πολίφλοισβ
πολίφορβος
πολυφραδής
πολυχρύσεο
πολύχρυσος
980)
πολυώνυμος
πονησάμενο
πόνος E. 9
310. 351.
Παντοπόρευ
ποντοπόρος
πόντος E.
650. 670
107. 109.

678. 696. 737. 808. 841. 844. 873. 877. 964
Πόντος Th. 132. 233
πορεῖν E. 379. Th. 412. 602. 904
πόρος Th. 292
Ποσειδάων E. 617. Th. 15
Ποσειδῶν Th. 732
πόσις S. 395
ποσσί E. 541. 738. S. 431. Th. 842. ποσσίν S. 220. Th. 8. 195
ποταμός E. 550. 737, 738. 757. Th. 109. 242. 367
Ποταμοί Th. 337. 348
ποταομαι, ποτάτο S. 222. v. πεπότητο
ποτέ E. 176. 228. 230. 390. 535. 605. 635. 651. 717. 724. 737. 744. 757. Th. 22. 409. 751. 759. 796. 802
ποτέοντο Th. 691
ποτι E. 552. 695. S. 80
πότνια E. 73. Th. 11. 368. 926
ποτ' E. 105*. Th. 416
πουλυβότειρα Th. 531. E. 157. 252. 510
Πουλυνόμη Th. 258
πουλύς Th. 190
ποὺς E. 114. 497. 514. S. 63. 158. 217. 373. Th. 3. 70. 682. 780. 824. v. ποσσί
πραθέειν S. 240
πραπίδες Th. 608. 656
πρέπω Th. 92
πρεσβεύς, πρεσβῆς S. 245
πρεσβύτατος Th. 234. 363. 777. S. 260
πρέω, v. ἔπρεσε
πρηνής S. 365
πρήξις E. 402
πρηστήρ Th. 846
πρηΰνω Th. 254. E. 797
πρηών S. 437
πρίν E. 90. 778. S. 16. 17. 40. Th. 222. 533. 711
πρίνινος E. 429
πρῖνος E. 436
πρό S. 303. Th. 32. 38
προβάδην E. 729
προβαίνω, προβέβηκε S. 355
προβαλοιτο E. 779
πρόβατον E. 558
προγίγνομαι, προγένοντο S. 315
προδόειν S. 240*
προϊδέσθαι S. 386
Προΐξις S. 154
προκεῖμαι S. 312
προλιπών E. 199. 506. 636. S. 1. 90
Πρόλοχος S. 180
Προμηθεύς E. 48. 86. Th. 510. 546. 611
Προνόη Th. 261
πρόπαρ Th. 518
προπάροιθε S. 285. Th. 769
προπάροιθεν E. 289
πρόπας Th. 525. 596
προπεφασμένα E. 655*
προπεφραδμένα E. 655
προρέω Th. 792. προρεόντων E. 757
προσαρήρται E. 431
προσαυδαω, v. προσηύδα
προσβαίνω, προσεβήσατο S. 33
προσείπον E. 204. S. 102. 349. Th. 542. 546. 749
προσείναι E. 353
προσέκνισε Th. 198
προσελέξατο E. 499
προσεφη E. 53. S. 77. Th. 558
προσηύδα S. 117. 326. 445. Th. 169
πρόσθε E. 175. S. 277. 284. 746. Th. 323
πρόσθεν S. 132. Th. 767. 813. 899. E. 98. 457
προσιδέσθαι S. 386*
προσιοντα S. 425*. προσιόντι E. 353
προσκέρσαι, v. προσέκνισε
προσλέγομαι, v. προσελέξατο
προσφημι, v. προσεφη
πρόσωπον E. 594. S. 147*
πρότερον S. 349
πρότερος E. 17. 160. 708. S. 349. Th. 100. 424. 486
προτίθημι, προὔθηκε Th. 537
προὔκειτο S. 312
προφερής S. 260. προφερίστατος Th. 79. 361
προφερω E. 579 bis
προφρονεως Th. 433. 677
πρόφρων E. 667. Th. 419. 536
πρυφυγείν E. 647
προχέω E. 598. προχέουσιν Th. 83*
προχοή E. 757
πρόχοος Th. 785
πρυλέεσσι S. 194
Πρυμνώ Th. 450
πρωί E. 461
πρωτηρίτης E. 490
πρώτιστα E. 100. 405. 458. 811. Th. 24. 116
πρωτόγονος E. 543. 592
Πρωτομέδεια Th. 249

πρῶτος E. 291. 567. 598. 659. 770. 784. 785. S. 252. Th. 34. 44. 125. 126. 156. 192. 309. 397. 482. 513. 617. 713. 741. 765. 886. 895. v. ταπρῶτα, τοπρῶτον
Πρωτώ Th. 243. 248
πτελέη E. 435
πτερόεις S. 117. 220. 326. 445
πτερόν E. 628
πτερυξ E. 584. S. 134. Th. 269
πτοιεω, v. ἐπτοίηται
πτολεμίζω S. 358
πτόλεμος Th. 638
πτολίεθρον S. 81
πτολίπορθος Th. 936
πτόρθος E. 421
πτύξ, πτύχες S. 143
πτώσσω E. 395
πτωχός E. 127 bis
πυγοστόλος E. 373
πυθμήν Th. 932. E. 369
πίθομαι S. 153. E. 626
Πυθοῖ Th. 199. Πυθωδε S. 480
πυκάσαι E. 624. πυκασσας E. 542
πυκίνος Th. 935. E. 532
πυκνός E. 553. 584
πύλη S. 246. 272. Th. 732. 741. 773. 811
Πύλος S. 360
πύματος Th. 497
πύξ S. 302
πῦρ E. 50. 55. 57. S. 18. 60. 72. 145. 345. 390. Th. 224. 319. 563. 566. 569. 570. 694. 827. 828. 845. 865. 867
πύργος S. 242
πυροφόρος E. 549
πώ Th. 560
πώεα E. 516. 786
πωλέομαι, πωλεῖται Th. 781
πῶμα E. 94. 98
πώποτε E. 650
πως E. 394

P.

ῥαδινός Th. 195
ῥαθάμιγξ Th. 183
ῥέα E. 5 bis
ῥέεθρον E. 738. Th. 695
ῥέζω E. 329. 685. Th. 417*. v. ῥέξοι, ἔρεξε
Ῥέη Th. 467
ῥεῖα E. 6. 7 325. 379. 762. Th. 254. 419. 438. 443
Ῥεῖα Th. 135. 458
ῥεκτήρ E. 191
ῥέξαι Th. 209
ῥέω S. 267. 314. T
ῥέοντες Th. 307
ῥήγνυμι, ῥήγνυται
ῥηΐδιος E. 292. 458
ῥηϊδίως E. 43. 216
ῥηξήνωρ Th. 1007
Ῥῆσος Th. 340
ῥητός E. 4
ῥεγηλός S. 131
ῥίγιον E. 703
ῥίζα Th. 728. 812.
ῥίμφα S. 312 378
ῥινός S. 152. 267.
ῥινοτόμος Th. 934
ῥοιπή Th. 681. 849
ῥίπτασκον S. 256
ῥίπτω, ῥίψε Th. 86
Ῥόδεια Th. 351
Ῥοδιος Th. 341
ῥοδοδάκτυλος E. 61
ῥοδοπηχυς Th. 247.
ῥοή Th. 841
ῥόθος E. 220
ῥοιζασκε Th. 835*
ῥοιζεσκε Th. 835
ῥόος E 566
ῥύομαι S. 105. ῥυσ
ῥυτα S. 308
ῥώννυμι, v. ἐρρώοντ

Σ.

Σαγγάριος Th. 344
σαίνω Th. 771
σαίρω, v. σεσαρυῖα
σάκος S. 24. 139. 21
334. 363. 364. 41
σαπείσης S. 152
σάρξ, σαρκας Th.
461
Σαώ Th. 243
σβεννυμενάων E. 58
σειόμενος S. 298. T
Σείριος S. 153. 39
609
σέλας S. 60. 275. T
Σελήνη Th. 18. 371
Σεμέλη Th. 940. 976
σεσαρυῖα S. 268
σεσοφιμενος E. 649*
σεσοφισμένος E. 64

σεύω, ἔσσυτο S. 458
σηκός E. 787
σῆμα S. 385. 477. Th. 500. E. 450
σημαντωρ S. 56
σθένος E. 62. 437. 598. 615. 619. S. 97. 120
σιγή E. 104
σιδήρεος E. 176. Th. 764
σίδηρος E. 151. 387. 420. 743. S. 128. Th. 864
σίμβλος Th. 594*, 598
Σιμόεις, Σιμοῖντα Th. 342
σίνομαι E. 318
σῖτος E. 147. 604
σκαιός Th. 179
Σκαμανδρος Th. 345
σκάφος E. 572
σκεδάννυμι, ἐσκέδασε E. 95
σκέπας E. 532
σκῆπτρον Th. 30
σκιάζω, ἐσκίασαν Th. 716
σκίδναμαι, σκιδναμένη Th. 42
σκιερός E. 572
σκιή E. 589. 593
σκληρός Th. 839
σκολιός E. 7. 192. 219. 221. 250. 264
σκολιῶς E. 258. 262
σκόλυμος E. 582
σκοτόεις E. 555
σκύλαξ Th. 834
σκυλεύσαντες S. 468
σμαραγέω, ἐσμαράγησεν Th. 679
σμαραγίζω Th. 693
σμερδαλέος S. 341. Th. 710. 840
σμῆνος Th. 594
σμικρός E. 360, 361 bis
σός E. 107. 272. S. 104. 107. Th. 658
σπαργανίσασα Th. 485
σπειρω E. 391. 463. S. 399
Σπειώ Th. 245
σπέος Th. 301. σπῆϊ Th. 297
σπερμα E. 446. 471. 781
σπερμαίνω E. 736
σπερχνός S. 454
σπευδω E. 22. 24. 461. 576. 673. S. 228. Th. 597
σπονδή E. 338
σταθμός Th. 294. 444
σταφυλή S. 300
σταχνε E. 473. S. 290
στειομένη Th. 160
στείχω Th. 10. 690
στέλλω, ἐστάλατο S. 288
στενάχιζε Th. 858. στεναχίζετο Th. 159*
στέρομαι E. 211
Στεροπή Th. 140
στεροπη Th. 286. 505. 699. 707. 845. 854
στεφάνη Th. 578
στέφανος Th. 576
στέφω E. 75
στήθος E. 77. S. 124. 129. Th. 61. 122. 611. 641. 645. 765. στήθεσφι E. 77*
στήμων E. 538
στηριζω, στήριξε Th. 498. ἐστήρικται Th. 779. ἐστήρικτο S. 218
στήσειν S. 114. στήσαιτο E. 779
στιβαρός S. 76. 319. E. 149. Th. 152. 673. 675. 692. 715
στιγμαί S. 166*
στίγματα S. 166
στίξ, στίχες S. 170
στολίσαι E. 628
στόμα S. 146. 279. 389. Th. 40. 65. 84. 97
στονάχιζε, Th. 858*. στοναχίζετο Th. 159
στονόεις E. 146. S. 127. Th. 684. 951. 994
στρατός E. 246
Στρυμών Th. 339
στρωτός Th. 798
στρωφάομαι E. 528
στυγερός Th. 211. 226. 775
στυγεροπης E. 196
στυγερῶπις E. 196*
στυγίω E. 310. Th. 739. 810
Στύξ Th. 361. 383. 389. 397. 776. 805
σύ E. 27, 28. 34. 44. 56. 107. 207, and passim. σέθεν E. 343. 700
σύες S. 177
συλήσαντες S. 468*
σύμμικτος E. 563
συμπλάσσω Th. 571
συμφέρω, v. συνοισόμεθα
σύμφορος E. 302. 783
συμφρασσαιτο Th. 900
συμφράσσασθαι Th. 471
συναίγδην S. 189
συναίκτην S. 189*
συναντάω Th. 877
συνάντομαι Th. 877*
σύνειμι, v. σύνισαν
συνενείκεται S. 440
συνεχέως Th. 636

συνέχω S. 315
συνηθης Th. 230
συνιημι, συνιεμεν Th. 831
σύνισαν S. 383
συνοισόμεθα S. 358
συνωχαδόν Th. 690
σίριγξ S. 278
συρραπτω E. 544
συρφετος E. 606
σῦς S. 68. v. *σύες*
συσκιάζω E. 613
σφαραγιζω Th. 706
σφας Th. 34. *σφέ* S. 62. 225. 404. *σφέας* S. 169. 326. 403. Th. 624. v. *σφέων, σφί, σφίν*
σφέτερος E. 2. 152. S. 90. 239. 247. Th. 155. 599
σφέων Th. 144. 361
σφί S. 113. 152. 173
σφίγγ' Th. 326*
σφιν S. 114. 172. 258. 310. 343. Th. 63. 627. E. 56*. *σφίσιν* S. 279. 296. 348
σφοίσιν Th. 398
σφραγίζω Th. 706*
σφῖρα E. 425
σχεδόν S. 113. 432. 435
σχέτλιος E. 15. 124. 185. 238. 254. S. 92. 149. Th. 488
σχίσσας S. 428
σωζω E. 376
σῶμα E. 540. S. 426
σωρός E. 778

T.

Ταλαεργός E. 46. 791. 796
ταλακάρδιος S. 421
τάλαρος S. 293. 296
ταλασίφρων Th. 1012
ταμείν E. 807. *ταμοιο* E. 425
τάμνω E. 423. 426. 743. 786. *ταμνέμεν* E. 791
τανύθριξ E. 516
τανύπεπλος S. 83
τανύπτερος Th. 523
τανύρριζος S. 377
ταυσίπτερος E. 592. Th. 525
ταυσφυρος Th. 364. S. 35
τανύω, ἐτανύσθη Th. 177
ταπρώτα E. 387. 467. Th. 108. 113. 202
Τάρταρα Th. 119. 725. 841
Τάρταρος S. 255. Th. 682. 721. 725. 736. 807. 822. 868
ταρφίες Th. 693
ταύρεος S. 104
ταῦρος Th. 832
Ταφιοι S. 19
ταφος S. 477. E.
ταχα E. 312. 36 87. Th. 490
ταχέως Th. 103
τάχιστα E. 60 67
ταχύς E. 85. v.
τεθαλυῖα S. 276.
τεθηλε E. 227
τεθνειώς S. 158.
τείνω, v. *τέτατα*ι
τείχος E. 216. Th.
τεκεῖν E. 804. Th. 208. 212. 213. 266. 270. 337 411. 453. 625. 913. 938. 940. 1004. S. 6. *τεκ* Th. 308. 478
τεκμαίρομαι E. 22
τέκνων E. 235. 330. 308. 360. 385. 1019
τέκος S. 216. 247
τέκτων E. 25 bis
τελαμων S. 222
τελέθω E. 122*. 18
τελέσαι Th. 170. 7 E. 554. Th. 95
Τελεστώ Th. 358.
τελεσφόρος Th. 74
τελεῦσι Th. 80
τελευτή E. 333. S.
τελέω Th. 552. *ἐτελέσθη, τελέσα*
τελήεις Th. 242. 95
τέλυι E. 65. 218. 2 Th. 638
τέμενος S. 58
τέμνω E. 524*. *ταμείν, τμηθεῖσα*
τένδω E. 524
τένων, τένοντε S. 41
τέξασθαι Th. 889. 898
τεός E. 27. 331. 34
τέρας Th. 744
τέρην E. 522. Th.
τερμιόεις E. 537
τέρπω E. 58. 115. Th. 37. 51
τερπικέραυνος E. 5

τέρψις S. 273. Th. 206. 917
Τερψιχορη Th. 78
τεσσαρακοντα E. 385
τεσσαρακονταετής E. 441
τέταρτος E. 157. 800
τέταται E. 549. τέτατο Th. 608
τετελεσμένος E. 501. 799. Th. 795
τετεύχατο Th. 581
τετιημένη Th. 163
τετιμένος Th. 419
τετιμηται Th. 449
τέτλαθι E. 718
τέτμω Th. 610
τετοκυίης E. 591
τέτορε E. 698
τετραμμένος E. 727
τετράς E. 770. 794. 798. 809. 819
τέτρατος S. 363. E. 596
τετράτμυφος E. 142
τέττιξ S. 393. E. 582
τέτυκται E. 745. 752. τέτυκτο S. 154
τευ E. 330
τεύξαι E. 79. S. 219. Th. 141. 162. 570. 585
τεύξεαι E. 401
τεύχος E. 150. S. 60. 67. 71. 108. 183. 238. 329. 332. 337. 423. 447. 451. 460. Th. 186
τεύχω E. 265. v. ἔτευξε, ἐτέτυκτο, ἐτύχθη, τετεύχατο, τέτυκται, τεῦξαι
τέχνη Th. 160. 496. 540. 547. 555*. 560. 770. 863. 929
τῇδε E. 635. 795
Τηθύς Th. 136. 337. 362. 368
τήκομαι Th. 866. τήκετο Th. 867
τῆλε S. 275. Th. 1014
Τηλεβόαι S. 19
Τηλέγονος Th. 1014
τηλεκλειτός S. 327
τηλέσκοπος Th. 566. 569
τηλόθεν Th. 785
τηλοῦ S. 118. Th. 302. E. 169
τῆμος E. 422. 488. 559. 585. 670. S. 398
τημοῦτος E. 576
τητάω E. 408
τίασκεν S. 9
τίη Th. 35
τίθημι E. 470. 518. 581. 672. 689. 744. 797. S. 385. Th. 597. v. ἔθεντο, ἔθεσαν, θεῖναι, θέμεν, ἔθηκα, θεσθαι, θεσσάμενος, θέσαν, θέτο, θῆκα
Τιθωνός Th. 984
τίκτω E. 235. 244. Th. 223. 346. 381. 510. v. ἔτικτον, τεκεῖν, τέξασθαι, τετοκυίης
τιμάω E. 16. 192. S. 91. 104. 476. Th. 81. 399. 415. 533. v. τετίμηται
τιμή E. 138. 142. 347. Th. 74. 112. 203. 393. 396. 414. 418. 422. 426. 452. 462. 491. 882. 885. 892. 904
τινασσω Th. 680
τίννυμαι E. 711*. 804*
τίνυμαι E. 711. 804
τίνω, v. τισαίμεθα
Τίρυνθα Th. 292
Τίρυνθον S. 81
τισαίμεθα Th. 165. τίσαιτο S. 17. Th. 472
τίσις Th. 210
τιταίνω S. 229. Th. 209
τίτανος S. 141
Τιταρήσιος S. 181
Τιτῆνες Th. 207. 392. 424. 630. 632. 648. 650. 656. 668. 674. 676. 697. 717. 729. 814. 820. 851. 882
τίω Th. 428. S. 25. 85. ἔτισα S. 10. τίεσκεν S. 9. v. τετιμένος, τισαίμεθα, ἔτισας
τλάω, ἔτλη S. 73. 432
τμηθεισα E. 38. 420
τόθεν S. 32
τοίος S. 8. 41. 433. Th. 93*. 703. 805
τοῖχος E. 732. Th. 724
τοκεύς E. 185. 188. 235*. Th. 138. 155. 438. 469. S. 90. 239
τοπάροιθε Th. 666. τοπάροιθεν Th. 531
τοπάρος Th. 394
τοπρίν Th. 505
τοπρώτον E. 487. 659. 679. S. 127. Th. 188. 425
τόσος E. 711
τόσσος S. 441. Th. 367. 705. E. 660. 680
τότε E. 197. 360. 417. 452. 456. 459. 511. 529. 533. 536. 565. 572. 588. 611. 616. 621. 622. 631. 671. 681. S. 44. 77. 340. 370. Th. 68. 469. 487. 536. 542. 635. 643. 674. 883. 889
τοὔνεκα E. 49. Th. 88
τραφέμεν Th. 480
τρεῖς Th. 148. 321. 907
τρίον S. 213. τριέτην S. 171. τρίσσε Th. 850

τρέπω E. 416. ἔτραπον S. 456. Th. 58. v. τρέψας, τετραμμένος
τρέσσε Th. 850
τρεφω Th. 107. 192. 582. 1001. E. 131. v. τραφέμεν, θρέψαι, θρέφθη
τρέχω E. 219
τρέψας E. 316. 694. 646
τρέω, v. τρέον
Τρητός Th. 331
Τρηχιν S. 353. 355. 469
τρηχύς E. 291. S. 119
τριβω E 251
τριηκάς E. 766
τριήκοντα E. 696. τριηκόντων E. 696*
τριηκόσιοι Th. 715
τρικάρηνος Th. 287
τρικέφαλον Th. 287*
τρίπηχυς E. 423
τριπόδης E. 423
τρίπολος Th. 971
τρίπος S. 312
τρίποις E. 533. 657
τρίς E. 173. 252. 401. 596. S. 362. Th. 364
τρισειναί E. 714
τρισκαιδεκάτη E. 780
τρισπίθαμος E. 426
τριστοιχεί Th. 727
Τριτογένεια S. 197. Th. 895. 924
τρίτος E. 144. 488. 578. Th. 313
Τρίτων Th. 931
τρίχες E. 517. 539. S. 391
Τροίη E. 166. 653
τροπή E. 479. 564. 663
τροχαλός E. 518
τρυγάω S. 292
τρυγητήρ S. 293
τριφαλεια S. 199
τρύχω E. 305
τυγχάνω, v. τυχόντι
τύνη E. 10. 541. Th. 36
τύπτω, τυπείς S. 362
Τυρσηνοί Th. 1015
τυτθός E. 469. Th. 62
Τυφαόνιος S. 32
Τυφάων Th. 306
Τυφωεύς Th. 821. 869
τύχη Th. 360
τυχόντι Th. 973
τώμισυ E. 559
τώς S. 219. 478

ὑάδες E. 615
ὕβρις E. 134. 146. 239. ὕβριος E.
ὑβριστής Th. 307.
ὑγρός Th. 869. E.
Ὑδμη Th. 313
ὕδωρ E. 596. 737. 785. 805. ὕδει
ὑετός E. 545
υἱέ Th. 660. υἱεῖ 368. υἷ S. 150.
υἱός E. 271. S. 66 392. 413. 424 940. 986. v. υἱέ
ὕλη E. 421. 498. 50
ὑλήεις Th. 484. 101
ὑληκοίτης E. 529
ὑλοτομεῖν E. 422
ὑλοτόμος E. 807
ὑλοφαγος E. 591
ὑμεῖς E. 218. Th. 6
ὑμέναιος S. 274
ὑμέτερος Th. 166
ὕμμι S. 328
ὑμνέω Th. 33. 101. ὑμνείσαι E. 2. 37. 51. 70
ὕμνος E. 657. 662
ὑμών Th. 662
ὑπαί S. 71. 278
ὑπαλεύομαι E. 760. 557
ὑπαλύξαι S. 304
ὑπέδεκτο S. 442. Th.
ὑπεθήκατο Th. 171
ὕπειμι, v. ὑπῆσαν
ὑπεκπροφύγῃ S. 42
ὑπεναντίος S. 347
ὑπένερθε S. 418
ὑπεξήλιξε Th. 615
ὑπερβαλλω E. 489
ὑπερβασίῃ E. 828
ὑπέρβιος E. 692. Th.
ὑπερήνωρ Th. 995
ὑπερήφανος Th. 149
ὕπερθεν E. 9. 545. 74 727. 840
ὑπέρθιμος Th. 719. 8
ὑπερθύριον S. 271
Ὑπεριονίδης Th. 101
Ὑπερίων Th. 134. 37
ὑπερκύδαντα Th. 510
ὑπερμενής S. 413. Th

ὑπέροπλος Th. 516. 619. 670
ὕπερος E. 423
ὑπερπραφίγη S. 42*
ὑπέρτατος E. 8
ὑπίστη Th. 402
ὑπεστονάχιζε Th. 843
ὑπευνηθεισα Th. 374*
ὑπῆσαν S. 266
ὑπισχνέομαι, v. ὑποσχόμενος
ὕπνος Th. 212. 756. 759. E. 116
ὑποδδείσας S. 98
ὑποδεχομαι Th. 419. v. ὑπέδεκτο
ὑποδμηθεῖσα S. 53. Th. 327. 374. 453
ὑπάδρα S. 445
ὑποκυσαμένη Th. 308. 411
ὑπολαμπής S. 142
ὑπόπορτις E. 603
ὑποσευομένων S. 373*
ὑποστεναχίζω Th. 843
ὑποσχόμενος Th. 170
ὑποταμτάριος Th. 851
ὑποτίθημι, v. ὑπεθήκατο
ὑποφραδμοσύνη Th. 658
ὑποχθόνιος E. 141
ὑσμίνη S. 119. 178. Th. 228. 631. 663. 714
ὕστερον E. 351. Th. 34
ὑφαίνω E. 64. S. 28
ὑφήσσων S. 258
ὑφίστημι, v. ὑπέστη
ὑψηλός S. 374. 406. 440. Th. 632. 787
ὕψι E. 204
ὑψιτρεμέτης E. 8. Th. 568. 601
ὑψίζυγος E. 18
ὑψικομος S. 376. E. 509
ὑψιμεδων Th. 529
ὑψοθεν Th. 704. E. 549
ὕψου E. 551
ὗω E. 488. 552

Φ.

φαεινός S. 122. 142. 225
φαείνω E. 528. Th. 372
Φαέθων Th. 987
φαεθων Th. 760
φαεσίμβροτος Th. 958
φαιδιμος Th. 453. 492. 940. 986
φαιδρύνομαι E. 553
φαινω E 387. Th. 443. 650. 677. 689. v. ἐπέφαντο, φανῆναι
φάλαγξ Th. 676. 935
Φάληρος S. 180
φανῆναι E. 458. 580. 598. 680
φαος E. 156. 189. 339. Th. 157. 451. 626. 652. 755
φαρέτρη S. 129
φαρμακον E. 485
φάρος E. 198
Φᾶσις Th. 340
φασκε Th. 209
φατειός S. 144. 161. Th. 310
φάτο S. 115. Th. 167. 173. 545. 561. 654. 664
φατός E. 3. S. 230
φείδομαι E. 369. 604
φειδώ E. 369
φειδωλή E. 720
φερβεμεν E. 377
φερεμεν E. 215
φερέοικος E. 571
φερέσβιος Th. 693
φερεσσακής S. 13
φέρτατος S. 330. Th. 49
φερτερος S. 114*. Th. 49*
φέρω E. 32. 103. 117. 173. 204. 223. 232, 233. 247. 292. 363. 427. 450. 657. 762. 823. S. 150. 163. 342. Th. 181. 190. 216. 248. 286. 481. 708. v. οἴσεις, φερέμεν
φεύγω E. 531. 572. 574. 620. 637. Th. 603. φεύξεσθαι S. 112. v. φίγοις
φηληῆσι E. 375
φημη E. 760, 761. 763
φημί E. 455. 656. 803. S. 115. 359. Th. 167. 173. 306. 545. 550. 561. 654. 664. v. ἴφασαν, ἴφατο, φάτο
φημιξοισι E. 764
φθαμενος E. 554. 570
φθεγγομαι Th. 831. φθέγξατο Th. 168
φθείρω E. 178. Th. 876. 879
φθινω Th. 59. E. 798
φθισήνωρ Th. 431
φθονέω E. 26
Φίκα Th. 326
Φικιον S. 33
φιλέω E. 15. 300. 342. 353 bis. 788. φιλεῦνται Th. 97*. φίλωνται Th. 97
φιλήτης, φιλήτησι E. 375*
φιλομμειδής Th. 259. 989
φιλομμηδης Th. 200
φίλος E. 184. 306. 360. 370. 520. 608. 713. S. 95. 476. Th. 102, 163. 180. 283. 398. 410. 469. 472. 474.

568. 932. φίλτερος E. 309. S. 114. φίλτατος S. 78
φιλότης E. 712. S. 15. 31. 36. Th. 125. 132. 177. 206. 224. 306. 333. 374. 375. 380. 405. 625. 651. 822. 920. 923. 927. 941. 944. 961. 970. 980. 1005. 1009. 1012. 1017
φίλτατος S. 78
φίλτερος E. 309. S. 114
Φιλυριδης Th. 1002
φίλως S. 45
φιτύσατο Th. 986
φλεγέθω Th. 846
Φλεγύας S. 134
φλόξ Th. 692. 697. 859. S. 451
φοβέεσκον S. 162
φόβος S. 144. 195. 237. 463. Th. 934
Φόβος S. 155
Φόβοι Th. 228*
Φοίβη Th. 136. 404
Φοιβος S. 68. 100. Th. 14
φοινικάεις S. 95. 194
φοιτάω E. 103. 125. 255. 535
φόνος S. 17
Φόνος S. 155*
Φόνοι Th. 228
φορέω E. 38. ἐφόρευν S. 293. 296
Φόρκυς Th. 237. 270. 333. 336
φόρμιγξ S. 203. 280
φορμός E. 482
φορτίζομαι E. 690
φορτίον E. 643
φόρτος E. 631. 643. 672
φραδμοσύνησι E. 245. Th. 626. 884. 891
φράζομαι E. 250. 367. 404. 448. 688. v. ἐφρασάμην, ἐπέφραδε, πεφρυδέμεν
φράσσασθαι S. 218. E. 86. φρασάτην, Th. 892. 900*. φρασσάμενος E. 294
φρένες E. 47. 55. 107. 274. 381. 455. 531. 688. S. 28. 30. 34. 89. 96. 149. 255. 434. Th. 173. 289. 488. 549. 554. 688. 889
φρίσσω S. 171. 391. E. 512. 540
φρονέω S. 50. 387. E. 582. Th. 461. 989
φύγοις E. 684
φυή E. 129. S. 88. Th. 259. 355
φύλαξ E. 123. 253. Th. 737
φυλασσω Th. 335. 769. E. 124. 254. φυλάσσομαι E. 263. 491. 561. 694
φύλλον E. 421. S.
φίλον E. 90. 19
202. 212. 330
1021
φύλοπις E. 161. S.
φύρω E. 61
φυτεύω E. 22. S.
812
φυτόν E. 571. 781.
φύω, v. πεφύασι,
Φωκῆες S. 25
Φῶκος Th. 1004
φωνή Th. 39. 685
79. 104. 448
φωνήεις Th. 584
φωνησασα S. 326
φως E. 193. 792.
261. 420

X.

χαίρω E. 55. 358.
104. 438. 963 v.
χαλαίνω S. 308
χαλεπός E. 91. 17
334. 558 bis. 6
44. 94. 380. Th.
E. 557. Th. 800
χαλέπτω E. 5
χαλεπῶς E. 684
χάλκειος E. 144.
733
χάλκευε E. 151 bis.
453. Th. 722. 72
811
Χαλκίς E. 655
χαλκεόφωνος Th. 3
χαλκοκορυστής Th.
χαλκός E. 151. S.
423. Th. 316
χαμαί S. 365. Th.
χαμαιγενής Th. 879
Χάος Th. 116. 123.
χαράσσω S. 235.
573. χαρασσόμ
χαρίεις Th. 129. 24
χαρίζομαι, χαριζόμ
κεχαρισμενος
χάριν E. 709
χάρις E. 65. 190.
583
Χάριτες E. 73. Th.
χάρμα E. 701. S. 4
χαροπός S. 177. Th.

χάσμα Th. 740
χατίζω E. 21. 394
χαυλιόδων S. 387
χείλος E. 97
χείμα E. 451. 641
χείμαρος E. 626
χειμέριος E. 491. 524. 565. S. 478
χειμών E. 498. 652. 675
χείουσιν Th. 83
χείρ E. 94. 114. 148. 152. 192. 321. 468. 479. 480. 497. 725. 739. 740. S. 61. 75. 107. 139. 151. 188. 193. 199. 214. 247. 263. 266. 276. 287. 292. 339. 367. 446. Th. 95. 150. 174. 178. 182. 189. 283. 294. 301. 482. 487. 490. 531. 563. 649. 671. 675. 677. 692. 715. 719. 756. 823. 973. v. χέρσσι
χειροδίκαι E. 189
χειρότερον E. 127. S. 51
Χείρων Th. 1001
χελιδών E. 568
χερείων E. 821
χέρσσι Th. 519. χέρσσιν Th. 747
χέω E. 421. S. 396. v. κέχυται, χείουσιν
χθόνιος E. 141*. 465. Th. 697. 767
χθών E. 90. 157. 252. 510. 571. 577. 617. S. 162. 373. 462. 464. Th. 119. 455. 458. 498. 556. 564. 620. 669. 695. 717. 787. 847. 866
χίλιοι Th. 364
Χίμαιρα Th. 319. 322, 323
χιτών E. 547. S. 287
χλαῖνα E. 547
χλιερός S. 393
χλοίνης S. 168. 177
χλωρός E. 743. S. 231. 265
χόανος Th. 863
χόλος Th. 221. 533. 554. 615
χολόω, χολούμενος E. 138. χολωσάμενος E. 47. 53. ἐχόλωσε Th. 568
χορτάζω E. 452
χόρτος E. 606
χορός S. 201. 272. 277. 280. 284. Th. 7. 63
χράομαι, v. κεχρημένος
χρεία E. 647
χρεῖος E. 404
χρεμίζω, χρέμισαν S. 348
χρέος E. 647
χρήζω E. 351. 367. 490
χρῆμα E. 320. 344. 407. 605. 684
χρισαμένη E. 523
χρόα E. 198. 522. 575. 753. S. 397. Th. 5. χροΐ E. 74. 76. S. 183. χροός E. 536. Th. 191
χρόνος E. 133. 326. 754. Th. 190
χρυσάμπυξ Th. 916
χρυσάωρ E. 771. Th. 979
Χρυσάωρ Th. 281. 287
χρύσειος E. 74. S. 125. 183. 199*. 226. 271. 313. Th. 283. 822
χρύσεος E. 65. 109. 129. S. 183. 192. 226. 297. Th. 12. 216. 578. 785. 822. 933. 902, 975. 1005. 1014
Χρυσηΐς Th. 359*
χρυσοκόμης Th. 947
χρυσοπέδιλος Th. 454. 952
χρυσός S. 112
χρυσοστέφανος Th. 17. 136
χρώς E. 416. 586. χρῶτα E. 555. v. χρόα
χυτρόπους E. 748
χωόμενος Th. 533. 561. v. χωσάμενος
χώρος E. 390. 599. S. 410. Th. 731. 806
χωσάμενος S. 12. χώσατο Th. 554

Ψ.

ψαμάθη Th. 260. 1004
Ψεύδεα Th. 229
ψεύδομαι E. 709. Th. 783. ψεύσεται E. 283
ψεῦδος E. 78. 789. Th. 27
ψιάς S. 384
ψολόεις S. 422. Th. 415
ψυχή S. 151. 173. 254. E. 686
ψυχρός E. 514. 547. Th. 786.

Ω.

ᾧ E. 57. Th. 419. 429. 607. 928
ὠγύγιος Th. 806
ὧδε E. 35. 203. 382. 473. 760
ὠδύσσατο Th. 617
Ὠκεανίδες Th. 364*
Ὠκεανίνη Th. 364. 389. 507. 956
Ὠκεανός E. 171. 566. S. 314. Th. 20. 133. 215. 242. 265. 274. 282. 288. 292. 337. 362. 368. 695. 776. 789. 816. 841. 908. 959. 979
Ὠκυπέτη Th. 267
ὠκυπέτης E. 212

ἀκύπους S. 96, 97. 470. E. 816
Ὠκυρόη Th. 360
ἀκύς S. 61. 307. 350. Th. 266. 269. 758
ἅλεσαν E. 372. ἅλεσε E. 163.
ἁμάρτησε Th. 201
ἁμαστής Th. 300. 311
ἅμος E. 150. 705. S. 76. 128. 159. 221. 269. 430. 468. Th. 150. 152. 671. 673. 824
ἀνέομαι E. 341
ἅπασε Th. 442. ἅπασεν Th. 974
Ὧραι E. 75. Th. 901
ὡραῖος E. 32. 307. 617. 631. 642. 665. 695
ὡραίουσι Th. 903*
ἀρίξατο Th. 178
ἀρεύουσι Th. 903
ἄρη E. 30
ἄρη E. 75. 409. 584. 664. S. 4
Ὧραι
ἀρεγνῶντο S. 190
ἄρενε E. 508. 676
ἄριος E. 392. 394.
Ὠρίων E. 598. 60
ἄρνυτο Th. 191
ἄρσε Th. 523
ἄρτο S. 30. 40. E.
ἀσεί S. 189. 194.
ἅσπερ E. 638. Th
ἅστε S. 222. 405.
ἄτρυνον Th. 883
ἀτώεις E. 657
ὄφελον E. 174
ἄχετο S. 91. 200
ἄψ, ἅπα E. 62

INDEX II.

N.B.—Proper Names omitted in Index II will be found in Index I

A.

α, ἀ, ἀα, privative, T. 660. 797
ᾱ, ᾶ, in contract verbs in αω, E. 241. 392
ᾱ in ἀμᾶν, ἄμητος, E. 384
Accusative plural in ός, ἄς, S. 302. E. 564. 675
Acorns, esculent, E. 233
Acronych rising of stars, E. 567
Adamant, S. 137. E. 146. T. 161
Adrastus, his horse Arion, S. 120
Aethiopians, visited by sun, E. 527
——— placed in the far east, T. 985
Aganippe, T. 3
ἀγαπᾶν, 'to hug,' E. 57
Age, golden, E. 109
—— silver, E. 128
—— brazen, E. 144
—— precedence of, T. 361
Agora, loitering in, E. 28
Agrius, T. 1013
Αἰδὼς and Νέμεσις leave earth, E. 199
Amphidamas, King of Euboea, E. 654
Amphitryon, birth-place of, S. 81
Anaurus, general term for rivers, S. 477
Angels (see *Daemons*)
Aorists, reduplicated, S. 245
——— infinitive with verbs of promising, &c., T. 218
Aphrodite, foam-born, T. 188
——— assessors of (Πόθος &c.), T. 201
——— allied to deceit, T. 224
Apollo, birth-day of, E. 771
Arcturus, rising of, E. 566
——— vintage regulated by, E. 610
ἀρείων, ἀρεύς, E. 158
Argestes, name of wind, T. 379
Argos, ancient limits of, T. 12
Arimi, Aramaei, T. 304
Article, same as demonstrative, E. 22
——— rarely used in epic, E 193
Asera, E. 640
Ash-trees, men fashioned out of, E. 145
——— nymphs of, T. 187
Asphodel used for food, E. 41
Asteria, T. 409
Astraea, Astraeus, T. 375
Atlas, T. 509
——— supporter of sky, T. 517. 746
Axle, length of for wain, E. 424

B.

Bards, appointed by Muses and Apollo, T. 94
Bath, distinct for sexes, E. 753
—— libation taken from, E. 749

Bay-tree, wood of used for plough, E. 445
——— staff of, T. 30
Bees, simile from, T. 595
—— in oak-trees, E. 233
Beggars, profession of in heroic times, E. 25
Birds, omens from, E. 828
Birth, prerogative of elder, E. 17
Bones, why offered in sacrifice, T. 556
Bread, fermented, E. 590
Breakwater for ships, E. 624
Briareus, Obnareus, T. 617
——— same as Poseidon, T. 817
Bybline wine, E. 589

C.

Calypso, sons of by Ulysses, T. 1017
Caps, felted for winter use, E. 546
Cerberus, T. 770
——— origin of name, T. 311
Ceres, crowned with wheat-ears, E. 300
—— a power to be propitiated, E. 465
Ceyx, father-in-law of Cycnus, S. 472
Chalcis, Hesiod's visit to, E. 655
Chaos, T. 116
χερείων, χερεΐτ, E. 158
Chestnuts, perhaps known to Greeks, E. 233
Chimaera, T. 319
Chiron, Χείρωνος ὑποθῆκαι, T. 1002
Cicada, fed on dew, S. 394
——— sound made by, E. 583
Circe, related to Hecate, T. 957
Club-feasts, E. 722
Cold, effects of on animals, E. 506 seqq.
Contention, two kinds of, E. 11
Copper (bronze) used before iron, E. 151
Corn, gathered in baskets, E. 482
—— thrashing of, E. 597
—— winnowing, E. 597
—— storing in vessels, E. 600
Cosmogony, Hesiodic and Mosaic, T. 116
Crane, note of, a sign of spring, E. 448
Crocodiles, teeth of, 387
Crow, croak of ill-o
Cuckoo, note of, E.
Cuttle-fish, habits
Cycles, of golden a
Cyclopes, perhaps T. 139
——— makers o 505
Cycnus, his strong S. 58
Cyme, birth-place E. 636
Cythera, isle of Cy

D

Daemon (δαίμων) 314
Daemons, guardia 123—5
——— same as
Death, resembling age, E. 116
——— brother of
Deceit, regarded as
Digamma, E. 666
Dog, a house-guard
Dragon, device on
Drones, simile from

E.

Eagle, plume of for S. 133
Earth, produced 116
—— etymology of
—— the πρωτόμαν
Echidna, T. 295
——— cave of, T.
Electra, ἠλεκτρα, T.
Electrum, alloy of
Electryon, slain by 2. 12. 78
Eloquence, the gi T. 94
Ἐοῖαι or Γυναικῶν T. 986. 1019
Epimetheus, E. 85.
Erinyes, blood-suck
——— birth-day o
Eruption, descriptio 846

Erythea, T. 290
—*σσαι*, —*σαι*, verbal endings, S. 480
Eurystheus, premature birth of, S. 90
Exarch of dithyrambs, S. 205

F.

Farm, stock needful for, E. 405
—— first visited on return, S. 39
Farming, creditableness of as an employment, E. 309
———— delay in dangerous, E. 413
Fates, Κῆρες, S. 249. 258
—— painting of, S. 258
—— Μοῖραι, T. 217
Fermented bread, E. 590
Fig-leaf, unfolding of, E. 679
Fire, used by man only, E. 47
—— stolen by Prometheus, E. 47 50
—— withheld by Zeus, T. 563 E. 50
Flute used in marriage procession, S. 281
Fodder, winter store of, E. 606
Fragrance, attribute of deities, S. 6
Friendship, precepts on, E. 707
Furnaces, for melting metals, T. 863

G.

Geryon, three-headed, T. 287
Giants, hundred-handed, T. 148
——— concealed within the earth, T. 157
——— liberated by Zeus, T. 624
——— appointed jailors of Titans, T. 735
——— refreshed with nectar, T. 942
Gifts, pleasure of voluntary, E. 357
Goat's milk, E. 580
Gods, preternatural weight of, S. 441
—— triple numbers of, T. 273
—— soon adult, T. 493
Good and evil, equal balance of, E. 177
Gorgons, described as winged, S. 231
——— their birth, T. 273
——— snaky locks of, S. 237
——— triple number of, T. 273
——— abode of, T. 274
Graces, born at Pieria, T. 64
—— worshipped at Orchomenus, T. 907
Grapes, treading of, S. 301
——— drying of, E. 612
——— changing colour of, S. 398
Guests, injury to punished, E. 327
Gypsum, ground of shield, S. 141

H.

Half greater than whole (proverb), E. 40
Hands, washing of for libations, E. 725
Hare-hunting, S. 302.
Harpies, T. 267
Hearth, religious respect to, E. 734
Hecate, her prerogatives, T. 412 seqq.
——— called Perseid, T. 411
——— called *μουνογενής*, T. 426
Hephaestus, marries one of the Graces, T. 945
Hera, born from the head of Zeus, T. 924
Hercules, why called *Alcides*, S. 26
———— liberates Prometheus, T. 527
Hermes, god of flocks, T. 444
Heroes, age of, E. 157
Hesiod, contemporary with Homer, E. 656
——— his migration from Aeolis, E. 636
Hesperides, T. 215. 518
Holidays, work allowed on, E. 772
———— half, E. 810
Holm-oak, used for plough, E. 436
Holmius, T. 6
Homer, his contest with Hesiod, E. 656
Honey-dew, E. 233
Hope, left to man by Pandora, E. 96
Horcus, birth-day of, E. 802
——— avenging deity, T. 231. 400
Hydra, Lernaean, T. 313
Hyperion, T. 371

I

ι before *ν* — *νν*, E. 247. T. 207—9. 428
—— in *περὶ* elided, T. 687. 733
Iapetus, sons of, T. 508
Iasion and Demeter, T. 970

Insolence hard to stand against, E. 214
Ionic rhapsodists, E. 504
Iris, T. 266
—— messenger to Tartarus, T. 780
Isles of the Blest, E. 171

J.

Jars, wine (πίθοι), E. 613
Justice, eventually superior to insolence, E. 217
—— dragged as a virgin, E. 220
—— regarded as a maiden, E. 256

K.

κ in perfect active, T. 728
κ pronounced κχ, T. 178
κᾶλός, κἀλός, E. 63. T. 585
Kid's flesh, when best, E. 585
Kings, accused of bribery, E. 37
—— appointed by Zeus, T. 96
—— made eloquent by the Muses, T. 94
—— judges in heroic times, T. 85 seqq.
Kite, fable of the, E. 203
Kronidae, their conflict with Titans, T. 629
Kronos, golden age of, E. 111
—— youngest of the Titans, T. 137
—— connected with Χρόνος, T. 463
—— imprisoned with Titans, T. 851
—— devours his children, T. 459
—— swallows a stone, T. 487
κῦμα, κύω, T. 308

L.

Ladle, setting of across a wine-bowl, E. 714
Lapithae, battle of, S. 178. 189
Latinus, T. 1013
Lava, description of, T. 692. 846
Lead, melting of, T. 859
Lemaeon, mouth of, E. 504
Lethum, Virgil's rendering of λήθη, T. 227
Libations, propitiatory, E. 338
Libations, washin
—— of la
Light, creation o
Lion, the Nemea
Lions anciently
426
Love (Ἔρως), th
Lyctus, Zeus bo

Magna Graecia,
Mallet, E. 445
Mallows used for
Marriage, omens
—— lucky
—— precept
—— fittest
—— evils of
Mean (μέτρον) be
694
Mecone (Sicyon),
Medea, a name of
Melae, nymphs o
Memnon, son of
Menoetius, T. 510
Mensis same as μή
Meteoric stones, T
Metis, wife of Zeu
—— swallowed by
Millet, beards of,
Mists, good for co
Mnemosyne, moth
Money, called ψυχ
Months, triple divi
Moral of fables (αἶν
Morning, the fitte
E. 579—80
Mortar (ὄλμος), ins
E. 423
Mules, procreation
Muses, hymn to, T.
—— givers of elo
—— appear to H
T. 8
—— their office i
T. 37 seqq.
—— born of Mn
—— companions
seqq.
Music, a solace in g
Myrmidons, S. 380
Mysteries, not to be
into, E. 756

N.

Nails, cutting of at a sacrifice, E. 742
Narthex (fennel), E. 52. T. 567
Navigation, precepts on, E. 618
Neighbours, more prompt than relations, E. 345
Nereus, daughters of, T. 240
Night, children of, T. 211
—— and day compared to watches, T. 748
Nightingale, fable of, E. 203
Nymphs, mountain abodes of, T. 130

O.

'Oak and rock,' a proverb, T. 35
Oaks, produce honey and acorns, E. 233
Oceanus, circling stream of, S. 314. E. 171
—— different from Pontus, T. 132
—— subterranean channels of, T. 790
Olympus, seat of gods, T. 62. 118
Orchomenus, Hesiod buried at, E. 645
Orichalcum, S. 122
Orion, E. 615
—— the hunter, E. 619
Orphans, wrong to punished, E. 327
Orpheus, his precepts on lucky days, E. 824
Oxen, slouching step of, E. 795

P.

Pagasae, temple of Apollo at, S. 58. 68
—— abode of Cycnus, S. 58
Pandora, E. 81
—— decked by goddesses, E. 64. T. 575
Panhellenes, E. 526
Peace, called *καυροτρόφος*, E. 228
Pegasus, bearer of thunderbolts, T. 282
Perjury, punishment of, E. 219; among the gods, T. 793
Persephone, origin of name, T. 913
Perses rubs his brother of his inheritance, E. 37
Perses, called *δῖον γένος*, E. 299
—— the sun, T. 409
Perseus, represented in paintings, S. 221—3
Pestle, instructions to make, E. 423
φι terminating dative and genitive, 669
Phoebe, mother of Latona, T. 404
Phorcides, called *γραῖαι*, T. 270
Φόρκυς, Φόρκος, T. 336
Planting and sowing, E. 781
Pleiads, rising of at reaping-time, E. 834
—— obscuration of, E. 386
—— heliacal setting of, E. 386
Plough, directions for making, E. 427 seqq.
—— pole of, E. 430
Ploughing (*πολεῖν, νειᾶν*), E. 460
Plug in ships' boats, E. 626
Pontus, children of, T. 233
Poseidon called *taurine*, S. 104
—— —— *Ἵππιος*, S. 120
—— —— same as *Βριαρεύς*, T. 817
Poverty, not to be taunted, E. 717
Present tense, reduplicated form of (*πεφύκω*, &c.), S. 228
Prometheus, author of evil to man, E. 47
—— defrauds Zeus, E. 47. T. 537
—— steals fire, E. 47. 50
—— his punishment, T. 521

Q.

Quadra, scored cake, E. 442

R.

Rain, red, S. 384
Raven, perching of on roofs, E. 746
Reapers, attitude of, E. 480
Reduplication of roots, S. 207
Rhapsodists, holding bay-branch, T. 30
Rivalry in trades, E. 23
Rivers, ceremony in crossing, E. 737
—— not to be defiled, E. 757
—— names of, T. 338
—— Hesiod familiar with Asiatic, T. 338

Rivers, called κουροτρόφοι, T. 346. 450
Rudder (paddle), hung up over fire-place, E. 45. 629
Rumour, a goddess, E. 764

S.

Sacrifice, bones burnt at, T. 537
Sailing, seasons of, E. 663
Sails, furling and stowing of, E. 627
Serfs, θῆτες, E. 602
Serpents, licking of, S. 235
Sexes, duality of in gods, T. 120. 134
Shame, two kinds of, E. 317
Sheep-shearing, lucky time for, E. 775
Shepherds, upbraided as idle, T. 26
Shield, face exposed above, S. 24
Ships, lucky days for building, E. 809
——— protected by breakwater, E. 624
Shoes, lined with felt, E. 542
——— made of sound hide, E. 541
Sicyon (Mecone), ancient council at, T. 535
Sirius, glowing heat of, E. 417. 587
——— a star in *Canis*, E. 610
Sky, creation of, T. 126
——— revolving (πόλος), T. 126
Slaves, allotted food of, E. 559
Sleep, mid-day, E. 574
Smithy, lounging at, E. 493
Snails, a sign of summer, E. 571
Son, advantage of an only, E. 376
Sons, likeness of to parents, E. 182. 235
Sowing twice (ἐπισπορίη), E. 446
——— covering the seed after, E. 469
——— late to be avoided, E. 483
Sphinx, S. 32. T. 326
——— riddle of, E. 533
Spiders, spinning suggested by, E. 777
——— to be kept from store-jars, E. 475
Spondees, hexameters terminating with three, T. 48
Spring, why called *grey*, E. 477
Step-mother, days called after, E. 825
Styx, children o
——— a spring, T
Subjunctive in
Suus, ὅς, σφὸς, S
Swallows, called
568
Synizesis, E. 5. 4

Taphii, slain by
——— called *he*
——— pirates, S
Tartarus, differe
254
——— depth
earth, T. 718.
——— poetic
726
τε in καί τε, &c.,
Telegonus, T. 10
Teneriffe, peak o
Termessus, Perm
Thaumas, T. 265
Theia, T. 371
Theogony, proo
——— spuri
963
Thieves, called d
Thrashing of co
Thriftiness comm
Titanomachia, T.
Titans, born fro
——— origin of
Tombs, return f
time, E. 735
——— setting
750
Triplicity of god
Triptolemus, ori
Trireme, metaph
Triton, Tritones,
Tu and τύνη, E.
Typhaon, god of
Typhaonium, vo
846
Typhoeus, birth
——— god
306
——— his
voices, T. 830
——— blaste
Tyrrheni, T. 101

U.

Uranus, mutilation of by Cronus, T. 174 seqq.

V.

Vetus and ἔτος, E. 31
Victory, title of Athena, S. 338
Vindemitor, the star, E. 610
Vines, silky leaves of, E. 477
——— trenching of, E. 571
Virgil, erroneous renderings by, E. 802. T. 227
Virgo, the constellation, E. 610
Virtue and vice, up-hill and level roads to, E. 287

W.

Wain, dimensions, &c. of, E. 423
Water-nymphs, distinct from Nereids, T. 346
West, abode of gloom, T. 622
Wheels, composed of segments (ἀψῖδες), E 426
Winds, born of Typhoeus, T. 870
Wine, various mixtures with water, E. 595
——— storing in jars, E. 613
Winnowing, E. 597
Witness, in dealings with a brother, E. 371
Women, separate creation of, E. 61
——— invectives against, T. 590
——— called συγοστόλοι, E. 373
Wood, best time for cutting, E. 420
"Works and Days," meaning of title, E. 1
Wrestlers, metaphor from, S. 362

Y.

Year of ten months, T. 59
—— called 'full,' T. 636
——— 'perfect,' T. 740; 'great,' T. 799

Z.

Zeus, youngest son of Cronus, T. 457
—— born in Crete, T. 477—80
—— destined to be expelled by a stronger son, T. 886. 894

THE END.

LONDON: W. CLOWES AND SONS, LIMITED, STAMFORD STREET AND CHARING CROSS.

CONTENTS.

GREEK AND LATIN CLASSICS:

- Annotated and Critical Editions
- Texts
- Translations
- Grammar and Composition
- History, Geography, and Reference Books

MATHEMATICS:

- Arithmetic and Algebra
- Book-keeping
- Geometry and Euclid
- Analytical Geometry, etc.
- Trigonometry
- Mechanics and Natural Philosophy

MODERN LANGUAGES:

- English
- French Class Books
- French Annotated Editions
- German Class Books
- German Annotated Editions
- Italian
- Bell's Modern Translations

SCIENCE, TECHNOLOGY, AND ART:

- Chemistry
- Botany
- Geology
- Medicine
- Bell's Agricultural Series
- Technological Handbooks
- Music
- Art

MENTAL, MORAL, AND SOCIAL SCIENCES:

- Psychology and Ethics
- History of Philosophy
- Law and Political Economy
- History
- Divinity, etc.

Summary of Series

GREEK AND LATIN CLASSICS.

ANNOTATED AND CRITICAL EDITIONS.

AESCHYLUS. Edited by F. A. PALEY, M.A., LL.D., late Classical Examiner to the University of London. *4th edition, revised.* 8vo, 8*s.*
[*Bib. Class.*

— Edited by F. A. PALEY, M.A., LL.D. 6 vols. Fcap. 8vo, 1*s.* 6*d.*
[*Camb. Texts with Notes.*

Agamemnon.	**Persae.**
Choephoroe.	**Prometheus Vinctus.**
Eumenides.	**Septem contra Thebas.**

ARISTOPHANIS Comoediae quae supersunt cum perditarum fragmentis tertus curis, recognovit adiutis adnotatione critica, summariis, descriptione metrica, onomastico lexico HUBERTUS A. HOLDEN, LL.D. [late Fellow of Trinity College, Cambridge]. Demy 8vo.

Vol. I., containing the Text expurgated, with Summaries and Critical Notes, 18*s*

The Plays sold separately:

Acharnenses, 2*s.*	**Aves**, 2*s.*
Equites, 1*s.* 6*d.*	**Lysistrata, et Thesmophoriazusae**, 4*s.*
Nubes, 2*s.*	**Ranae**, 2*s.*
Vespae, 2*s.*	**Plutus**, 2*s.*
Pax, 2*s.*	

Vol. II. Onomasticon Aristophaneum continens indicem geographicum et historicum. 5*s.* 6*d.*

— **The Plutus.** Edited, with Notes, by M. T. QUINN, M.A., Lond. 3*s.* 6*d.*
[*Pub. Sch. Ser.*

— **The Peace.** A revised Text with English Notes and a Preface. By F. A. PALEY, M.A., LL.D. Post 8vo, 2*s.* 6*d.* [*Pub. Sch. Ser.*

— **The Acharnians.** A revised Text with English Notes and a Preface. By F. A. PALEY, M.A., LL.D. Post 8vo, 2*s.* 6*d.* [*Pub. Sch. Ser.*

— **The Frogs.** A revised Text with English Notes and a Preface. By F. A. PALEY, M.A., LL.D. Post 8vo, 2*s.* 6*d.* [*Pub. Sch. Ser.*

CAESAR De Bello Gallico. Edited by GEORGE LONG, M.A. *New edition.* Books I.-III., 1*s.* 6*d.*; Books IV. and V., 1*s.* 6*d.*; Books VI. and VII., 1*s.* 6*d.* [*Gram. Sch. Class.*

— **De Bello Gallico.** Book I. Edited by GEORGE LONG, M.A. With Vocabulary by W. F. R. SHILLETO, M.A. 1*s.* 6*d.* [*Lower Form Ser.*

— **De Bello Gallico.** Book II. Edited by GEORGE LONG, M.A. With Vocabulary by W. F. R. SHILLETO, M.A. Fcap. 8vo, 1*s.* 6*d.*
[*Lower Form Ser.*

— **De Bello Gallico.** Book III. Edited by GEORGE LONG, M.A. With Vocabulary by W. F. R. SHILLETO, M.A. Fcap. 8vo, 1*s.* 6*d.*
[*Lower Form Ser.*

— **Seventh Campaign in Gaul.** B.C. 52. De Bello Gallico, Lib. VII. Edited with Notes, Excursus, and Table of Idioms, by REV. W. COOKWORTHY COMPTON, M.A., Head Master of Dover College. With Illustrations from Sketches by R. T. COMPTON, Maps and Plans. *3rd edition.* Crown 8vo, 2*s.* 6*d.* net.

"A really admirable class book."—*Spectator.*

"One of the most original and interesting books which have been published in late years as aids to the study of classical literature. I think

CAESAR—*continued.*
it gives the student a new idea of the way in which a
be made a living reality" —*Rev. J. F. C. Weldon*, H

— **Easy Selections from the Helvetian War.** Edited
MAN, M.A. With Introduction, Notes and Vocabular

CALPURNIUS SICULUS and M. AURELIU
NEMESIANUS. The Eclogues, with Introduct
and Appendix. By C. H. KEENE, M.A. Crown 8vo,

CATULLUS, TIBULLUS, and PROPERTIUS.
Edited by the REV. A. H. WRATISLAW, late Head
Edmunds School, and F. N. SUTTON, B.A. With Biog
the Poets. Fcap. 8vo, 2s. 6d.

CICERO'S Orations. Edited by G. LONG, M.A. 8vo.
Vol. I.—In Verrem. 8s.
Vol. II.—Pro P. Quintio—Pro Sex. Roscio—Pro C
Tullio—Pro M. Fonteio—Pro A. Caecina—De Impe
Pro A. Cluentio—De Lege Agraria—Pro C. Rabirio.
Vols. III. and IV. *Out of print.*

— **De Senectute, De Amicitia, and Select Epistles.**
LONG, M.A. *New edition.* Fcap. 8vo, 3s.

— **De Amicitia.** Edited by GEORGE LONG, M.A. Fcap.
[*Camb.*

— **De Senectute.** Edited by GEORGE LONG, M.A. Fcap.
[*Camb.*

— **Epistolae Selectae.** Edited by GEORGE LONG, M.A.
[*Camb.*

— **The Letters to Atticus.** Book I. With Notes, an
Character of the Writer. By A. PRETOR, M.A., late of
Fellow of St. Catherine's College, Cambridge. *3rd ed*
4s. 6d.

CORNELIUS NEPOS. Edited by the late REV. J.
Head Master of the Grammar School, Ripon. Fcap. 8
[

DEMOSTHENES. Edited by R. WHISTON, M.A., late
Rochester Grammar School. 2 vols. 8vo, 8s. each.
Vol. I.—Olynthiacs—Philippics—De Pace—Halonn
—Letter of Philip—Duties of the State—Symmorias—
lopolitans—Treaty with Alexander—Crown.
Vol. II.—Embassy—Leptines—Meidias—Androtion
Timocrates—Aristogeiton.

— **De Falsa Legatione.** By the late R. SHILLETO, M.A
Peter's College, Cambridge. *8th edition.* Post 8vo, 6s.

— **The Oration against the Law of Leptines.** With
By the late E. W. BEATSON, M.A., Fellow of Pembro
edition. Post 8vo, 3s. 6d.

EURIPIDES. By F. A. PALEY, M.A., LL.D. 3 vols. 2m
8vo, 8s. each. Vol. I. *Out of print.*
Vol. II.—Preface—Ion—Helena—Andromache—El
Hecuba. 2 Indexes.
Vol. III.—Preface—Hercules Furens—Phoenissae
genia in Tauris—Iphigenia in Aulide—Cyclops. 2 Inde

EURIPIDES. Electra. Edited, with Introduction and Notes, by C. H. KEENE, M.A., Dublin, Ex-Scholar and Gold Medallist in Classics. Demy 8vo, 10*s.* 6*d.*

— Edited by F. A. PALEY, M.A., LL.D. 13 vols. Fcap. 8vo, 1*s.* 6*d.* each. [*Camb. Texts with Notes.*

Alcestis.
Medea.
Hippolytus.
Hecuba.
Bacchae.
Ion (2*s.*).
Orestes.
Phoenissae.
Troades.
Hercules Furens.
Andromache.
Iphigenia in Tauris.
Supplices.

HERODOTUS. Edited by REV. J. W. BLAKESLEY, B.D. 2 vols. 8vo, 12*s.* [*Bib. Class.*

— **Easy Selections from the Persian Wars.** Edited by A. G. LIDDELL, M.A. With Introduction, Notes, and Vocabulary. 18mo, 1*s.* 6*d.* [*Primary Classics.*

HESIOD. Edited by F. A. PALEY, M.A., LL.D. *2nd edition, revised* 8vo, 5*s.* [*Bib. Class.*

HOMER. Edited by F. A. PALEY, M.A., LL.D. 2 vols. *2nd edition, revised.* 14*s.* Vol. II. (Books XIII.-XXIV.) may be had separately 6*s.* [*Bib. Class.*

— **Iliad.** Books I.-XII. Edited by F. A. PALEY, M.A., LL.D. Fcap. 8vo, 4*s.* 6*d.*

Also in 2 Parts. Books I.-VI. 2*s.* 6*d.* Books VII.-XII. 2*s.* 6*d.* [*Gram. Sch. Class.*

— **Iliad.** Book I. Edited by F. A. PALEY, M.A., LL.D. Fcap. 8vo, 1*s.* [*Camb. Texts with Notes.*

HORACE. Edited by REV. A. J. MACLEANE, M.A. *4th edition*, revised by GEORGE LONG. 8vo, 8*s.* [*Bib. Class.*

— Edited by A. J. MACLEANE, M.A. With a short Life. Fcap. 8vo, 3*s.* 6*d.* Or, Part I., Odes, Carmen Seculare, and Epodes, 2*s.*; Part II., Satires, Epistles, and Art of Poetry, 2*s.* [*Gram. Sch. Class.*

— **Odes.** Book I. Edited by A. J. MACLEANE, M.A. With a Vocabulary by A. H. DENNIS, M.A. Fcap. 8vo, 1*s.* 6*d.* [*Lower Form Ser.*

JUVENAL: Sixteen Satires (expurgated). By HERMAN PRIOR, M.A., late Scholar of Trinity College, Oxford. Fcap. 8vo, 3*s.* 6*d.* [*Gram. Sch. Class.*

LIVY. The first five Books, with English Notes. By J. PRENDEVILLE. A new edition revised throughout, and the notes in great part re-written, by C. H. PEEPS, M.A., late Fellow of St. John's College, Cambridge. Books I. II. III. IV. V. With Maps and Introductions. Fcap. 8vo, 1*s.* 6*d.* each.

— Book VI. Edited by E. S. WEYMOUTH, M.A., Lond., and G. F. HAMILTON, B.A. With Historical Introduction, Life of Livy, Notes, Examination Questions, Dictionary of Proper Names, and Map. Crown 8vo, 2*s.* 6*d.*

— Book XXI. By the REV. L. D. DOWDALL, M.A., late Scholar and University Student of Trinity College, Dublin, B.D., Ch. Ch. Oxon. Post 8vo, 2*s.* [*Pub. Sch. Ser.*

— Book XXII. Edited by the REV. L. D. DOWDALL, M.A., B.D. Post 8vo, 2*s.* [*Pub. Sch. Ser.*

LIVY. Easy Selections from the Kings of Rome. STEDMAN, M.A. With Introduction, Notes, and 1s. 6d.

LUCAN. The Pharsalia. By C. E. HASKINS, M.A., College, Cambridge, with an Introduction by W. Fellow and Tutor of St. John's College, Cambridge.

LUCRETIUS. Titi Lucreti Cari De Rerum Natu the late H. A. J. MUNRO, M.A., Fellow of Trinity *4th edition, finally revised.* 3 vols. Demy 8vo. Ve tion, Text, and Notes, 18s. Vol. III., Translation,

MARTIAL: Select Epigrams. Edited by F. A. and the late W. H. STONE, Scholar of Trinity College a Life of the Poet. Fcap. 8vo, 4s. 6d.

OVID: Fasti. Edited by F. A. PALEY, M.A., LL. Fcap. 8vo, 3s. 6d.

Or in 3 vols, 1s. 6d. each [*Grammar School Classics Texts with Notes*], Books I. and II., Books III. and VI.

— **Selections from the Amores, Tristia, Heroides phoses.** By A. J. MACLEANE, M.A. Fcap. 8vo, 1s. [*Cam*

— **Ars Amatoria et Amores.** A School Edition. Ca Edited, with some Literary Notes, by J. HERBERT late Demy of Magdalen College, Oxford. Fcap. 8vo,

— **Heroides XIV.** Edited, with Introductory Preface by ARTHUR PALMER, M.A., Professor of Latin at Trin Demy 8vo, 6s

— **Metamorphoses, Book XIII.** A School Edition. and Notes, by CHARLES HAINES KEENE, M.A., Dubli Gold Medallist in Classics. *4th edition.* Fcap. 8vo, 2

— **Metamorphoses.** Book XIV. Edited by C. H. KEENE

— **Epistolarum ex Ponto Liber Primus.** With Introd by CHARLES HAINES KEENE, M.A. Crown 8vo, 3s.

PLATO. The Apology of Socrates and Crito. W and exegetical, by WILHELM WAGNER, PH.D. *12th* 2s. 6d.

— **Phaedo.** With Notes, critical and exegetical, and WILHELM WAGNER, PH.D. *11th edition.* Post 8vo, 5s.

— **Protagoras.** The Greek Text revised, with an Ana Notes, by W. WAYTE, M.A., Classical Examiner at U London. *7th edition.* Post 8vo, 4s. 6d

— **Euthyphro.** With Notes and Introduction by G. Scholar of St. John's College, Oxford; Assistant Ma Taylors' School. *3rd edition.* Post 8vo, 3s.

— **The Republic.** Books I. and II. With Notes and C. H. WELLS, M.A. *4th edition*, with the Introduction 8vo, 5s.

— **Euthydemus.** With Notes and Introduction by G. Post 8vo, 4s.

— **Phaedrus.** By the late W. H. THOMPSON, D.D., Master Cambridge. 8vo, 5s.

PLATO. Gorgias. By the late W. H. THOMPSON, D.D., Master of Trinity College, Cambridge. *New edition.* 6*s.* [*Pub. Sch. Ser.*

PLAUTUS. Aulularia. With Notes, critical and exegetical, by W. WAGNER, PH.D. *5th edition.* Post 8vo, 4*s.* 6*d.* [*Pub. Sch. Ser.*

— **Trinummus.** With Notes, critical and exegetical, by WILHELM WAGNER, PH.D. *5th edition.* Post 8vo, 4*s.* 6*d.* [*Pub. Sch. Ser.*

— **Menaechmei.** With Notes, critical and exegetical, by WILHELM WAGNER, PH.D. *2nd edition.* Post 8vo, 4*s.* 6*d.* [*Pub. Sch. Ser.*

— **Mostellaria.** By E. A. SONNENSCHEIN, M.A., Professor of Classics at Mason College, Birmingham. Post 8vo, 5*s.* [*Pub. Sch. Ser.*

— **Captivi.** Abridged and Edited for the Use of Schools. With Introduction and Notes by J. H. FREESE, M.A., formerly Fellow of St. John's College, Cambridge. Fcap. 8vo, 1*s.* 6*d.*

PROPERTIUS. Sex. Aurelii Propertii Carmina. The Elegies of Propertius, with English Notes. By F. A. PALEY, M.A., LL.D. *2nd edition.* 8vo, 5*s.*

SALLUST: Catilina and Jugurtha. Edited, with Notes, by the late GEORGE LONG. *New edition, revised,* with the addition of the Chief Fragments of the Histories, by J. G. FRAZER, M.A., Fellow of Trin. Coll., Camb. Fcap. 8vo, 3*s.* 6*d.*, or separately, 2*s.* each. [*Gram. Sch. Class.*

SOPHOCLES. Edited by REV. F. H. BLAYDES, M.A. Vol. I. Oedipus Tyrannus—Oedipus Coloneus—Antigone. 8vo, 8*s.* [*Pub. Class.*

Vol. II. Philoctetes—Electra—Trachiniae—Ajax. By F. A. PALEY, M.A., LL.D. 8vo, 6*s.*, or the four Plays separately in limp cloth, 2*s.* 6*d.* each.

— **Trachiniae.** With Notes and Prolegomena. By ALFRED PRETOR, M.A., Fellow of St. Catherine's College, Cambridge. Post 8vo, 4*s.* 6*d.* [*Pub. Sch. Ser.*

— **The Oedipus Tyrannus of Sophocles.** By B. H. KENNEDY, D.D., Regius Professor of Greek and Hon. Fellow of St. John's College, Cambridge. With a Commentary containing a large number of Notes selected from the MS. of the late J. H. STEELE, M.A. Crown 8vo, 8*s.*

— — A SCHOOL EDITION. Post 8vo, 2*s.* 6*d.* [*Pub. Sch. Ser.*

— Edited by F. A. PALEY, M.A., LL.D. 5 vols. Fcap. 8vo, 1*s.* 6*d.* each. [*Camb. Texts with Notes.*

Oedipus Tyrannus.	**Electra.**
Oedipus Coloneus.	**Ajax.**
Antigone.	

TACITUS: Germania and Agricola. Edited by the late REV. P. FROST, late Fellow of St. John's College, Cambridge. Fcap. 8vo, 2*s.* 6*d.* [*Gram. Sch. Class.*

— **The Germania.** Edited, with Introduction and Notes, by R. F. DAVIS, M.A. Fcap. 8vo, 1*s.* 6*d.*

TERENCE. With Notes, critical and explanatory, by WILHELM WAGNER, PH.D. *3rd edition.* Post 8vo, 7*s.* 6*d.* [*Pub. Sch. Ser.*

— Edited by WILHELM WAGNER, PH.D. 4 vols. Fcap. 8vo, 1*s.* 6*d.* each. [*Camb. Texts with Notes.*

Andria.	**Hautontimorumenos.**
Adelphi.	**Phormio.**

THUCYDIDES, Book VI. By T. W. DOUGAN, M.A., Fe
College, Cambridge; Professor of Latin in Queen's
Edited with English notes. Post 8vo, 2s.

— **The History of the Peloponnesian War.** With N
Collation of the two Cambridge Manuscripts, and o
Juntine Editions. By the late RICHARD SHILLETO,
St. Peter's College, Cambridge. 8vo Book I. 6s. 6d.

VIRGIL. By JOHN CONINGTON, M.A., and HENRY NETTL
Professor of Latin at Oxford. 8vo.
Vol I The Bucolics and Georgics, with new Memoi
on Virgil's Commentators, Text, and Critics 5th e
F. HAVERFIELD, M.A. 10s. 6d.
Vol. II The Aeneid, Books I.-VI. 4th edition 10
Vol III. The Aeneid, Books VII XII. 3rd edition

— Abridged (from PROFESSOR CONINGTON'S Edition, by the
PAKD, D.C.L., H. NETTLESHIP, late Corpus Professo
University of Oxford, and W. WAGNER, PH.D 2 v
4s. 6d each [G
Vol I. Bucolics, Georgics, and Aeneid, Books I.-IV.
Vol. II. Aeneid, Books V.-XII
Also the Bucolics and Georgics, in one vol. 3s.

Or in 9 separate volumes (Grammar School Classics, with Voc
price 1s. 6d. each

Bucolics.	**Aeneid, V a**
Georgics, I and II.	**Aeneid, VII.**
Georgics, III and IV.	**Aeneid, IX. a**
Aeneid, I. and II.	**Aeneid, XI. a**
Aeneid, III and IV.	

Or in 12 separate volumes (Cambridge Texts with Notes a
1s. 6d. each.

Bucolics.	**Aeneid, VII.**
Georgics, I. and II.	**Aeneid, VIII.**
Georgics, III. and IV.	**Aeneid, IX.**
Aeneid, I. and II.	**Aeneid, X**
Aeneid, III and IV.	**Aeneid, XI.**
Aeneid, V. and VI. (price 2s.)	**Aeneid, XII.**

- **Aeneid,** Book I. CONINGTON'S Edition abridged. W
by W. F. R. SHILLETO, M.A. Fcap. 8vo, 1s. 6d [L

XENOPHON: Anabasis. With Life, Itinerary, Index, a
Edited by the late J. F. MACMICHAEL. *Recent edition*
3s. 6d. [Ge
Or in 4 separate volumes, price 1s. 6d. each.
Book I. (with Life, Introduction, Itinerary, and three
II. and III.—Books IV. and V.—Books VI. and VII.

— **Anabasis.** MACMICHAEL'S Edition, revised by J. E. MI
Assistant Master of St. Paul's School. In 6 volumes, fca
Life, Itinerary, and Map to each volume, 1s. 6d. each.
[*Camb. Te*
Book I.—Books II. and III.—Book IV.—Book V.-
Book VII.

XENOPHON. Cyropaedia. Edited by G. M. GORHAM, M.A., late Fellow of Trinity College, Cambridge. *New edition.* Fcap. 8vo, 3s. 6d. [*Gram. Sch. Class.*

Also Books I. and II., 1s. 6d.; Books V. and VI., 1s. 6d.

— **Memorabilia.** Edited by PERCIVAL FROST, M.A., late Fellow of St. John's College, Cambridge. Fcap. 8vo, 3s. [*Gram. Sch. Class.*

— **Hellenica.** Book I. Edited by L. D. DOWDALL, M.A., B.D. Fcap. 8vo, 2s. [*Camb. Texts with Notes.*

— **Hellenica.** Book II. By L. D. DOWDALL, M.A., B.D. Fcap. 8vo, 2s. [*Camb. Texts with Notes.*

TEXTS

AESCHYLUS. Ex novissima recensione F. A. PALEY, A.M., LL.D. Fcap. 8vo, 2s. [*Camb. Texts.*

CAESAR De Bello Gallico. Recognovit G. LONG, A.M. Fcap. 8vo, 1s. 6d. [*Camb. Texts.*

CATULLUS. A New Text, with Critical Notes and an Introduction, by J. P. POSTGATE, M.A., LITT.D., Fellow of Trinity College, Cambridge, Professor of Comparative Philology at the University of London. Wide fcap. 8vo, 3s.

CICERO De Senectute et de Amicitia, et Epistolae Selectae. Recensuit G. LONG, A.M. Fcap. 8vo, 1s. 6d. [*Camb. Texts.*

CICERONIS Orationes in Verrem. Ex recensione G. LONG, A.M. Fcap. 8vo, 2s. 6d. [*Camb. Texts.*

CORPUS POETARUM LATINORUM, a se aliisque denuo recognitorum et brevi lectionum varietate instructorum, edidit JOHANNES PERCIVAL POSTGATE. Tom. I. Ennius, Lucretius, Catullus, Horatius, Vergilius, Tibullus, Propertius, Ovidius. Large post 4to, 21s. net. Also in 2 Parts, sewed, 9s. each, net.

*** To be completed in 4 parts, making 2 volumes.

CORPUS POETARUM LATINORUM. Edited by WALKER. Containing:—Catullus, Lucretius, Virgilius, Tibullus, Propertius, Ovidius, Horatius, Phaedrus, Lucanus, Persius, Juvenalis, Martialis, Sulpicia, Statius, Silius Italicus, Valerius Flaccus, Calpurnius Siculus, Ausonius, and Claudianus. 1 vol. 8vo, cloth, 18s.

EURIPIDES. Ex recensione F. A. PALEY, A.M., LL.D. 3 vols. Fcap. 8vo, 2s. each. [*Camb. Texts.*

Vol. I.—Rhesus—Medea—Hippolytus—Alcestis—Heraclidae—Supplices—Troades.

Vol. II.—Ion—Helena—Andromache—Electra—Bacchae—Hecuba.

Vol. III.—Hercules Furens—Phoenissae—Orestes—Iphigenia in Tauris—Iphigenia in Aulide—Cyclops.

HERODOTUS. Recensuit J. G. BLAKESLEY, S.T.P. 2 vols. Fcap. 8vo, 2s. 6d. each [*Camb. Texts.*

HOMERI ILIAS I.-XII. Ex novissima recensione F. A. PALEY, A.M., LL.D. Fcap. 8vo, 1s. 6d. [*Camb. Texts.*

HORATIUS. Ex recensione A. J. MACLEANE, A.M. Fcap. 8vo, 1s. 6d. [*Camb. Texts.*

JUVENAL ET PERSIUS. Ex recensione A. J. MACLEANE, A.M. Fcap. 8vo, 1s. 6d. [*Camb. Texts.*

LUCRETIUS. Recognovit H. A. J. MUNRO, A.M. Fcap. 8vo, 2s. [*Camb. Texts*

PROPERTIUS. Sex. Propertii Elegiarum Libri
PALMER, collegii sacrosanctae et individuae Trinitatis
Socius. Fcap 8vo, 3*s.* 6*d.*

— **Sexti Properti Carmina.** Recognovit JOH. PEILE
Large post 4to, boards, 3*s.* 6*d.* net.

SALLUSTI CRISPI CATILINA ET JUGURT
G. LONG, A.M. Fcap. 8vo, 1*s.* 6*d.*

SOPHOCLES. Ex recensione F. A. PALEY, A.M., LL.D.

TERENTI COMOEDIAE. G. T. WAGNER relegit et
8vo, 2*s.*

THUCYDIDES. Recensuit J. G. DONALDSON, S.T.P
8vo, 2*s.* each.

VERGILIUS Ex recensione J. CONINGTON, A.M. Fcap

XENOPHONTIS EXPEDITIO CYRI. Recensuit J.
A.B. Fcap. 8vo, 1*s.* 6*d.*

TRANSLATIONS.

AESCHYLUS, The Tragedies of. Translated into
ANNA SWANWICK. *4th edition revised.* Small post 8vo

— **The Tragedies of.** Literally translated into Prose, by T.
Small post 8vo, 3*s.* 6*d.*

— **The Tragedies of.** Translated by WALTER HEADLAM,
King's College, Cambridge.

ANTONINUS (M. Aurelius), The Thoughts of.
GEORGE LONG, M.A. *Revised edition.* Small post 8vo,
Fine paper edition on handmade paper. Pott 8vo, 6*s.*

APOLLONIUS RHODIUS. The Argonautica. Tr
COLERIDGE, M.A. Small post 8vo, 5*s.*

AMMIANUS MARCELLINUS. History of Ro
Reigns of Constantius, Julian, Jovianus, Valentinian, and
lated by PROF. C. D. YONGE, M.A. With a complete In
8vo, 7*s.* 6*d.*

ARISTOPHANES, The Comedies of. Literally tran
HICKIE. *With Portrait.* 2 vols. Small post 8vo, 5*s.* e
Vol. I.—Acharnians, Knights, Clouds, Wasps, Peace.
Vol. II.—Lysistrata, Thesmophoriazusae, Frogs, Ec
Plutus.

— **The Acharnians.** Translated by W. H. COVINGTON, B.A.
and Introduction. Crown 8vo, sewed, 1*s.*

— **The Plutus.** Translated by M. T. QUINN, M.A., La
sewed, 1*s.*

ARISTOTLE on the Athenian Constitution Transla
and Introduction, by F. G. KENYON, M.A., Fellow of Ma
Oxford. Pott 8vo, printed on handmade paper. 2*s.* 6*d.*

— **History of Animals.** Translated by RICHARD CRESSWELL
post 8vo, 5*s.*

— **Organon**: or, Logical Treatises, and the Introduction of P
Notes, Analysis, Introduction, and Index, by the REV. O.
2 vols. Small post 8vo, 3*s.* 6*d.* each.

ARISTOTLE. Rhetoric and Poetics. Literally Translated, with Hobbes' Analysis, &c., by T. BUCKLEY, B.A. Small post 8vo, 5s.

— **Nicomachean Ethics.** Literally Translated, with Notes, an Analytical Introduction, &c., by the Venerable ARCHDEACON BROWNE, late Classical Professor of King's College. Small post 8vo, 5s.

— **Politics and Economics.** Translated, with Notes, Analyses, and Index, by E. WALFORD, M.A., and an Introductory Essay and a Life by DR. GILLIES. Small post 8vo, 5s.

— **Metaphysics.** Literally Translated, with Notes, Analysis, &c., by the REV. JOHN H. M'MAHON, M.A. Small post 8vo, 5s.

ARRIAN. Anabasis of Alexander, together with the **Indica.** Translated by E. J. CHINNOCK, M.A., LL.D. With Introduction, Notes, Maps, and Plans. Small post 8vo, 5s.

CAESAR. Commentaries on the Gallic and Civil Wars, with the Supplementary Books attributed to Hirtius, including the complete Alexandrian, African, and Spanish Wars. Translated by W. A. M'DEVITTE, B.A. Small post 8vo, 5s.

— **Gallic War.** Translated by W. A. M'DEVITTE, B.A. 2 vols., with Memoir and Map. Crown 8vo, sewed. Books I. to IV., Books V. to VII., 1s. each.

CALPURNIUS SICULUS, The Eclogues of. The Latin Text, with English Translation, by E. J. L. SCOTT, M.A. Crown 8vo, 3s. 6d.

CATULLUS, TIBULLUS, and the Vigil of Venus. Prose Translation. Small post 8vo, 5s.

CICERO, The Orations of. Translated by PROF. C. D. YONGE, M.A. With Index. 4 vols. Small post 8vo, 5s. each.

— **On Oratory and Orators.** With Letters to Quintus and Brutus. Translated by the REV. J. S. WATSON, M.A. Small post 8vo, 5s.

— **On the Nature of the Gods.** Divination, Fate, Laws, a Republic, Consulship. Translated by PROF. C. D. YONGE, M.A., and FRANCIS BARHAM. Small post 8vo, 5s.

— **Academics,** De Finibus, and Tusculan Questions. By PROF. C. D. YONGE, M.A. Small post 8vo, 5s.

— **Offices,** or, Moral Duties. Cato Major, an Essay on Old Age; Laelius, an Essay on Friendship; Scipio's Dream; Paradoxes; Letter to Quintus on Magistrates. Translated by C. R. EDMONDS. *With Portrait,* 3s. 6d.

— **Old Age and Friendship.** Translated, with Memoir and Notes, by G. H. WELLS, M.A. Crown 8vo, sewed, 1s.

DEMOSTHENES, The Orations of. Translated, with Notes, Arguments, a Chronological Abstract, Appendices, and Index, by C. RANN KENNEDY. 5 vols. Small post 8vo.

Vol. I.—The Olynthiacs, Philippics. 3s. 6d.

Vol. II.—On the Crown and on the Embassy. 5s.

Vol. III.—Against Leptines, Midias, Androtion, and Aristocrates. 5s.

Vols. IV. and V.—Private and Miscellaneous Orations. 5s. each.

— **On the Crown.** Translated by C. RANN KENNEDY. Crown 8vo, sewed, 1s.

DIOGENES LAERTIUS. Translated by PROF. C. D. YONGE, M.A. Small post 8vo, 5s.

EPICTETUS, The Discourses of. With the Encheiridion and Fragments. Translated by GEORGE LONG, M.A. Small post 8vo, 5s.

Large Paper Edition, 2 vols. Post 8vo, 10s. 6d.

EURIPIDES. A Prose Translation, from the Text of E. P. COLERIDGE, M.A. 2 vols., 5s. each.
Vol. I. Rhesus, Medea, Hippolytus, Alcestis, Heraclidæ, Troades, Ion, Helena.
Vol. II. Andromache, Electra, Bacchae, Hecuba, Hercules Phoenissae, Orestes, Iphigenia in Tauris, Iphigenia in Aulis.
*** The plays separately except Rhesus, Helena, Electra, Aulis, and Cyclops. Crown 8vo, sewed, 1s. each.

— Translated from the Text of Dindorf. By T. A. BUCKLEY, B.A. small post 8vo, 5s. each.

GREEK ANTHOLOGY. Translated by GEORGE BURGES, M.A. post 8vo, 5s.

HERODOTUS. Translated by the REV. HENRY CARY, M.A. Small post 8vo, 3s. 6d.

— **Analysis and Summary of.** By J. T. WHEELER. Small post 8vo.

HESIOD, CALLIMACHUS, and THEOGNIS. Translated by the REV. J. BANKS, M.A. Small post 8vo, 5s.

HOMER. The Iliad. Translated by T. A. BUCKLEY, B.A. Small post 8vo, 5s.

— **The Odyssey, Hymns, Epigrams, and Battle of the Mice.** Translated by T. A. BUCKLEY, B.A. Small post 8vo.

— **The Iliad.** Books I.-IV. Translated into English Hexameters by HENRY SMITH WRIGHT, B.A., late Scholar of Trinity College, Cambridge. Medium 8vo, 5s.

HORACE. A New Prose Translation by A. HAMILTON BRYCE. With Memoir and Introduction. Small post 8vo. 5s. 6d.
Also in 4 vols., crown 8vo, sewed, 1s. each.

Odes. I. and II.	**Satires.**
Odes. III. and IV., with the **Carmen Seculare** and **Epodes.**	**Epistles and Ars Poetica.**

— Translated by Smart. *Revised edition.* By T. A. BUCKLEY. Small post 8vo, 3s. 6d.

— **The Odes and Carmen Saeculare.** Translated into English Verse by the late JOHN CONINGTON, M.A., Corpus Professor of Latin in the University of Oxford. *11th edition.* Fcap. 8vo. 3s. 6d.

— **The Satires and Epistles.** Translated into English Verse by JOHN CONINGTON, M.A. *8th edition.* Fcap. 8vo, 3s. 6d.

— **Odes and Epodes.** Translated by SIR STEPHEN E. DE VERE, Bart. *3rd edition, enlarged.* Imperial 16mo. 7s. 6d. net.

ISOCRATES, The Orations of. Translated by J. H. FREESE, Fellow of St. John's College, Cambridge, with Introduction. Vol. I. Small post 8vo, 5s.

JUSTIN, CORNELIUS NEPOS, and EUTROPIUS. Translated by the REV. J. S. WATSON, M.A. Small post 8vo, 5s.

JUVENAL, PERSIUS, SULPICIA, and LUCILIUS. Translated by L. EVANS, M.A. Small post 8vo, 5s.

LIVY. The History of Rome. Translated by DR. SPILLAN, and others. 4 vols. small post 8vo, 5s. each.

— Books I., II., III., IV. A Revised Translation by J. H. FREESE, late Fellow of St. John's College, Cambridge. With Memoir. 4 vols., crown 8vo, sewed, 1s. each.

LIVY. Book V. and Book VI. A Revised Translation by F. S. WEYMOUTH, M.A., Lond. With Memoir, and Maps. Crown 8vo, sewed, 1*s.* each

— Book IX. Translated by FRANCIS STORR, B.A. With Memoir. Crown 8vo, sewed, 1*s.*

LUCAN. The Pharsalia. Translated into Prose by H. T. RILEY, M.A. Small post 8vo, 5*s.*

— **The Pharsalia.** Book I. Translated by FREDERICK CONWAY, M.A. With Memoir and Introduction. Crown 8vo, sewed, 1*s.*

LUCIAN'S Dialogues of the Gods, of the Sea-Gods, and of the Dead. Translated by HOWARD WILLIAMS, M.A. Small post 8vo, 5*s.*

LUCRETIUS. Translated by the REV. J. S. WATSON, M.A. Small post 8vo, 5*s.*

— Literally trans. by the late H. A. J. MUNRO, M.A. *4th edition.* Demy 8vo, 6*s.*

MARTIAL'S Epigrams, complete. Literally translated into Prose, with the addition of Verse Translations selected from the Works of English Poets, and other sources. Small post 8vo, 7*s.* 6*d.*

OVID, The Works of. Translated. 3 vols. Small post 8vo, 5*s.* each.

Vol. I.—Fasti, Tristia, Pontic Epistles, Ibis, and Halieuticon.

Vol. II.—Metamorphoses. *With Frontispiece.*

Vol. III.—Heroides, Amours, Art of Love, Remedy of Love, and Minor Pieces. *With Frontispiece.*

— **Fasti.** Translated by H. T. RILEY, M.A. 3 vols. Crown 8vo, sewed, 1*s.* each.

— **Tristia.** Translated by H. T. RILEY, M.A. Crown 8vo, sewed, 1*s.*

PINDAR. Translated by DAWSON W. TURNER. Small post 8vo, 5*s.*

PLATO. Gorgias. Translated by the late E. M. COPE, M.A., Fellow of Trinity College. *2nd edition.* 8vo, 7*s.*

— **Philebus.** Translated by F. A. PALEY, M.A., LL.D. Small 8vo, 4*s.*

— **Theaetetus.** Translated by F. A. PALEY, M.A., LL.D. Small 8vo, 4*s.*

— **The Works of.** Translated, with Introduction and Notes. 6 vols. Small post 8vo, 5*s.* each.

Vol. I.—The Apology of Socrates—Crito—Phaedo—Gorgias—Protagoras—Phaedrus—Theaetetus—Euthyphron—Lysis. Translated by the REV. H. CARY.

Vol. II.—The Republic—Timaeus—Critias. Trans. by HENRY DAVIS.

Vol. III.—Meno—Euthydemus—The Sophist—Statesman—Cratylus—Parmenides—The Banquet. Translated by G. BURGES.

Vol. IV.—Philebus—Charmides—Laches—Menexenus—Hippias—Ion—The Two Alcibiades—Theages—Rivals—Hipparchus—Minos—Clitopho—Epistles. Translated by G. BURGES.

Vol. V.—The Laws. Translated by G. BURGES.

Vol. VI.—The Doubtful Works. Edited by G. BURGES. With General Index to the six volumes.

— **Apology, Crito, Phaedo, and Protagoras.** Translated by the REV. H. CARY. Small post 8vo, sewed, 1*s.*, cloth, 1*s.* 6*d.*

— **Dialogues.** A Summary and Analysis of. With Analytical Index, giving references to the Greek text of modern editions and to the above translations. By A. DAY, LL.D. Small post 8vo, 5*s.*

PLAUTUS, The Comedies of. Translated by H. T. RILEY, M.A. 2 vols. Small post 8vo, 5*s.* each.

Vol. I.—Trinummus—Miles Gloriosus—Bacchides—Stichus—Pseudolus—Menaechmei—Aulularia—Captivi—Asinaria—Curculio

Vol. II.—Amphitryon—Rudens—Mercator—Cistellaria—Truculentus—Persa—Casina—Poenulus—Epidicus—Mostellaria—Fragments.

PLAUTUS Trinummus, Menaechmei, Aulularia, and
Translated by H. T. RILEY, M.A. Small post 8vo, sewed, 1s., cl
PLINY. The Letters of Pliny the Younger. Melmoth's T
revised, by the REV. F. C. T. BOSANQUET, M.A. Small post 8
PLUTARCH. Lives. Translated by A. STEWART, M.A., late
Trinity College, Cambridge, and GEORGE LONG, M.A. 4 vols
8vo, 3s. 6d. each.
— **Morals.** Theosophical Essays. Translated by C. W. KING,
Fellow of Trinity College, Cambridge. Small post 8vo, 5s.
— **Morals.** Ethical Essays. Translated by the REV. A. R. SHILL
Small post 8vo, 5s.
PROPERTIUS. Translated by REV. J. S. WATSON,
accompanied by Poetical Versions, from various sources. Sm. post
PRUDENTIUS, Translations from. A Selection from his W
a Translation into English Verse, and an Introduction and
FRANCIS ST. JOHN THACKERAY, M.A., F.S.A., Vicar of Mag
formerly Fellow of Lincoln College, Oxford, and Assistant
Eton. With post 8vo, 7s. 6d.
QUINTILIAN. Institutes of Oratory, or, Education of
Trans. by the REV. J. S. WATSON, M.A. 2 vols. small post 8vo.
SALLUST, FLORUS, and VELLEIUS PATERCULUS
lated by J. S. WATSON, M.A. Small post 8vo, 5s.
SENECA: On Benefits. Translated by A. STEWART, M.A., L
of Trinity College, Cambridge. Small post 8vo, 3s. 6d.
— **Minor Essays and On Clemency.** Translated by A. STEW
Small post 8vo, 5s.
SOPHOCLES. Translated, with Memoir, Notes, etc., by E. P. C
M.A. Small post 8vo, 5s.
Or the plays separately, crown 8vo, sewed, 1s. each.
— **The Tragedies of.** The Oxford Translation, with Notes, A
and Introduction. Small post 8vo, 5s.
— **The Dramas of.** Rendered in English Verse, Dramatic and
SIR GEORGE YOUNG, BART., M.A., formerly Fellow of Trinit
Cambridge. 8vo, 12s. 6d.
— **The Œdipus Tyrannus.** Translated into English Prose. By
H. KENNEDY. Crown 8vo, in paper wrapper, 1s.
SUETONIUS. Lives of the Twelve Caesars and Lives
Grammarians. Thomson's revised Translation, by T. FORESTER
post 8vo, 5s.
TACITUS, The Works of. Translated, with Notes and Index
Small post 8vo, 5s. each.
Vol. I.—The Annals.
Vol. II. The History, Germania, Agricola, Oratory, and Le
TERENCE and PHAEDRUS. Translated by H. T. RILEY, M.
post 8vo, 5s.
THEOCRITUS, BION, MOSCHUS, and TYRTAEUS. T
by the REV. J. BANKS, M.A. Small post 8vo, 5s.
THEOCRITUS. Translated into English Verse by C. S. CAL
M.A., late Fellow of Christ's College, Cambridge. *New edition*
8vo, 5s.

THUCYDIDES. The Peloponnesian War. Translated by the REV. H. DALE. *With Portrait.* 2 vols., 3*s.* 6*d.* each.

— Analysis and Summary of. By J. T. WHEELER. Small post 8vo, 5*s.*

VIRGIL. Translated by A. HAMILTON BRYCE, LL.D. With Memoir and Introduction. Small post 8vo, 3*s.* 6*d.*

Also in 6 vols., crown 8vo, sewed, 1*s.* each.

Georgics.	Æneid IV.-VI.
Bucolics.	Æneid VII. IX.
Æneid I.-III.	Æneid X.-XII.

XENOPHON. The Works of. In 3 vols. Small post 8vo, 5*s.* each.

Vol. I.—The Anabasis, and Memorabilia. Translated by the REV. J. S. WATSON, M.A. With a Geographical Commentary, by W. F. AINSWORTH, F.S.A., F.R.G.S., etc.

Vol. II.—Cyropædia and Hellenics. Translated by the REV. J. S. WATSON, M.A., and the REV. H. DALE.

Vol. III.—The Minor Works. Translated by the REV. J. S. WATSON, M.A.

— Anabasis. Translated by the REV. J. S. WATSON, M.A. With Memoir and Maps. 3 vols.

— Hellenics. Books I. and II. Translated by the REV. H. DALE, M.A. With Memoir.

SABRINAE COROLLA In Hortulis Reginae Scholae Salopiensis contexuerunt res viri floribus legendis. *4th edition, revised and rearranged.* By the late BENJAMIN HALL KENNEDY, D.D., Regius Professor of Greek at the University of Cambridge. Large post 8vo, 10*s.* 6*d.*

SERTUM CARTHUSIANUM Floribus trium Seculorum Contextum. Cura GULIELMI HAIG BROWN, Scholae Carthusianae Archididascali. Demy 8vo, 5*s.*

TRANSLATIONS into English and Latin. By C. S. CALVERLEY, M.A., late Fellow of Christ's College, Cambridge. *4th edition.* Crown 8vo, 5*s.*

TRANSLATIONS from and into the Latin, Greek and English. By R. C. JEBB, LITT.D., M.P., Regius Professor of Greek in the University of Cambridge, H. JACKSON, M.A., LITT.D., Fellows of Trinity College, Cambridge, and W. E. CURREY, M.A., formerly Fellow of Trinity College, Cambridge. Crown 8vo. *3rd edition.* 5*s.*

GRAMMAR AND COMPOSITION.

BADDELEY. Auxilia Latina. A Series of Progressive Latin Exercises. By M. J. B. BADDELEY, M.A. Feap. 8vo. Part I., Accidence. *5th edition.* 2*s.* Part II. *5th edition.* 2*s.* Key to Part II. 2*s.* 6*d.*

BAIRD. Greek Verbs. A Catalogue of Verbs, Irregular and Defective; their leading formations, tenses in use, and dialectic inflexions, with a copious Appendix, containing Paradigms for conjugation, Rules for formation of tenses, &c., &c. By J. S. BAIRD, T.C.D. *New edition, revised.* 2*s.* 6*d.*

— Homeric Dialect. Its Leading Forms and Peculiarities. By J. S. BAIRD, T.C.D. *New edition, revised.* By the REV. W. GUNION RUTHERFORD, M.A., LL.D., Head Master at Westminster School. 1*s.*

BAKER. Latin Prose for London Students. By AE
M.A., Classical Master, Independent College, Taunton. Fc
BARRY. Notes on Greek Accents. By the RIGHT RE
D.D. *New edition, re written.* 1s.
CHURCH. Latin Prose Lessons. By A. J. CHURCH, M.A
Latin at University College, London. *9th edition.* Fcap. 3
CLAPIN. Latin Primer. By the REV. A. C. CLAPIN, M.
Master at Sherborne School. *4th edition.* Fcap 8vo, 1s.
COLERIDGE. Res Romanae. Being aids to the Histo
Archæology, and Literature of Ancient Rome, for less advan
By E. P. COLERIDGE, M.A. With 3 maps. *2nd edition.* Crow
— **Res Graecae.** Being aids to the study of the History,
Archæology, and Literature of Ancient Athens. By E. P. COL

COLLINS. Latin Exercises and Grammar Papers. By
M.A., Head Master of the Latin School, Newport, Salop.
Fcap. 8vo, 2s. 6d.
— **Unseen Papers** in Latin Prose and Verse. With Examinati
7th edition. Fcap. 8vo, 2s. 6d.
— **Unseen Papers** in Greek Prose and Verse. With Exami
tions. *5th edition.* Fcap 8vo, 3s.
— **Easy Translations** from Nepos, Caesar, Cicero, Livy, &c.,
lation into Latin. With Notes. 2s.
COMPTON. Rudiments of Attic Construction and Idiom
duction to Greek Syntax for Beginners who have acquired som
of Latin. By the REV. W. COOKWORTHY COMPTON, M.A.,
of Dover College. Crown 8vo, 3s.
FROST. Eclogae Latinae; or, First Latin Reading Book.
and Vocabulary by the late REV. P. FROST, M.A. Fcap. 8vo,
— **Analecta Graeca Minora.** With Notes and Dictionary
Fcap. 8vo, 2s.
— **Materials for Latin Prose Composition.** By the late RE
M.A. *New edition.* Fcap 8vo, 2s. Key. 4s net.
— **A Latin Verse Book.** *New edition.* Fcap. 8vo, 2s. Key.
— **Materials for Greek Prose Composition.** *New edition.*
2s. 6d. Key. 5s. net.
— **Greek Accidence.** *New edition.* 1s.
— **Latin Accidence.** 1s.
HARKNESS. A Latin Grammar. By ALBERT HARKNESS.
KEY. A Latin Grammar. By the late T. H. KEY, M.A., F.R.S.
sand. Post 8vo, 8s.
— **A Short Latin Grammar for Schools.** *16th edition.* Post
HOLDEN. Foliorum Silvula. Part I. Passages for Tran
Latin Elegiac and Heroic Verse. By H. A. HOLDEN, LL.D.
Post 8vo, 7s. 6d.
— **Foliorum Silvula.** Part II. Select Passages for Translation
Lyric and Comic Iambic Verse. *3rd edition.* Post 8vo, 5s.
— **Foliorum Centuriae.** Select Passages for Translation into
Greek Prose. *10th edition.* Post 8vo, 8s.
JEBB, JACKSON, and CURREY. Extracts for Trans
Greek, Latin, and English. By R. C. JEBB, LITT.D., M.P., R

STEDMAN (A. M M.) Greek Vocabularies for Re
edition. Fcap 8vo, 1s. 6d
— **Greek Testament Selections** for the Use of Schools.
With Introduction, Notes, and Vocabulary Fcap 8vo. 2s
— **Greek Examination Papers** in Miscellaneous Grammar
3rd edition. 2s. 6d. Key (for Tutors only), 6s net.
THACKERAY. Anthologia Graeca. A Selection of
with Notes. By F. ST. JOHN THACKERAY. *6th edition.*
— **Anthologia Latina.** A Selection of Latin Poetry, from
Boethius, with Notes. By REV. F. ST. JOHN THACKERAY
Fcap, 4s. 6d.
— **Hints and Cautions on Attic Greek Prose Composit**
8vo, 3s 6d.
— **Exercises on the Irregular and Defective Greek Verbs.**
WELLS. Tales for Latin Prose Composition. Wit
Vocabulary. By G. B. WELLS, M.A., Assistant Master
Taylor's School. Fcap. 8vo, 2s.

HISTORY, GEOGRAPHY, AND REFERENCE ETC.

TEUFFEL'S History of Roman Literature. *5th edition*
DR SCHWABE, translated by PROFESSOR G. C. W. WARR,
College, London Medium 8vo 2 vols 30s Vol I. (The
Period), 15s Vol II (The Imperial Period), 15s

KEIGHTLEY'S Mythology of Ancient Greece and Italy,
revised by the late LEONHARD SCHMITZ, LL.D., LL.D., Classi
to the University of London With 12 Plates. Small post

DONALDSON'S Theatre of the Greeks. *10th edition.* Sm
5s.

DICTIONARY OF LATIN AND GREEK QUOTAT
cluding Proverbs, Maxims, Mottoes, Law Terms and Phrase
the Quantities marked, and English Translations. With Index
Small post 8vo, 5s.

PAUSANIAS' Description of Greece. Newly translated,
and Index, by A. R. SHILLETO, M.A. 2 vols. Small post 8v

STRABO'S Geography. Translated by W. FALCONER, M.A.
HAMILTON. 3 vols. Small post 8vo, 5s. each.

AN ATLAS OF CLASSICAL GEOGRAPHY. By W. H
G. LONG, M.A. Containing Ten selected Maps. Imp. 8vo, 3

AN ATLAS OF CLASSICAL GEOGRAPHY. Twenty
by W. HUGHES and GEORGE LONG, M.A. With colour
Imperial 8vo, 6s.

ATLAS OF CLASSICAL GEOGRAPHY. 22 large Colo
With a complete Index. Imp. 8vo, chiefly engraved by
Walker. 7s. 6d.

MATHEMATICS.

ARITHMETIC AND ALGEBRA.

BARRACLOUGH (T.). The Eclipse Mental Arithmetic. By TITUS BARRACLOUGH, Board School, Halifax. Standards I., II., and III., sewed, 6*d.*; Standards II., III., and IV., sewed, 6*d.* net; Book III., Part A, sewed, 4*d.*; Book III., Part B, cloth, 1*s.* 6*d.*

BEARD (W. S.). Graduated Exercises in Addition (Simple and Compound). For Candidates for Commercial Certificates and Civil Service appointments. By W. S. BEARD, F.R.G.S., Head Master of the Modern School, Fareham. *3rd edition.* Fcap. 4to, 1*s.*

— *See* **PENDLEBURY.**

ELSEE (C.). Arithmetic. By the REV. C. ELSEE, M.A., late Fellow of St. John's College, Cambridge, Senior Mathematical Master at Rugby School. *15th edition.* Fcap. 8vo, 3*s.* 6*d.* [*Camb. School and College Texts.*

— **Algebra.** By the REV. C. ELSEE, M.A. *8th edition.* Fcap. 8vo, 4*s.* [*Camb. School and College Texts.*

FILIPOWSKI (H. E.). Anti-Logarithms, A Table of. By H. E. FILIPOWSKI. *3rd edition.* 8vo, 15*s.*

GOUDIE (W. P.). *See* **Watson.**

HATHORNTHWAITE (J. T.). Elementary Algebra for Indian Schools. By J. T. HATHORNTHWAITE, M.A., Principal and Professor of Mathematics at Elphinstone College, Bombay. Crown 8vo, 2*s.*

MACMICHAEL (W. F.) and PROWDE SMITH (R.). Algebra. A Progressive Course of Examples. By the REV. W. F. MACMICHAEL, and R. PROWDE SMITH, M.A. *5th edition.* Fcap. 8vo, 3*s.* 6*d.* With answers, 4*s.* 6*d.* [*Camb. School and College Texts.*

MATHEWS (G. B.). Theory of Numbers. An account of the Theories of Congruencies and of Arithmetical Forms. By G. B. MATHEWS, M.A., Professor of Mathematics in the University College of North Wales. Part I. Demy 8vo, 12*s.*

MOORE (B. T.). Elementary Treatise on Mensuration. By B. T. MOORE, M.A., Fellow of Pembroke College, Cambridge. *2nd edition, revised.* 3*s.* 6*d.*

PENDLEBURY (C.). Arithmetic. With Examination Papers and 8,000 Examples. By CHARLES PENDLEBURY, M.A., F.R.A.S., Senior Mathematical Master of St. Paul's. *10th edition.* Crown 8vo. Complete, with or without Answers, 4*s.* 6*d.* In Two Parts, with or without Answers, 2*s.* 6*d.* each.

Key to Part II. *2nd edition.* 7*s.* 6*d.* net. [*Camb. Math. Ser.*

— **Examples in Arithmetic.** Extracted from Pendlebury's Arithmetic. With or without Answers. *9th edition.* Crown 8vo, 3*s.*, or in Two Parts, 1*s.* 6*d.* and 2*s.* [*Camb. Math. Ser.*

— **Examination Papers in Arithmetic.** Consisting of 140 papers, each containing 7 questions; and a collection of 357 more difficult problems. *4th edition.* Crown 8vo, 2*s.* 6*d.* Key, for Tutors only, 5*s.* net.

PENDLEBURY (C.) and TAIT (T. S.). Arithmetic for Indian Schools. By C. PENDLEBURY, M.A. and T. S. TAIT, M.A., B.SC., Principal of Baroda College. *2nd edit.* Cr. 8vo, 3*s.* [*Camb. Math. Ser.*

PENDLEBURY (C.) and BEARD (W. S.). Commercial Arithmetic. By C. PENDLEBURY, M.A., and W. S. BEARD, F.R.G.S. Crown 8vo. 2*s.* 6*d.*

PENDLEBURY (C.) and BEARD (W S.) Elementar
3rd edition. Crown 8vo, 1s. 6d.
— **Arithmetic for the Standards.** Standards I., II., III., cloth, 3d. each: IV., V., VI., sewed, 3d. each, cloth, 4 sewed, 6d., cloth, 8d. Answers to I. and II., 4d., III VI
— **Graduated Arithmetic,** for Junior and Private Schools. in stiff canvas covers. Parts I., II., and III., 3s. each; and VI., 4d. each; Part VII., 6d. Answers to Parts I. and III.-VII., 4d. each.
— **Long Tots and Cross Tots,** Simple and Compound. Pa Answers, 4d.
POPE (L. J.). Lessons in Elementary Algebra. By L (Lond.), Assistant Master at the Oratory School, Birmingham up to and including Simple Equations and Problems. Crow
PROWDE SMITH (R.). *See* **Macmichael.**
SHAW (S. J. D.). Arithmetic Papers. Set in the Camb Local Examination, from June, 1869, to June, 1887, inclus by permission of the Syndicate. By S. J. D. SHAW, Lecturer of Newnham College. Crown 8vo, 2s. 6d., Key,
TAIT (T. S.). *See* **Pendlebury.**
WATSON (J.) and GOUDIE (W. P.). Arithmetic. A Course of Examples. With Answers. By J. WATSON, Christ College, Cambridge, formerly Senior Mathematical Ordnance School, Carshalton. *7th edition, revised and enlar* P. GOUDIE, B.A. Lond. Feap 8vo, 2s 6d. [*Camb. S. a*
WHITWORTH (W. A.). Choice and Chance. An Treatise on Permutations, Combinations, and Probability, wi cises and Answers. By W. A. WHITWORTH, M.A., late F John's College, Cambridge. *4th edition, revised and enlarg* 8vo, 6s. [*Camb.*
— **D C C. Exercises,** including Hints for the Solution of all the "Choice and Chance." Crown 8vo, 6s. [*Camb.*
WRIGLEY (A.) Arithmetic. By A. WRIGLEY, M.A., St. Joh Feap. 8vo, 3s. 6d. [*Camb. S. a*

BOOK-KEEPING.

CRELLIN (P.). A New Manual of Book keeping, co Theory and Practice, with Specimens of a set of Books. CRELLIN, Chartered Accountant. Crown 8vo, 3s. 6d.
— **Book-keeping for Teachers and Pupils.** Cr. 8vo, 1s. *6d.*
FOSTER (B. W.). Double Entry Elucidated. By B. *14th edition.* Feap. 4to, 3s. 6d.
MEDHURST (J. T.). Book keeping by Double Entry, T and Practical, including a Society of Arts Examination worked out. By J. T. MEDHURST, A.K.C., F.S.S., Fellow of t Accountants and Auditors (incorporated), and Lecturer at London College. Crown 8vo, 2s
— **Examination Papers in Book-keeping.** Compiled by JO BURST, A.K.C., F.S.S. *4th edition.* Crown 8vo, 3s. Key, 2
THOMSON (A. W.). A Text-Book of the Principles an of Book-keeping. By PROFESSOR A. W. THOMSON, Agricultural College, Cirencester. *2nd edition, revised.* Cro

GEOMETRY AND EUCLID.

BESANT (W. H.). Conic Sections treated Geometrically. By W. H. BESANT, SC.D., F.R.S., Fellow of St. John's College, Cambridge. *9th edition.* Crown 8vo, 4*s.* 6*d.* Key, 5*s.* net. [*Camb. Math. Ser.*

BRASSE (J.). The Enunciations and Figures of Euclid, prepared for Students in Geometry. By the REV. J. BRASSE, D.D. *New edition.* Fcap. 8vo, 1*s.* Without the Figures, 6*d.*

DEIGHTON (H.). Euclid. Books I.-VI., and part of Book XI., newly translated from the Greek Text, with Supplementary Propositions, Chapters on Modern Geometry, and numerous Exercises. By HORACE DEIGHTON, M.A., Head Master of Harrison College, Barbados. *5th edition.* 4*s.* 6*d.*, or Books I.-IV., 3*s.* Books V. XI., 2*s.* 6*d.* Key, 5*s.* net. [*Camb. Math. Ser.*

Also issued in parts: Book I., 1*s.*; Books I. and II., 1*s.* 6*d.*; Books I.-III., 2*s.* 6*d*; Books III. and IV., 1*s.* 6*d.*

DEIGHTON (H.) and EMTAGE (O.). An Introduction to Euclid, including Euclid I. 1-26, with explanations and numerous easy exercises. By HORACE DEIGHTON, M.A., and O. EMTAGE, B.A., Assistant Master of Harrison College. Crown 8vo, 1*s.* 6*d.* [*Camb. Math. Ser.*

DIXON (E. T.). The Foundations of Geometry. By EDWARD T. DIXON, late Royal Artillery. Demy 8vo, 6*s.*

MASON (C. P.). Euclid. The First Two Books Explained to Beginners. By C. P. MASON, B.A. *2nd edition.* Fcap. 8vo, 2*s.* 6*d.*

McDOWELL (J.) Exercises on Euclid and in Modern Geometry, containing Applications of the Principles and Processes of Modern Pure Geometry. By the late J. MCDOWELL, M.A., F.R.A.S., Pembroke College, Camb., and Trin. Coll., Dublin. *4th edition.* 6*s.* [*Camb. Math. Ser.*

TAYLOR (C.). An Introduction to the Ancient and Modern Geometry of Conics, with Historical Notes and Prolegomena. 15*s.*

— The Elementary Geometry of Conics. By C. TAYLOR, D.D., Master of St. John's College. *7th edition, revised.* With a Chapter on the Line Infinity, and a new treatment of the Hyperbola. Crown 8vo, 4*s.* 6*d.* [*Camb. Math. Ser.*

WEBB (R.). The Definitions of Euclid. With Explanations and Exercises, and an Appendix of Exercises on the First Book, by R. WEBB, M.A. Crown 8vo, 1*s.* 6*d.*

WILLIS (H. G.). Geometrical Conic Sections. An Elementary Treatise. By H. G. WILLIS, M.A., Clare College, Cambridge, Assistant Master of Manchester Grammar School. Crown 8vo, 5*s.* [*Camb. Math. Ser.*

ANALYTICAL GEOMETRY, ETC.

ALDIS (W. S.). Solid Geometry, An Elementary Treatise on. By W. S. ALDIS, M.A., late Professor of Mathematics in the University College, Auckland, N. Z. *4th edition, revised.* Crown 8vo, 6*s.* [*Camb. Math. Ser.*

BESANT (W. H.). Notes on Roulettes and Glissettes. By W. H. BESANT, SC.D., F.R.S. *2nd edition, enlarged.* Crown 8vo. 5*s.* [*Camb. Math. Ser.*

CAYLEY (A.). Elliptic Functions, An Elementary Treatise on. By ARTHUR CAYLEY, Sadlerian Professor of Pure Mathematics in the University of Cambridge. *2nd edition.* Demy 8vo. 15*s.*

TURNBULL (W. P.). Analytical Plane Geometry, An
By W. P. TURNBULL, M.A., some time Fellow of Trinity Ca
VYVYAN (T. G.). Analytical Geometry for School
VYVYAN, M.A., Fellow of Gonville and Caius College, an
Master of Charterhouse. *6th edition.* 8vo, 4s. 6d. [*Camb.*
— Analytical Geometry for Beginners. Part I. The St
Circle. *2nd edition.* Crown 8vo, 2s. 6d. [*Ca*
WHITWORTH (W. A.). Trilinear Co-ordinates, an
of Modern Analytical Geometry of Two Dimensions. B
WORTH, M.A., late Fellow of St. John's College, Cambrid

TRIGONOMETRY.

DYER (J. M.) and WHITCOMBE (R. H.). Elements
metry. By J. M. DYER, M.A. (Senior Mathematical Schoo
and REV. R. H. WHITCOMBE, Assistant Masters at Eton
edition. Crown 8vo, 4s. 6d. [*Cam*
PENDLEBURY (C.). Elementary Trigonometry.
PENDLEBURY, M.A., F.R.A.S., Senior Mathematical Maste
School. *2nd edition.* Crown 8vo, 4s. 6d. *Cam*
VYVYAN (T. G.). Introduction to Plane Trigonome
REV. T. G. VYVYAN, M.A., formerly Fellow of Gonville and
Senior Mathematical Master at Charterhouse. *3rd edition*
in the press. Crown 8vo, 3s. 6d. [*Cam*
WARD (G. H.). Examination Papers in Trigonomet
WARD, M.A., Assistant Master at St. Paul's School. *2nd ed*
8vo, 2s. 6d. Key, 5s. net.

MECHANICS AND NATURAL PHILOSO

ALDIS (W. S.). Geometrical Optics, An Elementary Tre
W. S. ALDIS, M.A. *5th edition.* Crown 8vo, 4s. [*Cam*
— An Introductory Treatise on Rigid Dynamics. Crown
[*Cam*
— Fresnel's Theory of Double Refraction, A Chapter on.
revised. 8vo, 2s.
BASSET (A. B.). A Treatise on Hydrodynamics, wi
Examples. By A. B. BASSET, M.A., F.R.S., Trinity College,
Demy 8vo. Vol. I., price 10s. 6d.; Vol. II., 12s. 6d.
— An Elementary Treatise on Hydrodynamics and Sou
8vo, 7s. 6d.
— A Treatise on Physical Optics. Demy 8vo, 16s.
BESANT (W. H.). Elementary Hydrostatics. By W.
SC.D., F.R.S. *16th edition.* Crown 8vo, 4s. 6d. Solutions,
[*Camb*
— Hydromechanics, A Treatise on. Part I. Hydrostatics.
revised and enlarged. Crown 8vo, 5s. [*Camb*
— A Treatise on Dynamics. *2nd edition.* Crown 8vo, 10s. 6
[*Camb*
CHALLIS (PROF.). Pure and Applied Calculation.
REV. J. CHALLIS, M.A., F.R.S., &c. Demy 8vo, 15s.
— Physics, The Mathematical Principle of. Demy 8vo, 5s.
— Lectures on Practical Astronomy. Demy 8vo, 10s.

EVANS (J. H.) and MAIN (P. T.) Newton's Principia, The First Three Sections of, with an Appendix; and the Ninth and Eleventh Sections. By J. H. EVANS, M.A., St. John's College. *5th edition*, edited by P. T. MAIN, M.A., Lecturer and Fellow of St. John's College. Fcap. 8vo, 4*s*. [*Camb. S. and C. Texts.*

GALLATLY (W.). Elementary Physics, Examples and Examination Papers in. Statics, Dynamics, Hydrostatics, Heat, Light, Chemistry, Electricity, London Matriculation, Cambridge B.A., Edinburgh, Glasgow, South Kensington, Cambridge Junior and Senior Papers, and Answers. By W. GALLATLY, M.A., Pembroke College, Cambridge, Assistant Examiner, London University. Crown 8vo, 4*s*. [*Camb. Math. Ser.*

GARNETT (W.). Elementary Dynamics for the use of Colleges and Schools. By WILLIAM GARNETT, M.A., D.C.L., Fellow of St. John's College, late Principal of the Durham College of Science, Newcastle-upon-Tyne. *5th edition, revised.* Crown 8vo, 6*s*. [*Camb. Math. Ser.*

— **Heat,** An Elementary Treatise on. *6th edition, revised.* Crown 8vo, 4*s*. 6*d*. [*Camb. Math. Ser.*

GOODWIN (H.). Statics. By H. GOODWIN, D.D., late Bishop of Carlisle. *2nd edition.* Fcap. 8vo, 3*s*. [*Camb. S. and C. Texts.*

HOROBIN (J. C.). Elementary Mechanics. Stage I. II. and III., 1*s*. 6*d*. each. By J. C. HOROBIN, M.A., Principal of Homerton New College, Cambridge.

— **Theoretical Mechanics.** Division I. Crown 8vo, 2*s*. 6*d*.

*** This book covers the ground of the Elementary Stage of Division I. of Subject VI. of the "Science Directory," and is intended for the examination of the Science and Art Department.

JESSOP (C. M.). The Elements of Applied Mathematics. Including Kinetics, Statics and Hydrostatics. By C. M. JESSOP, M.A., late Fellow of Clare College, Cambridge, Lecturer in Mathematics in the Durham College of Science, Newcastle-on-Tyne. *2nd edition.* Crown 8vo, 4*s*. 6*d*. [*Camb. Math. Ser.*

MAIN (P. T.). Plane Astronomy, An Introduction to. By P. T. MAIN, M.A., Lecturer and Fellow of St. John's College. *6th edition, revised.* Fcap. 8vo, 4*s*. [*Camb. S. and C. Texts.*

PARKINSON (R. M.). Structural Mechanics. By R. M. PARKINSON, ASSOC. M.I.C.E. Crown 8vo, 4*s*. 6*d*.

PENDLEBURY (C.). Lenses and Systems of Lenses, Treated after the Manner of Gauss. By CHARLES PENDLEBURY, M.A., F.R.A.S., Senior Mathematical Master of St. Paul's School, late Scholar of St. John's College, Cambridge. Demy 8vo, 5*s*.

STEELE (R. E.). Natural Science Examination Papers. By R. E. STEELE, M.A., F.C.S., Chief Natural Science Master, Bradford Grammar School. Crown 8vo. Part I., Inorganic Chemistry, 2*s*. 6*d*. Part II., Physics (Sound, Light, Heat, Magnetism, Electricity), 2*s*. 6*d*. [*School Exam. Series.*

WALTON (W.). Theoretical Mechanics, Problems in. By W. WALTON, M.A., Fellow and Assistant Tutor of Trinity Hall, Mathematical Lecturer at Magdalene College. *3rd edition, revised.* Demy 8vo, 16*s*.

WALTON (W.). Elementary Mechanics, Problems in. *2nd edition.* Crown 8vo, 6*s*. [*Camb. Math. Ser.*

DAVIS (J. F.). Army Mathematical Papers. Bei Woolwich and Sandhurst Preliminary Papers. Edited, wi J. F. DAVIS, D.LIT., M.A. Lond. Crown 8vo, 2s. 6d.

DYER (J. M.) and PROWDE SMITH (R.). Math amples. A Collection of Examples in Arithmetic, Alg metry, Mensuration, Theory of Equations, Analytical Geo Dynamics, with Answers, &c. For Army and Indian Candidates. By J. M. DYER, M.A., Assistant Master, (Senior Mathematical Scholar at Oxford), and R. PROWD Crown 8vo, 6s. [Co

GOODWIN (H.). Problems and Examples, adapted t Elementary Course of Mathematics." By T. G. VYVYA *edition.* 8vo, 5s.; Solutions, *3rd edition*, 8vo, 9s.

SMALLEY (G. R.). A Compendium of Facts and Pure Mathematics and Natural Philosophy. By G. F.R.A.S. *New edition, revised and enlarged.* By J. MCD F.R.A.S. Fcap. 8vo, 2s.

WRIGLEY (A.). Collection of Examples and Proble metic, Algebra, Geometry, Logarithms, Trigonometry, C Mechanics, &c., with Answers and Occasional Hints. By WRIGLEY. *10th edition, 20th thousand.* Demy 8vo, 3s. 6d

A Key. By J. C. PLATTS, M.A., and the REV. A. WRIGLEY. Demy 8vo, 5s. net.

MODERN LANGUAGES.

ENGLISH.

ADAMS (E.). The Elements of the English Language. ADAMS, PH.D. *26th edition.* Revised by J. F. DAVIS, B (LOND.). Post 8vo, 4s. 6d.

— The Rudiments of English Grammar and Analysis. ADAMS, PH.D. *19th thousand.* Fcap. 8vo, 1s.

ALFORD (DEAN). The Queen's English: A Manual o Usage. By the late HENRY ALFORD, D.D., Dean of Cant *edition.* Small post 8vo. Sewed, 1s.; cloth, 1s. 6d.

ASCHAM'S Scholemaster. Edited by PROFESSOR J. E. B. MAY post 8vo, sewed, 1s.

BELL'S ENGLISH CLASSICS. A New Series, Edite Schools, with Introduction and Notes. Crown 8vo.

BROWNING, Selections from. Edited by F. RYLAND, M.A.

BROWNING'S Strafford. Edited by E. H. HICKEY. With In S. R. GARDINER, LL.D. 2s. 6d.

BURKE'S Letters on a Regicide Peace. I. and II. Edited by M.A., C.I.E. 3s., sewed, 2s.

BYRON'S Childe Harold. Edited by H. G. KRENE, M.A., C.I.E., Manual of French Literature," etc. 3s. 6d. Also Cantos I. and II. Cantos III. and IV. sewed, 1s. 9d.

— Siege of Corinth. Edited by P. HORDERN, late Director of Public Burma. 1s. 6d. sewed, 1s.

CARLYLE'S "Hero as Man of Letters." Edited, with Int MARK HUNTER, M.A., Principal of Coimbatore College. 2s.; sewed

CARLYLE'S "Hero as Divinity." By the same editor. 2s.; sew

CHAUCER'S MINOR POEMS, Selections from. Edit BILDERBECK, B.A., Professor of English Literature, Presidency Col *2nd edition.* 2s. 6d.; sewed, 1s. 9d.

BELL'S ENGLISH CLASSICS *continued.*

DE QUINCEY'S Revolt of the Tartars and The English Mail-Coach. Edited by C. M. BARROW, M.A., Principal of Victoria College, Palghat, and MARK HUNTER, B.A., Principal of Combaconum College. 3*d.* sewed, 2*d.*

*** Revolt of the Tartars, separately, sewed, 2*d.*

DE QUINCEY'S Opium Eater. Edited by MARK HUNTER, B.A. 4*d.* 6*d.*; sewed, 3*d.* 6*d.*

GOLDSMITH'S Good-Natured Man and **She Stoops to Conquer.** Edited by K. DEIGHTON. Each, 2*d.* cloth, 1*s.* 6*d.* sewed. The two plays together, sewed, 2*s.* 6*d.*

IRVING'S Sketch Book. Edited by W. G. EKENHAM, M.A. Sewed, 1*s.* 6*d.*

JOHNSON'S Life of Addison. Edited by F. RYLAND, M.A. Author of "The Students' Handbook of Psychology," etc. 2*s.* 6*d.*

— **Life of Swift.** Edited by F. RYLAND, M.A. 2*s.*

— **Life of Pope.** Edited by F. RYLAND, M.A. 2*s.* 6*d.*

*** The Lives of Swift and Pope, together, sewed, 3*s.* 6*d.*

— **Life of Milton.** Edited by F. RYLAND, M.A. 2*s.* 6*d.*

— **Life of Dryden.** Edited by F. RYLAND, M.A. 2*s.* 6*d.*

*** The Lives of Milton and Dryden, together, sewed, 4*s.* 6*d.*

— **Lives of Prior and Congreve.** Edited by F. RYLAND, M.A. 3*s.*

LAMB'S Essays. Selected and Edited by K. [illegible], sewed, 2*s.*

LONGFELLOW. Selections from, including Evangeline. Edited by M. T. QUINN, M.A., Principal and Professor of English Language and Literature, Pachaiyappa's College, Madras. 2*s.* 6*d.* sewed, 1*s.* 9*d.*

*** Evangeline, separately, sewed, 1*s.* 3*d.*

MACAULAY'S Lays of Ancient Rome. Edited by F. HOSKEN. 2*s.* 6*d.*, sewed, 2*s.* 3*d.*

— **Essay on Clive.** Edited by C. M. BARROW, M.A. 3*s.*, sewed, 2*s.* 6*d.*

MASSINGER'S A New Way to Pay Old Debts. Edited by K. DEIGHTON. 2*s.*, sewed, 1*s.* 9*d.*

MILTON'S Paradise Lost. Books III. and IV. Edited by W. G. EKENHAM, M.A., Professor of Elphinstone College, Bombay. 2*s.*, sewed, 1*s.* 6*d.*, or separately, sewed, 10*d.* each.

— **Paradise Regained.** Edited by K. DEIGHTON. 1*s.* 6*d.*, sewed, 1*s.* 3*d.*

POPE. Selections from. Containing Essay on Criticism, Rape of the Lock, Temple of Fame, Windsor Forest. Edited by K. DEIGHTON. 2*s.* 6*d.*, sewed, 1*s.* 9*d.*

SCOTT'S Lady of the Lake. Edited by the REV. A. R. WOODWARD, M.A. Cloth, 3*s.* 6*d.* The Six Cantos separately, sewed, 6*d.* each.

SHAKESPEARE'S Julius Cæsar. Edited by T. DUFF BARNETT, B.A. (Lond.) 2*s.*

— **Merchant of Venice.** Edited by T. DUFF BARNETT, B.A. (Lond.) 2*s.*

— **Tempest.** Edited by T. DUFF BARNETT, B.A. (Lond.) 2*s.*

WORDSWORTH'S Excursion. Book I. Edited, with Introduction and Notes, by M. T. QUINN, M.A. Sewed, 1*s.* 6*d.*

Others to follow.

BELL'S READING BOOKS. Post 8vo, cloth, illustrated.

Infants.

Infant's Primer. 3*d.*
Tot and the Cat. 6*d.*
The Old Boathouse. 6*d.*
The Cat and the Hen. 6*d.*

Standard I.

School Primer. 6*d.*
The Two Parrots. 6*d.*
The Three Monkeys. 6*d.*
The New-born Lamb. 6*d.*
The Blind Boy. 6*d.*

Standard II.

The Lost Pigs. 6*d.*
Story of a Cat. 6*d.*
Queen Bee and Busy Bee. 6*d.*
Gulls' Crag. 6*d.*

Standard III.

Great Deeds in English History. 1*s.*
Adventures of a Donkey. 1*s.*
Grimm's Tales. 1*s.*
Great Englishmen. 1*s.*
Andersen's Tales. 1*s.*
Life of Columbus. 1*s.*

Standard IV.

Uncle Tom's Cabin. 1*s.*
Great Englishwomen. 1*s.*
Great Scotsmen. 1*s.*
Edgeworth's Tales. 1*s.*
Gatty's Parables from Nature. 1*s.*
Scott's Talisman. 1*s.*

BELL'S READING BOOKS *continued*

Standard V	Standards V
Dickens' Oliver Twist. 1s.	**Lamb's Tales fro** 1s.
Dickens' Little Nell. 1s.	**Robinson Cruso**
Masterman Ready. 1s.	**Tales of the Coa**
Marryat's Poor Jack. 1s.	**Settlers in Canad**
Arabian Nights. 1s.	**Southey's Life of**
Gulliver's Travels. 1s.	**Sir Roger de Cov**
Lyrical Poetry for Boys & Girls. 1s.	
Vicar of Wakefield. 1s.	

BELL'S GEOGRAPHICAL READERS. By M. J. WARD, M.A. (Worcester College, Oxford).

The Child's Geography. Illustrated. Stiff paper cover, 6d.	**The Round World** Illustrated. Cloth
The Map and the Compass (Standard I.) Illustrated. Cloth, 8d.	**About England** With Illustrations Map. Cloth, 1s. 4

BELL'S ANIMAL LIFE READERS. A Series of for the Standards, designed to [illegible] the human treat Edited by EDITH CARRINGTON [illegible] HARRISON WEIR and others. [illegible]

BROWNING (R.). Handbook to Robert Browning's [illegible] SUTHERLAND ORR. 6th edition. Revised, with a biblio 8vo. 6s.

EDWARDS (F.). Examples for Analysis in Verse and [illegible] and arranged by F. EDWARDS. New edition. Fcap. 8vo, [illegible]

GOLDSMITH. The Deserted Village. Edited, with [illegible] by C. L. MASON, L.A., [illegible] 4th edition. Crown 8vo, [illegible]

HANDBOOKS OF ENGLISH LITERATURE. E[illegible] HALES, M.A., formerly Clark Lecturer in English Litera[illegible] College, Cambridge, Professor of English Literature at [illegible] London. Crown 8vo, 3s. 6d. each.

- **The Age of Milton.** (1632—1660.) By the REV. T. H. [illegible] M.A., with Introduction, etc., by C. EASS MULLINGER, [illegible]
- **The Age of Dryden.** (1660—1700.) By R. GARNE[illegible] *2nd edition.*
- **The Age of Pope.** (1700—1744.) By JOHN DENNIS, [illegible]
- **The Age of Wordsworth.** (1798—1832.) By PROF. [illegible] LITT.D. *2nd edition.*
- **The Age of Tennyson.** (1830—1870.) By PROF. [illegible] *2nd edition.*

In preparation.

- **The Age of Alfred.** By H. FRANK HEATH, PH.D.
- **The Age of Chaucer.** By PROFESSOR HALES.
- **The Age of Shakespeare.** By PROFESSOR HALES.
- **The Age of Johnson.** By THOMAS SECCOMBE.

HAZLITT (W.). Lectures on the Literature of the Age. Small post 8vo, sewed, 1s.

— **Lectures on the English Poets.** Small post 8vo, sewed

— **Lectures on the English Comic Writers.** Small post [illegible]

LAMB (C.). Specimens of English Dramatic Poets of Elizabeth. With Notes. Small post 8vo, 3s. 6d.

MASON (C. P.). Grammars by C. P. MASON, B.A., F.C.P., Fellow of University College, London.

— **First Notions** of Grammar for Young Learners. Fcap. 8vo. *105th thousand.* Cloth, 1*s.*

— **First Steps** in English Grammar, for Junior Classes. Demy 18mo. *59th thousand.* 1*s.*

— **Outlines** of English Grammar, for the Use of Junior Classes. *107th edition.* *107th thousand.* Crown 8vo, 2*s.*

— **English Grammar**; including the principles of Grammatical Analysis. *38th edition, revised.* *103rd thousand.* Crown 8vo, green cloth, 3*s.* 6*d.*

— **A Shorter English Grammar**, with copious and carefully graduated Exercises, based upon the author's English Grammar. *111th edition.* *52nd thousand.* Crown 8vo, brown cloth, 3*s.* 6*d.*

— **Practice and Help in the Analysis of Sentences.** Price 2*s.* Cloth.

— **English Grammar Practice**, consisting of the Exercises of the Shorter English Grammar published in a separate form. *3rd edition.* Crown 8vo, 1*s.*

— **Remarks on the Subjunctive and the so-called Potential Mood.** 6*d.*, sewn.

— **Blank Sheets** Ruled and headed for Analysis. 1*s.* per dozen.

MILTON. Paradise Lost. Books I., II., and III. Edited, with Notes on the Analysis and Parsing, and Explanatory Remarks, by C. P. MASON, B.A., F.C.P. Crown 8vo. 1*s.* each.

— **Paradise Lost.** Books V., VIII. With Notes for the Use of Schools. By C. M. LUMBY. 2*s.* 6*d.*

PRICE (A. C.). Elements of Comparative Grammar and Philology. For Use in Schools. By A. C. PRICE, M.A., Assistant Master at Leeds Grammar School. Crown 8vo, 2*s.* 6*d.*

SHAKESPEARE. Notes on Shakespeare's Plays. With Introduction, Summary, Notes (Etymological and Explanatory), Prosody, Grammatical Peculiarities, etc. By J. DUFF BARNETT, B.A. Lond., late Second Master in the Brighton Grammar School. Specially adapted for the Local and Preliminary Examinations. Crown 8vo, 1*s.* each.

Midsummer Night's Dream. Julius Cæsar. The Tempest.—Macbeth.—Henry V.—Hamlet. Merchant of Venice.—King Richard II.—King John.—King Richard III.—King Lear.—Coriolanus.—Twelfth Night.—As You Like it. Much Ado About Nothing.

"The Notes are comprehensive and concise."—*Educational Times.*

"Comprehensive, practical, and reliable."—*Schoolmaster.*

— **Hints for Shakespeare Study.** I.—Julius Cæsar. An Ideal Study of Julius Cæsar. By MARY GRAFTON MOBERLY. *2nd edition.* Crown 8vo, sewed, 1*s.*

— **Coleridge's Lectures and Notes on Shakespeare and other English Poets.** Edited by T. ASHE, B.A. Small post 8vo, 3*s.* 6*d.*

— **Shakespeare's Dramatic Art.** The History and Character of Shakespeare's Plays. By DR. HERMANN ULRICI. Translated by L. DORA SCHMITZ. 2 vols. small post 8vo, 3*s.* 6*d.* each.

— **William Shakespeare.** A Literary Biography. By KARL ELZE, PH.D., LL.D. Translated by L. DORA SCHMITZ. Small post 8vo, 5*s.*

— **Hazlitt's Lectures on the Characters of Shakespeare's Plays.** Small post 8vo, 1*s.*

— *See* **BELL'S ENGLISH CLASSICS.**

SKEAT (W. W.). Questions for Examinations in ture. With a Preface containing brief hints on the Arranged by the REV. W. W. SKEAT, LITT.D., Elrin Professor of Anglo-Saxon in the University of Cambr Crown 8vo, 2*s.* 6*d.*

SMITH (C. J.) Synonyms and Antonyms of the En Collected and Contrasted by the VEN. C. J. SMITH, M *revised*. Small post 8vo, 5*s.*

– **Synonyms Discriminated.** A Dictionary of Synonym English Language. Illustrated with Quotations from By the late VEN. C. J. SMITH, M.A. With the Author's and Additions, edited by the REV. H. PERCY SMITH, College, Oxford, Vicar of Great Barton, Suffolk. 4*th* 8vo, 14*s*

TEN BRINK'S Early English Literature. Vol. I (to lated into English by HORACE M. KENNEDY, Professor of G in the Brooklyn Collegiate Institute. Small post 8vo, 3*s* Vol. II. (Wiclif, Chaucer, Earliest Drama, Renaissance). W. CLARKE ROBINSON, PH.D. Small post 8vo, 3*s.* 6*d.* Vol. III. (to the Death of Surrey). Edited by PROFESSOR Translated by L. DORA SCHMITZ. Small post 8vo, 3*s.* 6*d*

– **Lectures on Shakespeare.** Translated by JULIUS TRA post 8vo, 3*s.* 6*d.*

TENNYSON (LORD). A Handbook to the Works o Tennyson. By MORTON LUCE. *2nd edition*. Fcap 8vo.

THOMSON: Spring. Edited by C. P. MASON, B.A., F.C. *2nd edition*. Crown 8vo, 1*s.*

– **Winter.** Edited by C. P. MASON, B.A., F.C.P. With Life.

WEBSTER'S INTERNATIONAL DICTIONARY Language. Including Scientific, Technical, and Biblic Terms, with their Significations, Pronunciations, Alterna Derivations, Synonyms, and numerous Illustrative Quotatio valuable literary Appendices, with 83 extra pages of Illustr and classified, rendering the work a COMPLETE LITERARY A REFERENCE-BOOK. *New edition* (1890). Thoroughly r larged under the supervision of NOAH PORTER, D.D., LL.D. pages, 3,500 woodcuts), 4to, cloth, 31*s.* 6*d.*; half calf, £2 £2 5*s.*; calf, £2 8*s.*; or in 2 vols. cloth, £1 14*s.*

Prospectuses, with specimen pages, sent post free on appli

WEBSTER'S BRIEF INTERNATIONAL DICTI Pronouncing Dictionary of the English Language, abridged International Dictionary. With a Treatise on Pronunc Prefixes and Suffixes, Rules for Spelling, a Pronouncing Proper Names in History, Geography, and Mythology, English and Indian Money, Weights, and Measures. W and 800 Illustrations. Demy 8vo, 3*s.*

WRIGHT (T.). Dictionary of Obsolete and Provin Containing Words from the English Writers previous to th which are no longer in use, or are not used in the same sen which are now used only in the Provincial Dialects. Compi WRIGHT, M.A., F.S.A., etc. 2 vols. 5*s.* each.

FRENCH CLASS BOOKS.

BOWER (A. M.). The Public Examination French Reader. With a Vocabulary to every extract, suitable for all Students who are preparing for a French Examination. By A. M. BOWER, F.R.G.S., late Master in University College School, etc. Cloth, 3*s. 6d.*

BARBIER (PAUL). A Graduated French Examination Course. By PAUL BARBIER, Lecturer in the South Wales University College, etc. Crown 8vo, 3*s.*

BARRERE (A.) Junior Graduated French Course. Affording Materials for Translation, Grammar, and Conversation. By A. BARRÈRE, Professeur R.M.A., Woolwich. 1*s. 6d.*

— **Elements of French Grammar and First Steps in Idioms.** With numerous Exercises and a Vocabulary. Being an Introduction to the Précis of Comparative French Grammar. Crown 8vo, 2*s.*

— **Précis of Comparative French Grammar and Idioms and Guide to Examinations.** *4th edition.* 3*s. 6d.*

— **Recits Militaires.** From Valmy (1792) to the Siege of Paris (1870). With English Notes and Biographical Notices. *2nd edition.* Crown 8vo, 3*s.*

CLAPIN (A. C.) French Grammar for Public Schools. By the REV. A. C. CLAPIN, M.A., St John's College, Cambridge, and Bachelier es lettres of the University of France. Fcap. 8vo. *14th edition.* 2*s. 6d.* Key to the Exercises. 3*s. 6d.* net.

— **French Primer.** Elementary French Grammar and Exercises for Junior Forms in Public and Preparatory Schools. Fcap. 8vo. *11th edition.* 1*s.*

— **Primer of French Philology.** With Exercises for Public Schools. *9th edition.* Fcap. 8vo. 1*s.*

— **English Passages for Translation into French.** Crown 8vo, 2*s. 6d.* Key (for Tutors only), 4*s.* net.

DAVIS (J. F.) Army Examination Papers in French. Questions set at the Preliminary Examinations for Sandhurst and Woolwich, from Nov., 1870, to June, 1880, with Vocabulary. By J. F. DAVIS, D.LIT., M.A., Lond. Crown 8vo, 2*s. 6d.*

DAVIS (J. F.) and THOMAS (F.). An Elementary French Reader. Compiled with a Vocabulary, by J. F. DAVIS, M.A., D.LIT., and FERDINAND THOMAS, Assistant Examiners in the University of London. Crown 8vo, 2*s.*

DELILLE'S GRADUATED FRENCH COURSE.

The Beginner's own French Book. 2*s.* Key, 2*s.*

Easy French Poetry for Beginners. 2*s.*

French Grammar. 3*s.* Key, 3*s.*

Repertoire des Prosateurs. 3*s. 6d.*

Modèles de Poesie. 3*s. 6d.*

Manuel Etymologique. 2*s. 6d.*

Synoptical Table of French Verbs. 6*d.*

ESCLANGON (A.). The French Verb Newly Treated: an Easy, Uniform, and Synthetic Method of its Conjugation. By A. ESCLANGON, Examiner in the University of London. Small 4to, 5*s.*

GASC (F. E. A.) First French Book; being a New, Practical, and Easy Method of Learning the Elements of the French Language. *Revised and thoroughly revised.* 110*th thousand.* Crown 8vo, 1*s.*

— **Second French Book;** being a Grammar and Exercise Book, on a new and practical plan, and intended as a sequel to the "First French Book." 55*th thousand.* Fcap. 8vo, 1*s. 6d.*

GASC (F. E. A.) Key to First and Second French Boo
Fcap. 8vo, 3*s.* 6*d.* net.
French Fables, for Beginners, in Prose, with an Index
at the end of the work. *17th thousand.* 12mo, 1*s.* 6*d.*
— **Select Fables of La Fontaine.** *10th Edition.* Fcap.
— **Histoires Amusantes et Instructives;** or, Selection
Stories from the best French modern authors, who have
young. With English notes. *17th thousand.* Fcap. 8vo
— **Practical Guide to Modern French Conversation,**
I. The most current and useful Phrases in Everyday Tal
body's necessary Questions and Answers in Travel Talk
Fcap. 8vo, 1*s.* 6*d.*
— **French Poetry for the Young.** With Notes, and pref
plain Rules of French Prosody. *5th edition, revised.* Fc
— **French Prose Composition,** Materials for. With copious
hints for idiomatic renderings. *23rd thousand.* Fcap. 8
Key. *2nd edition.* 6*s.* net.
— **Prosateurs Contemporains,** or, Selections in Prose chi
temporary French literature. With notes. *11th edition.*
— **Le Petit Compagnon;** a French Talk Book for Little C
edition. 16mo, 1*s.* 6*d.*
— **French and English Dictionary,** with upwards of Fif
new words, senses, &c., hitherto unpublished. *8th edition,*
considerably enlarged. In one vol. Large 8vo, cloth, 12*s.* 6*d.*
Harrow, Rugby, Shrewsbury, &c.
— **Pocket Dictionary** of the French and English Languages;
day purposes of Travellers and Students. Containing mo
Thousand modern and current words, senses, and idio
and renderings, not found in any other dictionary of the
New edition. *57th thousand.* 16mo, cloth, 2*s.* 6*d.*

GOSSET (A.). Manual of French Prosody for the us
Students. By ARTHUR GOSSET, M.A., Fellow of New Col
Crown 8vo, 3*s.*

GRANVILLE (W. E. M.). French Correspondence

LE NOUVEAU TRESOR; designed to facilitate the T
English into French at Sight. By M. E. S. *18th edition.*
1*s.* 6*d.*

STEDMAN (A. M. M.). French Examination Papers
lane-as Grammar and Idioms. Compiled by A. M. M. STE
6th edition. Crown 8vo, 2*s.* 6*d.* A Key (for Tutors only),
— **Easy French Passages** for Unseen Translation. *2nd ed*
8vo, 1*s.* 6*d.*
— **Easy French Exercises** on Elementary Syntax. Crown 8v
— **First French Lessons.** Crown 8vo, 1*s.*
— **French Vocabularies** for Repetition. Fcap. 8vo, 1*s.*
— **Steps to French.** 18mo, 8*d.*

WILLAN (J. N.). Scheme of French Verbs, with Very Lape

FRENCH ANNOTATED EDITIONS.

BALZAC. **Ursule Mirouet.** By HONORÉ DE BALZAC. Edited, with Introduction and Notes, by JAMES BOIELLE, B. ès L., Senior French Master, Dulwich College 3*s.*

CLARETIE. **Pierrille.** By JULES CLARETIE. With 27 Illustrations. Edited, with Introduction and Notes, by JAMES BOIELLE, B. ès L. 2*s.* 6*d.*

DAUDET. **La Belle Nivernaise.** Histoire d'un vieux bateau et de son equipage. By ALPHONSE DAUDET. Edited, with Introduction and Notes, by JAMES BOIELLE, B. ès L. With Six Illustrations 2*s.*

FÉNELON. **Aventures de Télemaque.** Edited by G. J. DELILLE. *4th edition.* Fcap. 8vo, 2*s.* 6*d.*

GOMBERT'S FRENCH DRAMA. Re-edited, with Notes, by F. E. A. GASC. Sewed, 6*d.* each.

MOLIÈRE.

Le Misanthrope.	**Les Fourberies de Scapin.**
L'Avare.	**Les Précieuses Ridicules.**
Le Bourgeois Gentilhomme.	**L'Ecole des Femmes.**
Le Tartuffe.	**L'Ecole des Maris**
Le Malade Imaginaire.	**Le Medecin Malgré Lui.**
Les Femmes Savantes.	

RACINE.

La Thébaïde, ou Les Freres Ennemis.	**Britannicus.**
	Phèdre.
Andromaque.	**Esther.**
Les Plaideurs.	**Athalie.**
Iphigénie.	

CORNEILLE.

Le Cid.	**Cinna.**
Horace.	**Polyeucte.**

VOLTAIRE.—**Zaire**

GREVILLE. **Le Moulin Frappier.** By HENRY GREVILLE. Edited, with Introduction and Notes, by JAMES BOIELLE, B. ès L. 3*s.*

HUGO. **Bug Jargal.** Edited, with Introduction and Notes, by JAMES BOIELLE, B. ès L. 3*s.*

LA FONTAINE **Select Fables.** Edited by F. E. A. GASC. *19th thousand.* Fcap. 8vo, 1*s.* 6*d.*

LAMARTINE **Le Tailleur de Pierres de Saint-Point.** Edited with Notes by JAMES BOIELLE, B. ès L. *6th thousand.* Fcap. 8vo, 1*s.* 6*d.*

SAINTINE. **Picciola.** Edited by DR. DELILLE. *16th thousand.* Fcap. 8vo, 1*s.* 6*d.*

VOLTAIRE. **Charles XII.** Edited by L. OTTEY. *8th edition.* Fcap. 8vo, 1*s.* 6*d.*

GERMAN CLASS BOOKS.

BUCHHEIM (DR. C. A.). **German Prose Composition.** Consisting of Selections from Modern English Writers. With grammatical notes, idiomatic renderings, and general introduction. By C. A. BUCHHEIM, PH.D., Professor of the German Language and Literature in King's College, and Examiner in German to the London University. *15th edition, enlarged and revised.* With a list of subjects for original composition. Fcap. 8vo, 4*s.* 6*d.*

BUCHHEIM (DR C. A.)—*continued.*

A KEY to the 1st and 2nd parts. *3rd edition.* 3s. 6d. net. 4th parts. 4 net.

— **First Book of German Prose.** Being Parts I. and II. With Vocabulary by H. R. Fcap. 8vo, 1s. 6d.

CLAPIN (A. C.). A German Grammar for Public Schools, REV. A. C. CLAPIN, and F. HOLL-MÜLLER, Assistant Masters in Grammar School. *6th edition.* Fcap. 8vo, 2s. 6d.

— **A German Primer.** With Exercises. *2nd edition.*

German. The Candidate's Vade Mecum. Five Hundred Idioms. By an Army Tutor. Cloth, 1s. F

LANGE (F.). A Complete German Course for Use in Schools, By F. LANGE, PH.D., Professor R.M.A. Woolwich, Examiner to the College of Preceptors, London; Examiner in German University, Manchester. Crown 8vo.

Concise German Grammar. With special reference to Comparative Philology, English and German Equivalents, Materials for Translation, Grammatical Exercises, Elementary, 2s., Intermediate, 2s.; Advanced, 3s.

Progressive German Examination Course. Consisting of German Grammar, an Historic Sketch of the German Language, English and German Equivalents, Materials for Translation, Exercises in Conversation, and Complete Vocabularies. I. Preparatory Course, 2s. II. Intermediate Course, 2s. III. Advanced Course. *Second revised edition.* 1s. 6d.

Elementary German Reader. A Graduated Collection of Prose and Poetry. With English Notes and Vocabulary. *2nd edition.* 1s. 6d.

Advanced German Reader. A Graduated Collection of Prose and Poetry. With English Notes by F. LANGE, PH.D., and T. F. DAVIS, D.LIT. *2nd edition.* 3s.

MORICH (R. J.). German Examination Papers in Grammar and Idioms. By R. J. MORICH, Manchester. *2nd edition.* Crown 8vo, 2s. 6d. A Key, for Tutors only.

PHILLIPS (M. E.). Handbook of German Literature, E. PHILLIPS, LL.A. With Introduction by DR. A. German Literature at R.M.A. Woolwich. Crown

STOCK (DR.) Wortfolge, or Rules and Exercises on the Order of Words in German Sentences. With a Vocabulary. By STOCK, DR. PHIL., M.A. Fcap. 8vo, 1s. 6d.

KLUGE'S Etymological Dictionary of the German Language. Translated by J. F. DAVIS, D.LIT. (Lond.). Crown

GERMAN ANNOTATED EDITIONS

AUERBACH (B.). Auf Wache. Novelle von BERTHOLD AUERBACH. **Der Gefrorene Kuss.** Novelle von OTTO ROQUETTE. Edited by A. MACDONELL, M.A., PH.D. *2nd edition.* Crown 8vo

BENEDIX (J. R.). Doktor Wespe. Lustspiel in drei Akten von JULIUS RODERICH BENEDIX. Edited by PROFESSOR Crown 8vo, 2s. 6d.

EBERS (G.). Eine Frage. Idyll von GEORG EBERS. Edited by L. STORR, B.A., Chief Master of Modern Subjects in Merchant Taylors' School. Crown 8vo, 2*s.*

FREYTAG (G.). Die Journalisten. Lustspiel von GUSTAV FREYTAG. Edited by PROFESSOR F. LANGE, PH.D. *4th edition.* Crown 8vo, 2*s.* 6*d.*

– **SOLL UND HABEN.** Roman von GUSTAV FREYTAG. Edited by W. HARRY CRUMP, M.A. Crown 8vo, 2 6*d*

GERMAN BALLADS from Uhland, Goethe, and Schiller. With Introductions, Copious and Biographical Notices. Edited by C. L. BIELEFELD. *5th edition.* Fcap. 8vo, 1*s.* 6*d.*

GERMAN EPIC TALES IN PROSE. I. Die Nibelungen, von A. F. C. VILMAR. II. Walther und Hiltegund, von A. HENRI RICHTER. Edited by KARL NEUHAUS, PH.D., the International College, Isleworth. Crown 8vo, 2*s.* 6*d.*

GOETHE. Hermann und Dorothea. With Introduction, Notes, and Arguments. By E. BELL, M.A., and E. WOLFEL. *3rd edition.* Fcap. 8vo, 1*s.* 6*d*

GOETHE. FAUST. Part I. German Text with Hayward's Prose Translation and Notes. Revised, with Introduction by C. A. BUCHHEIM, PH.D., Professor of German Language and Literature at King's College, London. Small post 8vo, 5*s.*

GUTZKOW (K.). Zopf und Schwert. Lustspiel von KARL GUTZKOW. Edited by PROFESSOR F. LANGE, PH.D. Crown 8vo, 2*s.* 6*d.*

HEY'S FABELN FÜR KINDER. Illustrated by O. SPECKTER. Edited, with an Introduction, Grammatical Summary, Words, and a complete Vocabulary, by PROFESSOR F. LANGE, PH.D. Crown 8vo, 1*s.* 6*d.*

— The same. With a Phonetic Introduction, and Phonetic Transcription of the Text. By PROFESSOR F. LANGE, PH.D. Crown 8vo, 2*s.*

HEYSE (P.). Hans Lange. Schauspiel von PAUL HEYSE. Edited by A. A. MACDONELL, M.A., PH.D., Taylorian Teacher, Oxford University. Crown 8vo, 2*s*

HOFFMANN (E. T. A.). Meister Martin, der Küfner. Erzählung von E. T. A. HOFFMANN. Edited by F. LANGE, PH.D. *2nd edition.* Crown 8vo, 1*s.* 6*d.*

MOSER (G. VON). Der Bibliothekar. Lustspiel von G. VON MOSER. Edited by F. LANGE, PH.D. *4th edition.* Crown 8vo, 2*s.*

ROQUETTE (O.). *See* **Auerbach.**

SCHEFFEL (V. VON). Ekkehard. Erzählung des zehnten Jahrhunderts, von VICTOR VON SCHEFFEL. Abridged edition, with Introduction and Notes by HERMAN HAGER, PH.D., Lecturer in the German Language and Literature in The Owens College, Victoria University, Manchester. Crown 8vo, 3*s.*

SCHILLER'S Wallenstein. Complete Text, comprising the Weimar Prologue, Lager, Piccolomini, and Wallenstein's Tod. Edited by DR. BUCHHEIM, Professor of German in King's College, London. *1st edition.* Fcap. 8vo, 5*s.* Or the Lager and Piccolomini, 2*s.* 6*d.* Wallenstein's Tod, 2*s.* 6*d.*

— **Maid of Orleans.** With English Notes by DR. WILHELM WAGNER. *3rd edition.* Fcap. 8vo, 1*s.* 6*d.*

— **Maria Stuart.** Edited by V. KASTNER, B.-ès-L., Lecturer on French Language and Literature at Victoria University, Manchester. *3rd edition.* Fcap. 8vo, 1*s.* 6*d.*

ITALIAN.

DANTE. The Inferno. A Literal Prose Translation, wi
Original collated with the best editions, printed on the
Explanatory Notes. By JOHN A. CARLYLE, M.D. Wi
edition. Small post 8vo, 5s.

— **The Purgatorio.** A Literal Prose Translation, with the
printed on the same page, and Explanatory Notes. By
Small post 8vo, 5s.

BELL'S MODERN TRANSLATION

A Series of Translations from Modern Languages,
Introductions, etc. Crown 8vo, 1s. each.

GOETHE. Egmont Translated by ANNA SWANWICK.
— **Iphigenia in Tauris.** Translated by ANNA SWANWICK.
HAUFF. The Caravan. Translated by S. MENDEL.
— **The Inn in the Spessart** Translated by S. MENDEL.
LESSING. Laokoon. Translated by E. C. BEASLEY.
— **Nathan the Wise.** Translated by R. DILLON BOYLAN.
— **Minna von Barnhelm.** Translated by ERNEST BELL, M.A.
MOLIÈRE. The Misanthrope. Translated by C. HERON
— **The Doctor in Spite of Himself.** (Le Medecin malgré
lated by C. HERON WALL.
— **Tartuffe; or, The Impostor.** Translated by C. HERON
— **The Miser.** (L'Avare). Translated by C. HERON WALL.
— **The Shopkeeper turned Gentleman.** (Le Bourgeois G
Translated by C. HERON WALL.
RACINE. Athalie. Translated by R. BRUCE BOSWELL, M.A.
— **Esther.** Translated by R. BRUCE BOSWELL, M.A.
SCHILLER. William Tell. Translated by SIR THEODO
K.C.B., LL.D. *New edition, entirely revised.*
— **The Maid of Orleans.** Translated by ANNA SWANWICK.
— **Mary Stuart.** Translated by J. MELLISH.
— **Wallenstein's Camp and the Piccolomini.** Translated by J
and S. T. COLERIDGE.
— **The Death of Wallenstein.** Translated by S. T. COLERID
*** For other Translations of Modern Languages, *see* the
Bohn's Libraries, which will be forwarded on applicat

SCIENCE, TECHNOLOGY, AND

CHEMISTRY.

COOKE (S.). First Principles of Chemistry. An In
Modern Chemistry for Schools and Colleges. By SAMUEL
B.E., Assoc. Mem. Inst. C. E., Principal of the College of S
6th edition, revised. Crown 8vo, 2s. 6d.

— **The Student's Practical Chemistry.** Test Tables f
Analysis. *3rd edition, revised and enlarged.* Demy 8vo, 1

STÖCKHARDT (J. A.). Experimental Chemistry. Founded on the work of J. A. STÖCKHARDT. A Handbook for the Study of Science by Simple Experiments. By C. W. HEATON, F.I.C., F.C.S., Lecturer in Chemistry in the Medical School of Charing Cross Hospital, Examiner in Chemistry to the Royal College of Physicians, etc. *Revised edition.* 5*s.*

BOTANY.

GROOM (P.). Elementary Botany. By PERCY GROOM, M.A. (Cantab. et Oxon.), F.L.S., Examiner in Botany to the University of Oxford. With numerous Illustrations. Crown 8vo. [*In the press.*

HAYWARD (W. R.). The Botanist's Pocket-Book. Containing in a tabulated form the chief characteristics of British Plants, with the botanical names, soil, or situation, colour, growth, and time of flowering of every plant, arranged under its own order; with a copious Index. By W. R. HAYWARD. *7th edition, revised.* Fcap. 8vo, cloth limp, 4*s.* 6*d.*

LONDON CATALOGUE of British Plants. Part I., containing the British Phænogamia, Filices, Equisetaceæ, Lycopodiaceæ, Selaginellaceæ, Marsileaceæ, and Characeæ. *9th edition.* Demy 8vo, 6*d.*; interleaved in limp cloth, 1*s.* Generic Index only, on card, 2*d.*

MASSEE (G.). British Fungus Flora. A Classified Text-Book of Mycology. By GEORGE MASSEE, Author of "The Plant World." With numerous Illustrations. 4 vols. post 8vo, 7*s.* 6*d.* each.

SOWERBY'S English Botany. Containing a Description and Life-size Drawing of every British Plant. Edited and brought up to the present standard of scientific knowledge, by T. BOSWELL (late SYME), LL.D., F.L.S., etc. *3rd edition, entirely revised.* With Descriptions of all the Species by the Editor, assisted by N. E. BROWN. 12 vols., with 1,937 *coloured plates*, £24 3*s.* in cloth, £26 11*s.* in half-morocco, and £30 9*s.* in whole morocco. Also in 89 parts, 5*s.*, except Part 89, containing an Index to the whole work, 7*s.* 6*d.*

*** A Supplement, to be completed in 8 or 9 parts, is now publishing. Parts I., II., and III. ready, 5*s.* each, or bound together, making Vol. XIII. of the complete work, 17*s.*

TURNBULL (R.). Index of British Plants, according to the London Catalogue (Eighth Edition), including the Synonyms used by the principal authors, an Alphabetical List of English Names, etc. By ROBERT TURNBULL. Paper cover, 2*s.* 6*d.*, cloth, 3*s.*

GEOLOGY.

JUKES-BROWNE (A. J.). Student's Handbook of Physical Geology. By A. J. JUKES-BROWNE, B.A., F.G.S., of the Geological Survey of England and Wales. With numerous Diagrams and Illustrations. *2nd edition, much enlarged,* 7*s.* 6*d.*

— **Student's Handbook of Historical Geology.** With numerous Diagrams and Illustrations. 6*s.*

"An admirably planned and well executed 'Handbook of Historical Geology.'" *Journal of Education.*

— **The Building of the British Isles.** A Study in Geographical Evolution. With Maps. *2nd edition revised.* 7*s.* 6*d.*

BANISTER (H. C.). Lectures on Musical A
Sonata Form, Fugue, etc., Illustrated by the Works o
2nd edition, revised. Crown 8vo, 7s. 6d.
— **Musical Art and Study** Papers for Musicians
HUNT (H. G. BONAVIA). A Concise Histo
Commencement of the Christian era to the pr
Students. By REV. H. G. BONAVIA HUNT, Mus
of Trinity College, London; and Lecturer on M
College. *14th edition, revised to date* (1896).

ART.

BARTER (S.) Manual Instruction—Wood
Organizer and Instructor for the London Sc
Committee on Manual Training of the Scho
and Guilds of London Institute, and the W
With over 300 Illustrations. Fcap. 4to, cl
BELL (SIR CHARLES) The Anatomy a
sion, as connected with the Fine Arts
7th edition, revised 5s.
BRYAN'S Biographical and Critical D
Engravers With a List of Ciphers,
Edition, thoroughly Revised and E
WALTER ARMSTRONG. 2 volumes. In
CHEVREUL on Colour Containing th
trast of Colours, and their Application
Introduction Index and several Plates
of 16 Plates in Colours, 7s. 6d.
DELAMOTTE (P. H.). The Art of
H. DELAMOTTE, Professor of Draw
trated by Twenty four Woodcuts a
progressively, from Water colour D
GIRTIN, VARLEY, LE WINT
FLAXMAN'S CLASSIC
form for the use of A
Homer. 2 vols.
— **Lectures on Sculp**
of the Royal A
HARRIS (R.). Ge
tions With
diagrams. B
HEATON (MRS
LE

LEONARDO DA VINCI'S Treatise on Painting. Translated from the Italian by J. F. RIGAUD, R.A. With a Life of Leonardo and an Account of his Works, by J. W. BROWN. With numerous Plates. 5*s.*

MOODY (F. W.). Lectures and Lessons on Art. By the late F. W. MOODY, Instructor in Decorative Art at South Kensington Museum. With Diagrams to illustrate Composition and other matters. *A new and cheaper edition.* Demy 8vo, sewed, 4*s.* 6*d.*

STRANGE (E. F). Alphabets, a Handbook of Lettering, compiled for the use of Artists, Designers, Handicraftsmen, and Students. With complete Historical and Practical Descriptions. By EDWARD F. STRANGE. With more than 200 Illustrations. *New edition.* Crown 8vo, 5*s.*

WHITE (GLEESON). Practical Designing: A Handbook on the Preparation of Working Drawings, showing the Technical Methods employed in preparing them for the Manufacturer and the Limits imposed on the Design by the Mechanism of Reproduction and the Materials employed. Edited by GLEESON WHITE. Freely Illustrated. *3rd edition.* Crown 8vo, 5*s.*

Contents.—Bookbinding, by H. ORRINSMITH. Carpets, by ALEXANDER MILLAR.—Drawing for Reproduction, by the Editor. Pottery, by W. P. RIX.—Metal Work, by R. L. RATHBONE.—Stained Glass, by SELWYN IMAGE.—Tiles, by OWEN CARTER. Woven Fabrics, Printed Fabrics, and Floorcloths, by ARTHUR SILVER. Wall Papers, by G. C. HAITE.

MENTAL, MORAL, AND SOCIAL SCIENCES.

PSYCHOLOGY AND ETHICS.

ANTONINUS (M. Aurelius). The Thoughts of. Translated literally, with Notes, Biographical Sketch, Introductory Essay on the Philosophy, and Index, by GEORGE LONG, M.A. *Revised edition.* Small post 8vo, 3*s.* 6*d.*, *or new edition on Hand-made paper, bucktram,* 6*s.*

BACON'S Novum Organum and Advancement of Learning. Edited, with Notes, by J. DEVEY, M.A. Small post 8vo, 5*s.*

EPICTETUS. The Discourses of. With the Encheiridion and Fragments. Translated with Notes, a Life of Epictetus, a View of his Philosophy, and Index, by GEORGE LONG, M.A. Small post 8vo, 5*s.*, *or new edition on Hand-made paper,* 2 vols., *bucktram,* 10*s.* 6*d.*

HEGEL'S Philosophy of Right. Translated by S. W. DYDE, D.Sc., Professor of Mental Philosophy in Queen's College, Kingston, Canada. Large Post 8vo, 7*s.* 6*d.*

KANT'S Critique of Pure Reason. Translated by J. M. D. MEIKLEJOHN, Professor of Education at St. Andrew's University. Small post 8vo, 5

— Prolegomena and Metaphysical Foundations of Science. With Life. Translated by E. BELFORT BAX. Small post 8vo, 5*s.*

LOCKE'S Philosophical Works. Edited by J. A. ST. JOHN. 2 vols. Small post 8vo, 3*s.* 6*d.* each.

RYLAND (F.). Psychology, an Introductory Manual for University Students, designed chiefly for the London B.A. and B.Sc. By F. RYLAND, M.A., late Scholar of St. John's College, Cambridge. 7*s.* 6*d.*

RYLAND (F.) *—continued.*
edition, rewritten and enlarged. With lists of books for Examination Papers set at London University. Crown 8vo.

— Ethics: An Introductory Manual for the use of Unive With an Appendix containing List of Books recommende nation Questions. Crown 8vo, 3s. 6d.

— Logic: An Introductory Manual for the use of Unive Crown 8vo, 4s. 6d.

SCHOPENHAUER on the Fourfold Root of the Princ cient Reason, and On the Will in Nature. Translate HILLEBRAND. Small post 8vo, 5s.

— Essays. Selected and Translated. With a Biographical and Sketch of his Philosophy, by E. BELFORT BAX. Small

SMITH (Adam). Theory of Moral Sentiments. With Author by DUGALD STEWART. Small post 8vo, 3s. 6d.

SPINOZA'S Chief Works. Translated, with Introduction, ELWES. 2 vols. Small post 8vo, 5s. each.
Vol. I.—Tractatus Theologico-Politicus—Political Treat
II.—Improvement of the Understanding—Ethics—L

HISTORY OF PHILOSOPHY.

BAX (E. B.). Handbook of the History of Philosophy. FORT BAX. *2nd edition, revised.* Small post 8vo, 5s.

DRAPER (J. W.). A History of the Intellectual Deve Europe. By JOHN WILLIAM DRAPER, M.D., LL.D. Wi vols. Small post 8vo, 5s. each.

FALCKENBERG (R.). History of Modern Philosophy. FALCKENBERG, Professor of Philosophy in the University Translated by Professor A. C. ARMSTRONG. Demy 8vo, 16s.

HEGEL'S Lectures on the Philosophy of History. Tr J. SIBREE, M.A. Small post 8vo, 5s.

LAW AND POLITICAL ECONOMY.

KENT'S Commentary on International Law. Edited by LL.D., Judge of County Courts and Law Professor at Gresh Late Regius Professor of Laws in the University of Camb *edition, revised and brought down to a recent date.* Crown 8vo

MONTESQUIEU'S Spirit of Laws. A New Edition, corrected, with D'Alembert's Analysis, Additional Notes, and by J. V. PRITCHARD, A.M. 2 vols. Small post 8vo, 3s. 6d. e

PROTHERO (M.). Political Economy. By MICHAEL PROT Crown 8vo, 4s. 6d.

RICARDO on the Principles of Political Economy and Edited by E. C. K. GONNER, M.A., Lecturer in Universit Liverpool. Small post 8vo, 5s.

SMITH (Adam). The Wealth of Nations. An Inquiry into and Causes of. Reprinted from the Sixth Edition, with an I by ERNEST BELFORT BAX. 2 vols. Small post 8vo, 3s. 6d. e

HISTORY.

BOWES (A.). A Practical Synopsis of English History, or, A General Summary of Dates and Events. By ARTHUR BOWES. *11th edition.* Revised and brought down to the present time. Demy 8vo, 1*s.*

COXE (W.). History of the House of Austria, 1218-1792. By ARCHDN. COXE, M.A., F.R.S. Together with a Continuation from the Accession of Francis I. to the Revolution of 1848. 4 vols. Small post 8vo. 3*s.* 6*d.* each.

DENTON (W.). England in the Fifteenth Century. By the late REV. W. DENTON, M.A., Worcester College, Oxford. Demy 8vo, 12*s.*

DYER (Dr. T. H.). History of Modern Europe, from the Taking of Constantinople to the Establishment of the German Empire, A.D. 1453-1871. By DR. T. H. DYER. *A new edition.* In 5 vols. £2 12*s.* 6*d.*

GIBBON'S Decline and Fall of the Roman Empire. Complete and Unabridged, with Variorum Notes. Edited by an English Churchman. With 2 Maps. 7 vols. Small post 8vo, 3*s.* 6*d.* each.

GREGOROVIUS' History of the City of Rome in the Middle Ages. Translated by ANNIE HAMILTON. Vols. I., II., and III. Crown 8vo, 6*s.* each net. Vol. IV., in two parts, 9*s.* net. Vol. V., in two parts, 9*s.* net.

GUIZOT'S History of the English Revolution of 1640. Translated by WILLIAM HAZLITT. Small post 8vo, 3*s.* 6*d.*

— **History of Civilization**, from the Fall of the Roman Empire to the French Revolution. Translated by WILLIAM HAZLITT. 3 vols. Small post 8vo, 3*s.* 6*d.* each.

HENDERSON (E. F.). Select Historical Documents of the Middle Ages. Including the most famous Charters relating to England, the Empire, the Church, etc., from the sixth to the fourteenth centuries. Translated and edited, with Introductions, by ERNEST F. HENDERSON, A.B., A.M., PH.D. Small post 8vo, 5*s.*

— **A History of Germany in the Middle Ages.** Post 8vo, 7*s.* 6*d.* net.

HOOPER (George). The Campaign of Sedan: The Downfall of the Second Empire, August-September, 1870. By GEORGE HOOPER. With General Map and Six Plans of Battle. Demy 8vo, 14*s.*

— **Waterloo: The Downfall of the First Napoleon.** A History of the Campaign of 1815. With Maps and Plans. Small post 8vo, 3*s.* 6*d.*

LAMARTINE'S History of the Girondists. Translated by H. T. RYDE. 3 vols. Small post 8vo, 3*s.* 6*d.* each.

— **History of the Restoration of Monarchy in France** (a Sequel to his History of the Girondists). 4 vols. Small post 8vo, 3*s.* 6*d.* each.

— **History of the French Revolution of 1848.** Small post 8vo, 3*s.* 6*d.*

LAPPENBERG'S History of England under the Anglo Saxon Kings. Translated by the late B. THORPE, F.S.A. *New edition*, revised by E. C. OTTE. 2 vols. Small post 8vo, 3*s.* 6*d.* each.

MACHIAVELLI'S History of Florence, and of the Affairs of Italy from the Earliest Times to the Death of Lorenzo the Magnificent; together with the Prince, Savonarola, various Historical Tracts, and a Memoir of Machiavelli. Small post 8vo, 3*s.* 6*d.*

MARTINEAU (H.). History of England from 1800-15. By HARRIET MARTINEAU. Small post 8vo, 3*s.* 6*d.*

— **History of the Thirty Years' Peace**, 1815-46. 4 vols. Small post 8vo, 3*s.* 6*d.* each.

MAURICE (C. E.). The Revolutionary Movem
Italy, Austria, Hungary, and Germany. With
of the previous Thirty three Years. By C. EDMUND
engraved Frontispiece and other Illustrations. Demy
MENZEL'S History of Germany, from the Earlie
3 vols. Small post 8vo, 3*s.* 6*d.* each.
MICHELET'S History of the French Revolutio
indications to the flight of the King in 1791. Small
MIGNET'S History of the French Revolution,
Small post 8vo, 3*s.* 6*d.*
PARNELL (A.). The War of the Succession in
Reign of Queen Anne, 1702-1711. Based on O
and Contemporary Records. By COL. THE HON.
K.E. Demy 8vo, 14*s.* With Map, etc.
RANKE (L.). History of the Latin and Teuton
1514. Translated by P. A. ASHWORTH. Small post
— **History of the Popes,** their Church and State, and
conflicts with Protestantism in the 16th and 17th ce
by E. FOSTER. 3 vols. Small post 8vo, 3*s.* 6*d.* each.
— **History of Servia and the Servian Revolution.**
KERR. Small post 8vo, 3*s.* 6*d.*
SIX OLD ENGLISH CHRONICLES: viz., As
and the Chronicles of Ethelwerd, Gildas, Nennius, Ge
and Richard of Cirencester. Edited, with Notes a
GILES, D.C.L. Small post 8vo, 5*s.*
STRICKLAND (Agnes). The Lives of the Que
from the Norman Conquest to the Reign of Queen
STRICKLAND. 6 vols. 5*s.* each.
— **The Lives of the Queens of England.** Abrid
use of Schools and Families. Post 8vo, 6*s.* 6*d.*
THIERRY'S History of the Conquest of England
its Causes, and its Consequences in England, Scotlan
Continent. Translated from the 7th Paris edition by
2 vols. Small post 8vo, 3*s.* 6*d.* each.
WRIGHT (H. F.). The Intermediate History of En
Supplements, Glossary, and a Mnemonic System.
Service Candidates. By H. F. WRIGHT, M.A., LL.M.

For other Works of value to Students of History,
Bohn's Libraries, sent post-free on appli

DIVINITY, ETC.

ALFORD (DEAN). Greek Testament. With a Cr
a Digest of Various Readings, Marginal References
matic usage, Prolegomena, and a Critical and Exeg
For the use of theological students and ministers.
ALFORD, D.D., Dean of Canterbury. 4 vols. 8vo. £5

AUGUSTINE de Civitate Dei. Books XI. and XII. By the REV. HENRY D. GEE, B.D., F.S.A. I. Text only. 2*s.* II. Introduction and Translation 3*s.*

— **In Joannis Evangelium Tractates XXIV-XXVII.** Edited by the REV. HENRY GEE, B.D., F.S.A. I. Text only, 1*s.* 6*d.* II. Translation by the late REV. CANON H. BROWN. 1*s.* 6*d.*

BARRETT (A. C.). Companion to the Greek Testament. By the late A. C. BARRETT, M.A., Caius College, Cambridge. *5th edition.* Fcap. 8vo, 5*s.*

BARRY (BP.). Notes on the Catechism. For the use of Schools. By the RT. REV. BISHOP BARRY, D.D. *11th edition.* Fcap. 2*s.*

BLEEK. Introduction to the Old Testament. By FRIEDRICH BLEEK. Edited by JOHANN BLEEK and ADOLF KAMPHAUSEN. Translated from the second edition of the German by G. H. VENABLES, under the supervision of the REV. E. VENABLES, Residentiary Canon of Lincoln. *2nd edition*, with Corrections. With Index. 2 vols. Small post 8vo, 5*s.* each.

BURGON (DEAN). The Traditional Text of the Holy Gospels Vindicated and Established. By the late JOHN WILLIAM BURGON, B.D., Dean of Chichester. Arranged, completed, and edited by EDWARD MILLER, M.A., Wykehamical Prebendary of Chichester Cathedral. Demy 8vo, 10*s.* 6*d.* net.

— **The Causes of the Corruption of the Traditional Text of the Holy Gospels.** Edited by the REV. EDWARD MILLER, M.A. Demy 8vo, 10*s.* 6*d.* net.

BUTLER (BP.). Analogy of Religion. With Analytical Introduction and copious Index, by the late RT. REV. DR. STEERE. Fcap. 3*s.* 6*d.*

EUSEBIUS. Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea. Translated from the Greek by REV. C. F. CRUSE, M.A. With Notes, a Life of Eusebius, and Chronological Table. Sm. post 8vo, 5*s.*

GREGORY (DR.). Letters on the Evidences, Doctrines, and Duties of the Christian Religion. By DR. OLINTHUS GREGORY, F.R.A.S. Small post 8vo, 3*s.* 6*d.*

HUMPHRY (W. G.). Book of Common Prayer. An Historical and Explanatory Treatise on the. By W. G. HUMPHRY, B.D., late Fellow of Trinity College, Cambridge, Prebendary of St. Paul's, and Vicar of St. Martin's-in-the-Fields, Westminster. *6th edition.* Fcap. 8vo, 2*s.* 6*d.*

Cheap Edition, for Sunday School Teachers. 1*s.*

JOSEPHUS (FLAVIUS). The Works of. WHISTON'S Translation. Revised by REV. A. R. SHILLETO, M.A. With Topographical and Geographical Notes by COLONEL SIR C. W. WILSON, K.C.B. 5 vols. 3*s.* 6*d.* each.

LUMBY (DR.). Compendium of English Church History, from 1688-1830. With a Preface by J. RAWSON LUMBY, D.D. Crown 8vo, 6*s.*

MACMICHAEL (J. F.). The New Testament in Greek. With English Notes and Preface, Synopsis, and Chronological Tables. By the late REV. J. F. MACMICHAEL. Fcap. 8vo (730 pp.), 4*s.* 6*d.*

Also the **Four Gospels**, and the **Acts of the Apostles**, separately. In paper wrappers, 6*d.* each.

MILLER (E.). Guide to the Textual Criticism of the New Testament. By REV. E. MILLER, M.A., Oxon, Rector of Bucknell, Bicester. Cr. 8vo, 4*s.*

NEANDER (DR. A.). History of the Christian Religion and Church. Translated by J. TORREY. 10 vols. Small post 8vo, 3*s.* 6*d.* each.

— **Life of Jesus Christ.** Translated by J. M'CLINTOCK and C. BLUMENTHAL. Small post 8vo, 3*s.* 6*d.*

PUBLIC SCHOOL SERIES—*continued.*

SOPHOCLES. Trachiniae. By A. PRETOR 4s. 6d.
— Oedipus Tyrannus By R. H. KENNEDY 2s. 6d.
TERENCE By DR. W. WAGNER. 7s. 6d.
THUCYDIDES. Book VI. By T. W. DOUGAN. 2s.

CAMBRIDGE GREEK AND LATIN TEXTS.

AESCHYLUS. By DR. PALEY 2s.
CAESAR. By G. LONG. 2s. 6d.
CICERO. De Senectute, de Amicitia, et Epistolae Selec
2s. 6d.
— Orationes in Verrem. By G. LONG. 2s. 6d.
EURIPIDES. By DR. PALEY 3 Vols. 2s. each.
HERODOTUS. By DR. BLAKESLEY. 2 Vols. 2s. 6d. each.
HOMER'S Iliad By DR. PALEY. 2s. 6d.
HORACE By A. J. MACLEANE. 2s. 6d.
JUVENAL AND PERSIUS By A. J. MACLEANE. 2s. 6d.
LUCRETIUS. By H. A. J. MUNRO. 2s.
SALLUST. By G. LONG. 2s. 6d.
SOPHOCLES By DR. PALEY 2s. 6d.
TERENCE By DR. W. WAGNER. 2s.
THUCYDIDES. By DR. DONALDSON. 2 Vols. 2s. each.
VIRGIL. By PROF. CONINGTON 2s.
XENOPHON. By J. F. MACMICHAEL. 2s. 6d.
NOVUM TESTAMENTUM GRAECE. By DR. SCRIVENER

CAMBRIDGE TEXTS WITH NOTES.

AESCHYLUS. By DR. PALEY. 6 Vols. 2s. 6d. each
EURIPIDES. By DR. PALEY. 13 Vols. (Ion, 2s.) 2s. 6d. eac
HOMER'S Iliad By DR. PALEY. 2s.
SOPHOCLES. By DR. PALEY. 5 Vols. 2s. 6d. each
XENOPHON Hellenica. By REV. L. D. DOWDALL. Books I, I
— Anabasis. By J. F. MACMICHAEL. 6 Vols. 2s. 6d. each.
CICERO. De Senectute, de Amicitia, et Epistolae Selecta
3 Vols. 2s. 6d. each.
OVID Selections. By A. J. MACLEANE. 2s. 6d.
— Fasti. By DR. PALEY. 3 Vols. 2s. each
TERENCE. By DR. W. WAGNER. 4 Vols. 2s. 6d. each.
VIRGIL. By PROF. CONINGTON. 2 Vols. 2s. 6d. each

GRAMMAR SCHOOL CLASSICS.

CAESAR, De Bello Gallico By G. LONG. 4s. 6d. or in 3 parts, 2s.
CATULLUS, TIBULLUS, and PROPERTIUS By A. J.
and J. P. POSTGATE. 3s. 6d.
CORNELIUS NEPOS. By J. F. MACMICHAEL. 2s.
CICERO De Senectute, De Amicitia, and Select Epistles.
HOMER Iliad By DR. PALEY. Books I. VI. 4s. 6d., or in 2 Parts, 2s. each.
HORACE. By A. J. MACLEANE. 3s. 6d., or in 2 Parts, 2s. each.
JUVENAL. By HERMAN PRIOR. 3s. 6d.
MARTIAL By DR. PALEY and W. H. STONE. 4s. 6d.
OVID Fasti. By DR. PALEY. 3s. 6d., or in 3 Parts, 1s. 6d. each
SALLUST Catilina and Jugurtha. By G. LONG and J. G. FR
or in 2 Parts, 2s. each
TACITUS. Germania and Agricola. By P. FROST. 2s. 6d.
VIRGIL. CONINGTON'S edition abridged 2 Vols. 4s. 6d. each,
2s. 6d. each
— Bucolics and Georgics. CONINGTON'S edition abridged 2s.
XENOPHON By J. F. MACMICHAEL. 3s. 6d., or in 4 Parts, 1s.
— Cyropaedia By G. M. GORHAM 3s. 6d., or in 2 Parts, 2s. 6d. e
— Memorabilia By PERCIVAL FROST. 3s.

PRIMARY CLASSICS.

EASY SELECTIONS FROM CAESAR By A. M. M. STE
EASY SELECTIONS FROM LIVY By A. M. M. STEDMA
EASY SELECTIONS FROM HERODOTUS. By A. M. M. S

BELL'S CLASSICAL TRANSLATIONS.

AESCHYLUS. By WALTER HEADLAM. 6 Vols. *[In the press.*
ARISTOPHANES. Acharnians. By W. H. COVINGTON. 1s.
— Plutus. By M. T. QUINN. 1s.
CAESAR'S Gallic War. By W. A. MCDEVITTE. 2 Vols. 1s. each.
CICERO. Friendship and Old Age. By G. H. WELLS. 1s.
DEMOSTHENES. On the Crown. By C. RANN KENNEDY. 2s.
EURIPIDES. 14 Vols. By E. P. COLERIDGE. 1s. each.
HORACE. 4 Vols. By A. HAMILTON BRYCE, LL.D. 1s. each.
LIVY. Books I. IV. By J. H. FREESE. 1s. each.
— Book V. and VI. By F. S. WEYMOUTH. 1s. each.
— Book IX. By F. STORR. 1s.
LUCAN. The Pharsalia. Book I. By P. CONWAY. 1s.
OVID. Fasti. 3 Vols. By H. T. RILEY. 1s. each.
Tristia. By H. T. RILEY. 1s.
SOPHOCLES. 7 Vols. By E. P. COLERIDGE. 1s. each.
VIRGIL. 6 Vols. By A. HAMILTON BRYCE. 1s. each.
XENOPHON. Anabasis. 3 Vols. By J. S. WATSON. 1s. each.
— Hellenics. Books I. and II. By H. DALE. 1s.

CAMBRIDGE MATHEMATICAL SERIES.

ARITHMETIC. By C. PENDLEBURY. 4s. 6d., or in 2 Parts, 2s. 6d. each.
Key to Part II. 7s. 6d. net.
EXAMPLES IN ARITHMETIC. By C. PENDLEBURY. 1s. 6d., or in 2 Parts, 1s. 6d. and 2s.
ARITHMETIC FOR INDIAN SCHOOLS. By PENDLEBURY and TAIT. 3s.
ELEMENTARY ALGEBRA. By J. T. HATHORNTHWAITE. 2s.
CHOICE AND CHANCE. By W. A. WHITWORTH. 5s.
D. C. C. EXERCISES (a companion to "Choice and Chance"). By W. A. WHITWORTH. 6s.
EUCLID. By H. DEIGHTON. 4s. 6d., or Books I.-IV., 3s. Books V.-XI., 2s. 6d. or Book I., 1s. Books I. and II., 1s. 6d. Books I.-III., 2s. 6d. Books III. and IV., 2s. 6d. Key, 5s. net.
INTRODUCTION TO EUCLID. By H. DEIGHTON and EXTRACK. 1s. 6d.
EXERCISES ON EUCLID, &c. By J. MCDOWELL. 6d.
ELEMENTARY MENSURATION. By B. T. MOORE. 3s. 6d.
ELEMENTARY TRIGONOMETRY. By C. PENDLEBURY. 4s. 6d.
ELEMENTARY TRIGONOMETRY. By LUPTON and WHITCOMBE. 4s. 6d.
PLANE TRIGONOMETRY. By T. G. VYVYAN. 2s. 6d.
ANALYTICAL GEOMETRY FOR BEGINNERS. Part I. By T. G. VYVYAN. 2s. 6d.
ELEMENTARY GEOMETRY OF CONICS. By DR. TAYLOR. 4s. 6d.
GEOMETRICAL CONIC SECTIONS. By DR. W. H. BESANT. 4s. 6d.
Key. 5s. net.
GEOMETRICAL CONIC SECTIONS. By H. G. WILLIS. 5s.
SOLID GEOMETRY. By W. S. ALDIS. 6s.
GEOMETRICAL OPTICS. By W. S. ALDIS. 4s.
ROULETTES AND GLISSETTES. By DR. W. H. BESANT. 3s.
ELEMENTARY HYDROSTATICS. By DR. W. H. BESANT. 4s. 6d.
Solutions. 5s. net.
HYDROMECHANICS. Part I. Hydrostatics. By DR. W. H. BESANT. 5s.
DYNAMICS. By DR. W. H. BESANT. 4s. 6d.
RIGID DYNAMICS. By W. S. ALDIS. 4s.
ELEMENTARY DYNAMICS. By DR. W. GARNETT. 6s.
ELEMENTARY TREATISE ON HEAT. By DR. W. GARNETT. 4s. 6d.
ELEMENTS OF APPLIED MATHEMATICS. By C. M. JESSOP. 4s. 6d.
PROBLEMS IN ELEMENTARY MECHANICS. By W. WALTON. 6s.
EXAMPLES IN ELEMENTARY PHYSICS. By W. GALLATLY. 4s.
MATHEMATICAL EXAMPLES. By DYER and HOWARD SMITH. 6s.

CAMBRIDGE SCHOOL AND COLLEGE TEXT BOOKS.

ARITHMETIC. By C. ELSEE. 3s. 6d.
— By A. WESTLEY. 3s. 6d.
EXAMPLES IN ARITHMETIC. By WATSON and GOUDIE. 2s. 6d.
ALGEBRA. By C. ELSEE. 4s.

CAMBRIDGE SCHOOL TEXTS—*continued.*

EXAMPLES IN ALGEBRA By [illegible]
PLANE ASTRONOMY By [illegible]
STATICS By [illegible]
NEWTON'S Principia [illegible]
ANALYTICAL GEOMETRY By [illegible]
COMPANION TO THE GREEK TESTAMENT.
TREATISE ON THE BOOK OF COMMON [illegible]
TEXT BOOK OF MUSIC By [illegible]
CONCISE HISTORY OF MUSIC By [illegible]

FOREIGN CLASSICS.

FÉNELON'S Télémaque By [illegible]
LA FONTAINE'S Select Fables By [illegible]
LAMARTINE'S Le Tailleur de Pierres de Saint-[illegible]
SAINTINE'S Picciola By [illegible]
VOLTAIRE'S Charles XII By [illegible]
GERMAN BALLADS By [illegible]
GOETHE'S Hermann und Dorothea [illegible]
SCHILLER'S Wallenstein By [illegible]
— Maid of Orleans By [illegible]
— Maria Stuart By [illegible]

MODERN FRENCH AUTHORS.

BALZAC'S Ursule Mirouet By [illegible]
CLARETIE'S Pierrille By [illegible]
DAUDET'S La Belle Nivernaise By [illegible]
GREVILLE'S Le Moulin Frappier By [illegible]
HUGO'S Bug Jargal By [illegible]

MODERN GERMAN AUTHORS

HEY'S Fabeln fur Kinder By [illegible]
[illegible] of Text &c. [illegible]
FREYTAG'S Soll und Haben By [illegible]
BENEDIX'S Doktor Wespe By [illegible]
HOFFMANN'S Meister Martin By [illegible]
HEYSE'S Hans Lange By [illegible]
AUERBACH'S Auf Wache, and Roquette's Der [illegible]
MOSER'S Der Bibliothekar By [illegible]
EBERS' Eine Frage By [illegible]
FREYTAG'S Die Journalisten By [illegible]
GUTZKOW'S Zopf und Schwert By [illegible]
GERMAN EPIC TALES By [illegible]
SCHEFFEL'S Ekkehard By [illegible]

The following Series are given in full in the body of [illegible]

GOMBERT'S French Drama *See page* [illegible]
BELL'S Modern Translations. *See page* [illegible]
BELL'S English Classics *See pp.* [illegible]
HANDBOOKS OF ENGLISH LITERATURE. [illegible]
TECHNOLOGICAL HANDBOOKS *See page* [illegible]
BELL'S Agricultural Series *See page* [illegible]
BELL'S Reading Books and Geographical Readers.

CHISWICK PRESS.—C. WHITTINGHAM AND CO. TOOKS COURT, [illegible]

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(650) 723-9201
salcirc@sulmail.stanford.edu
All books are subject to recall.
DATE DUE

JUL 0 1 2002
JUN 1 2002